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AND

LIFE ILLUSTRATED.

A REPOSITORY OF

Science, Literature, and General Intelligence,

DEVOTED TO

ETHNOLOGY, PHYSIOLOGY, PHRENOLOGY, PHYSIOGNOMY, SOCIOLOGY, PSYCHOLOGY, EDUCATION, MECHANISM, AGRICULTURE, NATURAL HISTORY, AND TO ALL THOSE PROGRESSIVE MEASURES WHICH ARE CALCULATED TO REFORM, ELEVATE, AND IMPROVE MANKIND, SPIRITUALLY, INTELLECTUALLY, AND SOCIALLY.

Embellished with Numerous Portraits from Life, and other Engravings.

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"Quiconque a une trop haute idée de la force et de la justesse de ses raisonnemens pour se croire obligé de les soumettre a une expérience mille et mille fois répétée, ne perfectionnera jamais la physiologie du cerveau."—GALL.

"I regard Phrenology as the only system of mental philosophy which can be said to indicate, with anything like clearness and precision, man's mixed moral and intellectual nature, and as the only guide short of revelation for educating him in harmony with his faculties, as a being of power; with his wants, as a creature of necessity; and with his duties, as an agent responsible to his Maker and amenable to the laws declared by the all-wise Providence."—

JOHN BELL, M.D.

"To Phrenology may be justly conceded the grand merit of having forced the inductive method of inquiry into mental philosophy, and thus laid the permanent foundations of a true mental science."—*Encyclopedia Britannica*, 8th Edition.



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MARSHALL JEWELL, POSTMASTER-GENERAL.

HERE is superabundant vitality. The lamp of life is full, even to overflowing. He takes on more than he gives off, living on the interest rather than drawing on the principal of his vital capital. See how deep and how broad the chest! See how plump and full the face! This is a fair type of the vital temperament, so unlike that of the typical Brother Jonathan that one almost doubts Mr. Jewell's genealogy.

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The head is large, in keeping with the body, and there appears to be no marked deficiencies. The brain is broad, and indicates energy and propelling power. It is well developed over the eyes, showing large perceptive faculties, with fair reasoning powers, giving a practical cast of mind. He is large in Benevolence, Veneration, and Conscientiousness, showing sympathy, kindness, charity, reverence, and integrity. He is also large in the organ of Human Nature, which gives him an intuitive perception or discernment of the real character of others. He can form a very correct estimate of strangers at the first interview. He is large in Approbativeness, and desires the good opinion of worthy men. Self-Esteem is comparatively moderate, and he is modest, underrating rather than overrating his own abilities, and he is exactly the opposite of an arrogant, haughty, dictatorial, self-satisfied character. Indeed, self-distrust is a fault in him. Experience, and a comparison of his views with those of others, tend to correct this, and enable him to take his own mental measure, and so meet untried responsibilities successfully.

There are also large Constructiveness, large Order, Form, Size, and Calculation, which enable him to appreciate new inventions and appliances generally, and to use tools and machinery. He is a better worker than talker; his language is not copious; he can write better than he can speak. He will have things in place; plans, arranges, and reduces all things under his own control to method. He has much of the artistic element; large Ideality, Sublimity, and Imitation. He is mirthful, youthful, and hopeful.

The social affections are strongly marked; he is popular, and finds enjoyment in the social and domestic circle. He has also much spirit, pluck, and courage—which are in the main subordinate to his intellect and moral sense. He resembles his mother in, and derives many, if not most, of his physical and mental characteristics from her, especially his intuitive and esthetic characteristics.

MARSHALL JEWELL was born in Winchester, N. H., on the 20th day of October, 1825, and is therefore, notwithstanding the silveriness of his hair, still on the sunny side of fifty, and in the prime of a vigorous manhood. His father, Pliny Jewell, was a tanner in the village, and Marshall worked in the tan-yard until he was eighteen years of age, receiving such instruction at intervals as the neighborhood afforded. At eighteen he went to Boston for the purpose of acquiring the currier's art. At that time the telegraph was a feature of marked interest to the public, as its utility was then developing. Mr. Jewell was deeply impressed by the new system of transmitting intelligence, and gave himself up to the study of the science of electricity, which proved of much material value to him subsequently.

He was about twenty years of age, and engaged in the business of a telegraphic operator, when his father removed from Winchester to Hartford, Conn., and commenced, in a small way, the manufacture of leather belting. As the business grew, he called home his sons—Pliny, Jr., and Marshall—to assist him; the former being then in the State of New York, and the latter in Mississippi. By industry, energy, and integrity, the business became prosperous and extensive, until now it is probably the largest of the kind in the country.

The father died in 1869, at an advanced age, but the old firm name of P. Jewell and Sons is still retained, and bears a wide reputation. The firm now consists of four sons, Pliny, Marshall, Lyman B., and Charles A. The oldest of the five sons is the Hon. Harvey Jewell, of Boston, law partner of the newly-elected Governor of Massachusetts. There are also two daughters—all the seven children being fine specimens of good health and physical vigor.

Mr. Jewell's first entry into public life was in 1869. Previous to that time he had given little attention to political matters, in fact had declined such a participation as might lead to activity as a party-man. Being nominated, however, by the Republicans as their

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candidate for the governorship, he was elected over Gov. Jas. E. English, the Democratic incumbent and nominee. In 1870 he ran again in opposition to Mr. English, and was defeated; but in 1871, and again in 1872, he was elected. Though not an orator, he filled the gubernatorial chair with dignity and marked ability. Possessed of a competence, cultivated by extensive travel at home and abroad, fond of good society, genial in social intercourse, dispensing a generous hospitality at his beautiful home, which is enriched with many treasures of art, and devoting time and business energy to the administration of the office, he is remembered as one of the most efficient of Connecticut's governors.

When the Grand Duke Alexis was in this country, and visiting the seat of the State government of Connecticut, he became much attached to Governor Jewell. On one occasion the Governor pointed out the site of the leather experiences of his early life, and related to Alexis how he had formerly labored as a boy in the tan-yard of his father. The Grand Duke exclaimed: "What! is that the way Americans come up, from the tannery to the governor's chair?"

In the summer of 1873 he was appointed Minister at the Court of St. Petersburgh, Russia. He removed to that city with his family, and remained there until recalled—about a year later—to accept a place in the cabinet of President Grant, as the successor of Postmaster-General Creswell. He entered upon this office on the 1st of September last. From all accounts that have reached us, Minister Jewell succeeded not only in performing the duties of his high office in a manner that met the approval both of his own and of the Russian government, but in a social way himself and family won the esteem and friendly regard of the people and the court.

At home, in Hartford, Mr. Jewell is an active and consistent member of the Asylum Hill Congregational Church; and for a time, while he was governor, he acted as precentor in leading the congregational singing at that church. He carried his religious ideas with him to Russia, and instead of devoting the Sabbath to festivity, or visiting the theater, he was accustomed, with his family, to attend the little Protestant church. He was told, on arriving at St. Petersburgh, that all members of the court were accustomed to play for money, and he would have to learn, or risk the loss of social position. Mr. J. replied that he never had learned to gamble, and did not think it best to commence now: and, furthermore, the Secretary of Legation was quietly informed that the gentleman who filled that office during his ministry must not be a gambler. This was strange doctrine for St. Petersburgh, but he did not lose social position by its avowal, and retained the respect of the emperor and court.

He found that Americans, visiting St. Petersburgh, had no place where they would be likely to meet each other, and access to the American Minister was not so easy as desirable. So he established a free reading-room at the legation, supplied with American and other newspapers, where American visitors could freely meet each other, and had his own office there, where he could readily be found by his countrymen.

Mr. Jewell has been actively interested in every public enterprise in his own city and State; is a director in the old Hartford National Bank, and in the Phœnix Fire Insurance Co. He was also interested, actively and pecuniarily, in the organization of the Travelers Life and Accident Insurance Co., and has been on its board of directors from the start. He has large executive and business ability, a boundless capacity for work, and a sunny flow of animal spirits. When examined for a life-policy, a few years ago, he said he had never been sick in his life, but once while riding across the Arabian desert he one day had a bad headache.

Bringing this tireless ability to bear on our national postal service, it would seem that the President could scarcely have found a more capable man for postmaster-general.

Mr. Jewell's family have but just arrived home from Europe, and all the brothers and sisters, with their respective families (except a sister who is now in Europe), spent the last Thanksgiving Day with their mother, at the family mansion on Washington Street, Hartford. Twenty-five of them in all sat together at this New England feast, and had "a right good time."

May we not congratulate ourselves and the public on this acquisition to the public service? We believe in the integrity and in the capability of Mr. Jewell, and predict well of his usefulness and success.

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Department of Religion and Psychology.

Know,
Without or star, or angel, for their guide,
Who worships God shall find him.—*Young's Night Thoughts.*
The soul, the mother of deep fears, of high hopes infinite;
Of glorious dreams, mysterious tears, of sleepless *inner sight.*—*Mrs. Hemans.*

DEATH WITHOUT PAIN.

A RATIONAL AND PSYCHOLOGICAL VIEW.

TO grow old gracefully has been indicated to be one of the greatest moral achievements of a cultivated mind. It involves heroic qualities to part with youth, and whatever of beauty and enjoyment are associated with it, and adopt the costume of mature life—a furrowed countenance, a paler or duskier complexion, thin and silvery hair, dimming sight, and increased sensitiveness to the several agencies which co-operate to pull down "this earthly tabernacle." We sadden almost imperceptibly; the vivid zest of pleasure is superseded by the calmer enjoyment of repose; we cast aside Shelley and other writers so attractive to the young, and take up Pope, Emerson—our American Plato,—and such authors as have condensed luxuriant ideality into axiomatic, sententious modes of expression; we read Proverbs and Ecclesiastes instead of the Canticles; our selfish propensities concentrate into avarice; our passions, retiring from the post, leave greater space for affections and the sober virtues.

Happy for us if we can really consider the transformation as beneficient and not chafe interiorly at it as a deprivation, a species of murder of our mere buoyant life. Happy if, with the blunders, the mistakes, the wrong-doings of that earlier time, we have been conveyed onward to a fuller manhood or womanhood, all the better, purer, and holier for the experiences which we have encountered. No sin works out a fatal event, no turpitude is mortal to the soul that will learn. One law rules, or rather inspires the universe, and operates alike in all times and all worlds—that of love. The Orphic *carmen* declared truly that "Eros mingled all." The Divine Power has sown no harvest of wrath for erring human beings to gather at the end.

Believing this, we may the more complacently consider the providence of Death. It comes from the same hand that gave us life; Aphrodite, our earth-mother, is also the dark Cora-Persephoneia that gathers us to her side in the world of the dead. In both relations she is alike affectionate, nor has a fury-scourge, except that of memory and the unhealed wounds of the world life. But even then she is more gracious than we apprehend; the very pain that is suffered is not only evidence of life, but is from the endeavors of the divine potency to overcome the baleful influences that may yet be clinging as the taint and gangrene of the former period. The establishing of healthful conditions will annihilate the dreaded suffering.

The terror of dying is, perhaps, the greatest which we suffer. We would gladly bargain with fate for any amount of privation and endurable torture to secure exemption from the necessity. We become gloomy at the thought or mention of the dreaded occurrence. A light word upon any topic related to it is regarded with a species of horror. Persons have hesitated, while feeling full of life, to consider religious topics because they also brought the subject of death to the mind. So Dame Quickly recites the last moments of Falstaff: "'A made a finer end, and went away, an it had been any christom child; 'a parted even just between twelve and one, e'en at the turning o' the tide: for, after I saw him fumble with the sheets, and play with flowers, and smile upon his fingers' ends, I knew there was but one way; for his nose was as sharp as a pen, and 'a babbled of green fields. 'How now, Sir John?' quoth I, 'what, man! be of good cheer.' So 'a cried out, 'God, God, God!' three or four times. Now I, to comfort him, bid him, 'a should not think of God. I hoped, *there was*

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no need to trouble himself with any such thoughts yet."—*King Henry V.*, act ii., scene 3.

Others, in the mean time, considering that they "have made peace with God," are inclined to exult because now they have no more the supposed reason for fearing death. Yet we have never found in such persons any eagerness or even unusual willingness to "leave this wicked world." The anecdote of the negro is in point. He had heard much at class-meeting of a glorious anxiety "to depart and be with Christ," till he caught the infectious aura. Praying zealously one night, he was overheard uttering this petition: "Come, Lord, 'Tony's tired of this evil world and wants to go home. Come, blessed Lord, and take poor 'Tony home to glory." At this moment a rap at the door startled him. "Who's dar?" he cried, trembling. "The Lord," answered a roguish wag outside; "I have come for 'Tony." In an instant the candle was blown out and he cried, almost screaming, "'Tony is not here; he's gone to the meeting to-night; he hasn't been here at all."

However sure a sound Calvinist is of belonging to the elect whose "number is so definite and certain that it can neither be increased nor diminished," he is always perfectly willing to "await God's good time," and to have it "a long time coming." He thanks nobody for desiring his departure hastened. We smile at this, for it has a comical side. Yet he is right. He is no hypocrite, or particularly a self-deceiver. He is obeying an instinct higher and holier than his religious idea; and the latter, unwittingly, he has left in abeyance. Instincts are safer guides than beliefs. There is a purpose in our life, whether we recognize it distinctly or not, and it is but fulfilled when we live out our time to the last. The attachment to life is a propensity implanted in us to hold us here and make us careful about unnecessary encountering of danger. It is recorded of the tumbrel-loads of victims of the first French Revolution, that they were usually very fearful of being hurt when on their way to the guillotine; and that at the supreme moment they were so overcome and insensible from terror, that at the severing of their heads from the body, the blood scarcely flowed. Perhaps they were already dead. Madame Roland, however, was an exception—two streams gushed from her neck when the headsman did his office.

Now that milder and kinder views of the divine government are more generally entertained, and persons heretofore deemed incorrigible and reprobate may cherish affectionate hopes of a future life not all poisoned and black with heavenly or diabolical vindictiveness, we observe as much care of life and dread of death as when the old-time pictures of endless torment were exhibited to alarm the sensibility as the means of reaching the conscience. This, to a reasonable degree, is normal, and we would not have it otherwise. A healthy person is never eager to encounter death. The pagan votary who performs self-immolation voluntarily, if there is any such, is in a morbid or abnormal condition, and life has little value in his eyes. Disease, privation, or overwhelming trouble is the occasion of such things. The wording of life insurance policies, exempting the companies from paying in case of suicide, is manifestly unjust, and ought to be denounced. But life insurance is largely extortion at the best, as it is transacted. Suicide is a death from disease, and is no more a breach of trust with insurers that many of our social and dietetic practices.

Nevertheless, however sacred the instinct of life, it is the law of nature, and in the providence of God, that we shall die. Every plant and animal that ever existed, however remotely in geological time, was born, lived, and died, by divine law inherent in all functional existence. The races of men are no exception. When a being came into the world with a cerebrum passing from the frontal region over the optical thalami and even above the cerebellum, he became upright, and a partaker, as no other animated being was, of the divine nature. But the same laws and contingencies pertained to his physical organism as to other creatures of flesh and blood. He can have no exemption. Accepting the event of death as ordered by the same law as that which caused our existence to begin, the motive that impelled the establishing of both conditions must be alike godlike, and equally benevolent and beatific. It is best for us, most fortunate for us, that, having properly accomplished our careers, we die.

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We need dread no hereafter, whatever that is, it is in the same hands, governed by the same laws, and tending to the same goal as the present life. So far, we may die cheerfully and with confidence that it is for better and not for worse. Sudden death, without premonition, now so common, is a boon rather than a hardship. If we have "set our house in order," attended to all persons and matters requiring our care, and have not inopportunely hurried our end, there is abundant reason to welcome such a conclusion. It seems to us a glorious thing to live our life out full, exhausting its powers without disease, and then cease to exist from the sudden stopping of the machinery. If destiny, which overrules our acts and purposes, has that end in store for the writer, he would in advance declare it the mode most agreeable to him.

In other days religious fanaticism induced men who had made God in *their* own image to think of him as a grand torture master, who delighted in the seriousness and suffering of men, and was offended by mirth. They affected the life, sores, and filth of the beggar, Lazarus, because he was comforted, and pronounced the rich man in torment in the under world wicked, because he had in his lifetime received good things. Hence, not only were the rack, thumb-screw, and burning alive inflicted on dissenters, but partial self-immolations, rigid scourging, and voluntary starving were resorted to, as wearing out a corrupt nature. The pangs and violent anguish of neuralgic and inflammatory diseases were regarded as direct affliction from God for the welfare of the soul. A Hindoo fakir, swinging on a hook, or a dervis, lying down on a couch of sharp nails, only carried out the idea to greater length. Certain Scotch clergymen once denounced the use of chloroform by child-bearing women, because the third chapter of the book of *Genesis* denounced pain in bringing forth as the penalty of the first woman for eating the fruit of the Tree of Knowledge.

We are outgrowing all such ideas, and leaving behind the notion that we may not lawfully escape pain. Yet, what is termed "the agony of death" is the unutterable horror which embitters life to very many. Not merely the Unknown before them creates awe and deadly apprehension, but also the fear that the final moment of mortality is one of terrific, unimaginable pain. If this could be obviated the present life could be enjoyed as the boon of a Benevolent Parent, and trusting the future to His benign care. But argument fails us here; facts are what such eager souls wish for most earnestly.

Emanuel Swedenborg explains the process of dying as follows: "When the body is no longer able to perform its functions in the natural world, then man is said to die. This takes place when the respiratory motions of the lungs and the systolic motions of the heart cease; but still man does not die, but is only separated from the corporeal part which was of use to him in the world, for man himself lives continually." He goes on to define that the inmost communication of the spirit is with the respiration and with the motion of the heart, its thought being with the respiration and the affection with the heart; wherefore, when those two motions cease in the body a separation immediately ensues. These motions are the bonds which attach the spirit to the body, and their rupture is followed by the spirits' withdrawing upon the cessation of the heart's action, after which the body grows cold and begins to dissolve.

There is a likelihood and liability of such a separation where a person is in the habit of heavy dreaming or trance. The spiritual individuality in such cases becomes more or less concentrated in itself, and the physical capacity becomes in a great degree separated, and sometimes apparently dead. This was the case with the Swedish seer, who, however, possessed a prodigious vital energy as well as cerebral power, and could undergo these *ecstases* with little comparative peril. But others, reft thus from the body, fail to return; or, if resuscitation takes place, nevertheless die shortly afterward from the peculiar shock. Passing by the clairvoyant and other analogous phenomena of modern time, part of which are arrant impostures, and all of them contemptuously disregarded by ignorant or uncandid scientists, we cite examples from the orient classics. Epimenides, a poet living in the time of Solon, had trances in which his body exhibited the appearance of a corpse, and he seems to have contemplated it as a thing distinct from himself. Pliny

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relates that he was once insensible for fifty-seven years, but this is doubtless an exaggeration. Plutarch also mentions Hermodorus of Clazomené, who was many times in *ecstasis*, and had the power of inducing and of continuing the apparent death for a long period at pleasure. His wife, finally, finding or supposing him dead, placed his body on the funeral pile, although it had not began to corrupt.

It is evident, from such examples, which are more numerous than is imagined, that persons liable to trance are likely to escape from corporeal life painlessly, as a bird leaves a cage, or a traveler his inn. Persons sometimes die from having no desire or energy of will to live. The individual of healthy body who has avoided disease and unwholesome habits, goes to death as to a sleep, from which for once he fails to awake. It is more like the insensibility from chloroform than a breaking up of the physical economy. The stroke of lightning, the blow of the ax, and the instantaneous crushing of the brain, end life at once without a pang. The terror constitutes the entire suffering. Those who die in syncope, if they have any sensation, experience one that is rather pleasurable than otherwise.

The rack and the fagot inflict tremendous torture, and execution by hanging is, perhaps, next as a means of torment, now that crucifixion has gone out of fashion. It has long been a subject of marvel with us that Englishmen and Americans, boasting of their superior enlightenment and Christianity, adhere so tenaciously to such a barbarous infliction. The gallows is simply an infernal machine, an invention worthy only of one of Milton's devils. Wild beasts seldom hurt their prey very much, and they never equal men in cruelty.

Most diseases remove the source of pain as they approach a mortal issue. The "agonies of death" are but struggles or writhings, in which there is no suffering whatever. There are muscles which are moved or kept in quiescence by the influence of the will upon them. At the period of death, and sometimes on other occasions, this influence is withdrawn; upon which they quiver and exhibit appearances that unsophisticated spectators mistake for suffering. A bird with its head cut off struggles in the same manner. Those who die of fevers and most other diseases experience their greatest pain, as a general thing, hours, or even days, before they expire. The sensibility of the nervous system becomes gradually diminished; the pain is less acute under the same exciting cause; and so far from being in their greatest distress when their friends imagine it, their disease is acting upon their nerves like an opiate. Many times, indeed, they are dead, so far as respects themselves, when the bystanders are more to be pitied because of the anguish which they endure from sympathy.

If we will look this matter of dying in the face, so to speak, as critically and calmly as we consider other topics, we can escape a world of apprehension, alarm, and misery. We are perishing every moment, so far as the molecules of our bodies are concerned; the textures are constantly giving way, and even oxygen, the vital air, takes the life from whatever it touches, and sets it to decaying. Yet this never alarms; the crisis or culmination is what we regard as the serious matter. There are three modes of dying, from syncope, asphyxia, and coma. The latter is the suspension of the functions of sensibility by operating on the brain. The long-continued action of cold, reacting like opium and chloroform, lesions of the brain, as by fever or apoplexy, occasions this condition. There is little or no sensation. Asphyxia, or suffocation, occurs from suspension of respiration, or the access of oxygen to the blood. At first the heart receives venom blood into the left side and transmits it over the body. This operates on the brain, suspending sensation; the medulla is paralyzed, and with it the pneumogastric nerve; the lungs refuse to transmit non-oxygenated blood, and the heart and other vessels cease action. Drowning, strangulation, and poisonous gases produce this condition. The partial stupor experienced in ill-ventilated rooms is of the nature of asphyxia. Syncope proceeds from the interruption of the circulation of the blood, and may occur through hemorrhage, weakness, or paralysis of the walls of the heart, as from the use of tobacco, or from injuries to the nervous system, as from concussion or shock, as from violent blows, lesions, violent mental emotions, a stroke of lightning, exposure to the

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sun, or from poisons which disturb the rhythmical motions of the heart, or aconite, digitalis, veratrum viride, gelseminum, etc.

The death of Socrates by drinking the juice of hemlock (*Conium maculatum*) illustrates the operation of narcotic poison. Having finished the draught and appealed to his friends to forbear lamentation that he might die with good manners, he walked about the room till the arrested circulation in his legs began to paralyze them. He then lay down. The man who had brought the poison examined his feet, proving them hard; then his legs and thighs, but they were cold and insensible. After this Socrates touched himself to ascertain how completely he was dead, remarking that when his heart was reached he would depart. Presently the parts around the lower abdomen became almost cold, and he uncovered his face to give the memorable charge: "Crito, we owe the cock to Æsculapius; pay it, and do not neglect it." He evidently was thinking of the offering made to that divinity at the Eleusinian Mysteries, just before the close of the initiatory ceremonies, as the candidate was about to become an adept. Shortly after speaking he gave a convulsive movement; the man covered him, and his eyes were fixed, which, Crito perceiving, closed his mouth and eyes.

A little knowledge of physiology is sufficient to show that neither of these modes of dying are attended with any considerable suffering, and generally with none at all. Disease, in its progress, when involving the nerves of sensation, or any violence to those nerves, will inflict pain to any degree of which the person is susceptible. Hence, man suffers more from the same causes than the beasts, and they, in turn, more than the fishes and reptiles, and these more than insects and worms, *et passim*. But death seldom occurs, if ever, while such pain endures.

We have often questioned whether, in case of wearing disease like phthisis, cancer, or painful inflammation, where recovery was impossible, or in the event of inevitable death from violence or starvation, it was not justifiable to resort to anæsthetics or other means of speedy and especially painless death. Recently a pamphlet, published in England, on the subject of *Euthanasia*, has called attention to the same subject. We know of no immorality in so doing. As a rule, we think it best to endure, on the principal that life is in some way beneficial, and, therefore, should not be laid aside before its uses are accomplished. Our instincts generally impel us to the same conclusion. Nevertheless, we would no more censure the person who anticipated the time of dying, under such circumstances, than we would Socrates for drinking his hemlock, or a man sentenced to execution for walking to the scaffold. Even the crow will poison his mate that is in hopeless captivity.

But our purpose is to reconcile human beings to the inevitable, by showing them that, like most dangers, it is not terrible when contemplated in its true character. Death generally occurs when we are asleep or unconscious, and so comes upon us insensibly, like repose upon a weary man. Nature strives to render us indifferent or desirous of the end. While life is really precious, she intensifies the desire to live; but as its uses are accomplished, she makes us willing to leave. To the well-ordered mind it is evident that death is as fortunate an event for us as any that occurs.

"To die is one of two things," said Socrates to his judges; "either the dead may be annihilated and have no sensation of anything whatever, or there is a change and passage of the soul from one mode of existence to another. If it is a privation of all sensation or a sleep in which the sleeper has no dream, death would be a wonderful gain; for thus all the future appears to be nothing more than a single night. But if, on the other hand, death is a renewal, to me the sojourn would be admirable. * * * The judges there do not condemn to death, and in other respects those who live there are more happy than those that are here, and are henceforth immortal. To a good man nothing is evil, neither while living nor when dead; nor are his concerns neglected by the divine ones. What has befallen me is not the effect of chance. It is clear to me that to die now and be freed from my cares is better for me."

As most of us do not accept the declaration of Winwood Reade and his fellow-philosophers, that "the belief in immortality must die," but instead look for a continuous

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existence, it must appear obvious to us that our mundane life is a kind of preparatory school for the next. It certainly is not well to hasten thither till we graduate; yet when the time arrives there is every reason for passing to the next stage gladly, and fearing nothing. By living morally and physiologically we shall escape the pain so much dreaded; by considering the matter calmly and reasonably we will annihilate the terror; by faith in the loving and the right we shall apprehend all the great facts and know that we pass from the good to that which is better. ALEXANDER WILDER.

THE TWO COLORED BISHOPS:

SAMUEL A. CROWTHER, BISHOP OF THE NIGER; J. THEODORE HOLLY, D.D., BISHOP OF HAYTI.*

THE general convention of the Protestant Episcopal Church in the United States, held in October last, was distinguished, among other things, for the interest shown in missionary effort. In connection with such work ministers were appointed to certain foreign charges, but one of the most interesting events, which may be said to have grown out of that work of the convention, was the ordination of a colored man to be a bishop.

BISHOP CROWTHER.

It is several years since Samuel Adjai Crowther was consecrated, by English authority, Bishop of the Niger, in Africa. He had shown himself capable of performing the work of a missionary efficiently among the African people. He had also shown high intellectual capacity, notwithstanding that he belonged to a tribe whose members were poor, ignorant, and depraved.

He was born in 1810, in the Yaruba country, on the western coast of Africa. It can not be said that his parents belonged to the lowest order; but the people around them were, as compared with Europeans, very low in the school of intelligence. When Adjai was about eleven years old a war broke out between the various communities with regard to some trifling matter of trade, and the people became changed, through the influences of their barbarous warfare, from peaceful dwellers of cultivated settlements, to revengeful and bloodthirsty marauders. The village in which Adjai's parents resided was burned to the ground, and his father killed, and he himself, with his mother and sisters, carried off as slaves by a hostile tribe, and, after passing through the hands of several different masters, he was sold to Portugese traders, who took him on board ship, as the manner was in those days, for the purpose of transporting him and the other unfortunates who crowded the vessel, to America; but the slaver had not left the coast very long before she was pursued and captured by an English man-of-war, and the poor blacks were liberated and landed at Sierra Leone; from Sierra Leone he and the other liberated slave boys were sent to Freetown, where they were allowed opportunities for instruction two hours each day in the Mission School of the place. Adjai learned to read rapidly, outstripping all his companions. The religious influences which were brought to bear upon him led to his acceptance of Christianity; and when he was baptized he received the name of Samuel Crowther. He felt a desire to prepare himself for mission work, which was encouraged, and he was sent to London to be educated and prepared for it. Circumstances, however, proving adverse, he returned to Sierra Leone, and there he became a student at the Fourah Bay College, exhibiting much proficiency in mastering the course of study prescribed. After rendering several services of no small value to the missionaries of that region, he was sent again to England, where he was admitted into the Missionary College at Islington, and was subsequently ordained to the ministry by the Bishop of London in 1843, then being about thirty-three years of age.

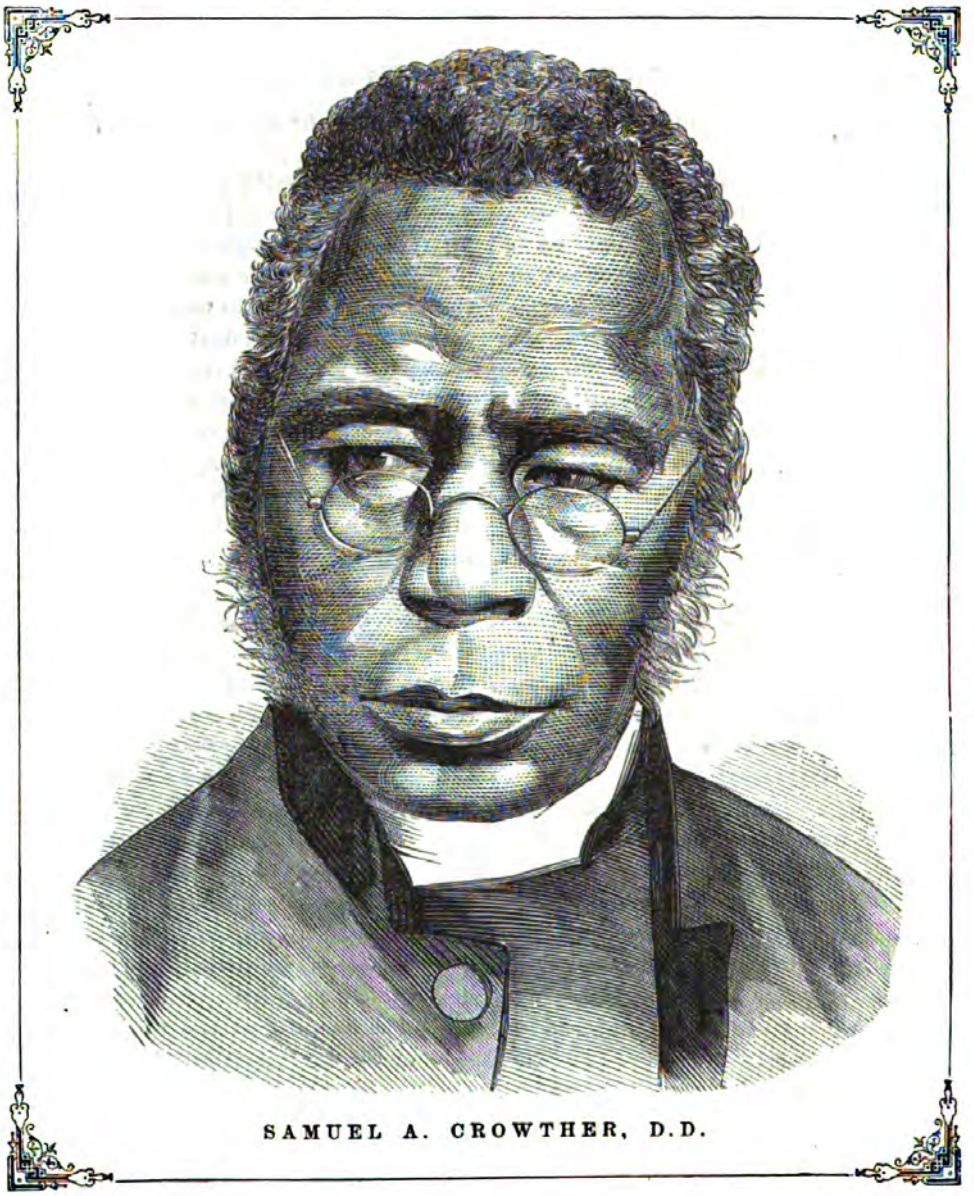
Returning to Africa, he threw himself into work with great earnestness. Twenty years later the results of his labors began to be

* We are indebted to Mr. GEO. G. ROCKWOOD, Church Photographer, 839 Broadway, New York, for the likeness, from which our engraving of the Bishop is made.

Acknowledgments are also due to Rev. Dr. Duane, Secretary of the Board of Missions, for the facilities afforded the editor in the preparation of this sketch.

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noticed in England, and the Church Missionary Society deemed it altogether proper, and also for the best interests of African evangelization, that Mr. Crowther be made Bishop of the District of the Niger. Accordingly, on the 29th June, 1864, he visited England, and was there consecrated by Archbishop Canterbury. At the same time the University of Oxford conferred upon him the title of Doctor of Divinity.



SAMUEL A. CROWTHER, D.D.

There are some features in the head and face of this first native African Bishop which strike the attention. The great elevation of the top-head, the immense development of the moral and religious organs, indicate very clearly the direction of his leaning. The head is quite narrow, showing that the propensities, as a class, are not controlling. He has little or no policy or shrewdness of the ordinary type. He would not be considered a "smart" man in the language of business.

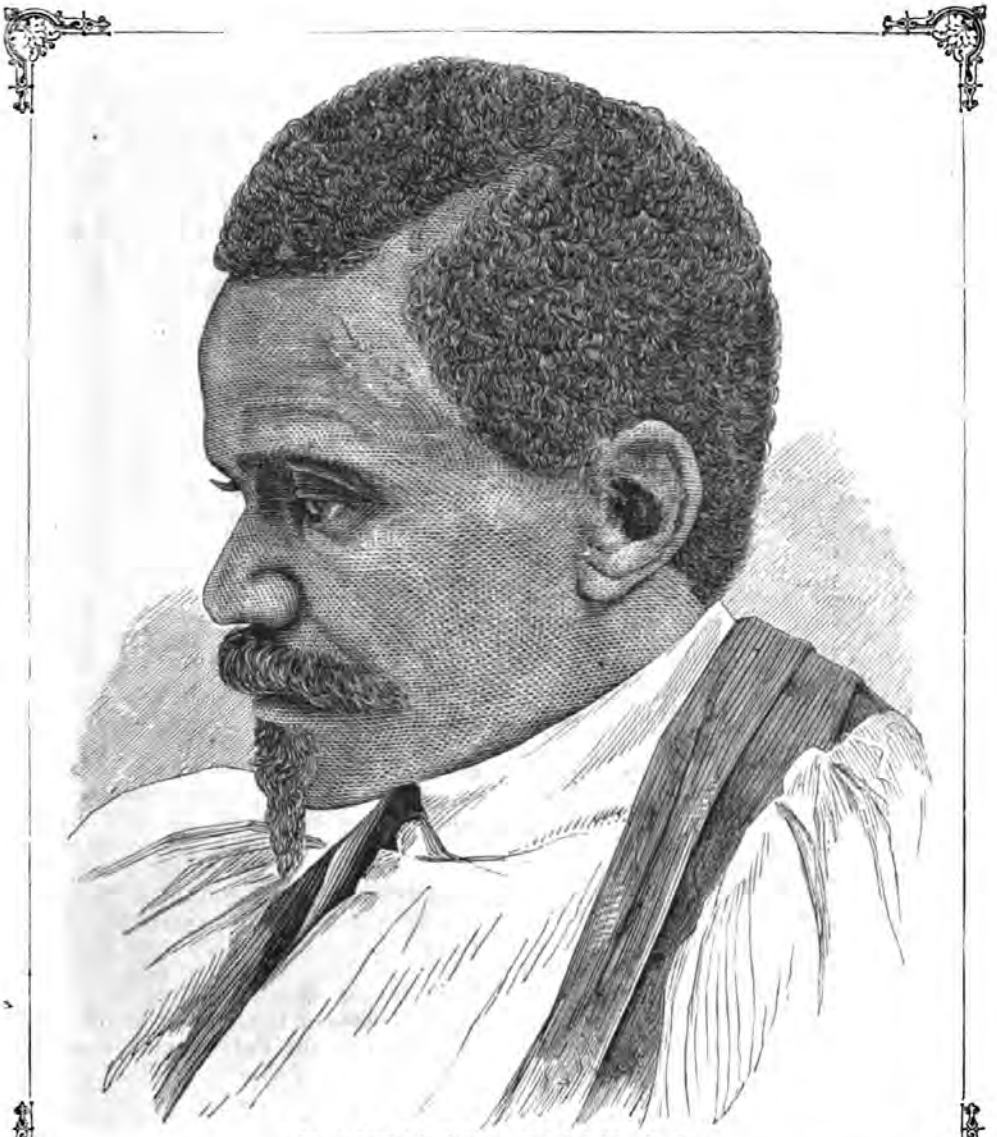
On the other hand, he is enthusiastic, earnest, energetic, in the line of his vocation. His feelings and sentiments are high-toned and warm, and he throws himself into his work with that thoroughness of self-devotion which could only proceed from a great predominance of the sympathetic and religious faculties.

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BISHOP HOLLY.

J. Theodore Holly, D. D., however, is an American, having been born at Washington, D. C., on October 3, 1829. His early ancestors, so far as can be traced, came from England to this country about the year 1690 and settled at Leonardtown, in St. Mary's County, Maryland. They were free-born negroes, and of frugal and industrious habits. His father was a boot and shoe maker, and seems to have received the patronage of the upper classes of Washington society, if the fact that he manufactured the boots President Madison wore at the time of his inauguration is evidence in that behalf. He was but thirteen years of age when his father removed North, taking up his residence in Brooklyn, New York.

Theodore received his early instruction at the public schools for colored children, attending in New York, in 1843 and 1844, that known as No. 2, in Laurens Street. Leaving school, he was set to learning the trade of his father, but his desire for knowledge could not be restricted to qualities of leather and shapes of lasts—he yearned to improve his mind, and



J. THEODORE HOLLY, D.D.

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there was also an underlying hope that at some future time he might be fitted for the work of the ministry, which had its influence in stimulating his pursuit of learning. In fine, while working at his trade, he received instruction in the classics, Professor Davies being engaged to give him lessons.

He had been brought up in the Roman Catholic faith, and attended at that time to the duties incumbent on a member of that church with much fidelity, until about the year 1850, when the Pope issued a bull against Free Masonry. The priests, in accordance with its requisitions, called upon the members of their congregations to separate themselves from secret society connections. In the confessional, of course, the work of purging the church was most thoroughly conducted. Young Holly, being a member of the Masonic order and of other secret organizations of a benevolent character, refused to submit to the exactions of his father confessor, and at length left the Roman Catholic communion. His strong religious sentiments led him first to join the Swedenborgians, having a warm personal friend in that society.

In 1852 he went to Michigan and took up his residence in Detroit. There he met Mr. Munroe, a colored clergyman of the Episcopal Church, whose ministrations led to an examination of the tenets of Episcopacy and a subsequent adoption of them as his religious belief. Then was revived his old desire to become a minister, and such facilities were afforded him for preparation that he at once availed himself of them, becoming a candidate for orders in 1853. In 1854 he went to Buffalo, N. Y., where he remained one year teaching in a public school, and returned to Detroit in 1855 to be ordained a deacon. His choice being for some missionary sphere, he was recommended to the Board of Missions, by which he was appointed to go to Hayti for the purpose of obtaining information with regard to the expediency of establishing a mission in that country. He visited Hayti, surveyed the field, and made a report which was regarded as satisfactory, but the appointment of missionaries was deferred.

Looking around for a suitable opportunity in which to exercise his ministry, he was led to make an effort to build up a parish in New Haven, Connecticut. In this he was successful, founding the church of St. Luke in that city and continuing its rector until May, 1861. While engaged in his work there, he had been ordained a presbyter, and thus authorized to exercise all the functions of an Episcopal minister, in 1856.

On the 1st of May, 1861, Mr. Holly sailed again for Hayti, in the brig Maderia, with a colony of 111 persons, the purpose being to settle them as a missionary colony or center. The voyage proved a long one, and the change of climate had a most disastrous influence upon the fortunes of the enterprise. Shortly after their landing in Hayti a low form of fever exhibited itself, which sent to the grave a large number of the colonists, and its prevalence and many privations which they were compelled to suffer in their new relations so discouraged many of the survivors that they returned to the United States. The pastor, however, with those of his family who were living, and about twenty others, remained and did what they could toward the prosecution of the original undertaking. The success which was finally attained is a most creditable testimonial to the energy and perseverence of the minister and those who assisted him in the trying relations of missionary effort in a tropical and untried land. Now there are, besides Dr. Holly, ten missionaries connected with the Hayti work, with as many parishes in the island. Dr. Holly's original church, Holy Trinity, at Port-au-Prince, is, to a large extent, self-sustaining, having, as it does, a membership of eighty-one, all communicants, besides other attendants on its services. The local contributions toward the expenses of the parish ($2,587, gold) will compare favorably with the annual revenue of many parishes in the United States. An examination of the work done in Hayti by the Board of Missions convinced it of the propriety of the ordination of a bishop for the supervision of the church established there, and the worthiness of the first Episcopal missionary sent thither by American authority designated him as the person who should be intrusted with the dignity and functions of the Episcopate. Accordingly the Rev. Dr. Holly was consecrated Bishop of Hayti on the 8th of November last, in the city of New York, Bishop Smith, of Kentucky, performing the office of the laying on of hands as prescribed by the Prayer Book, and a week or two later the recipient of this highest dignity and function known in the Episcopal church returned to his island charge.

In height Bishop Holly is about five feet ten, and is well proportioned. His head is somewhat above the average in size, the brain of good quality and well developed. The intellectual organs and moral sentiments are especially well marked. His memory is remarkable; his voice and language excellent. He is a good thinker and a fluent speaker. More than all else, he is the embodiment of integrity, faith, and devotion. The world, we think, will hear more of this first American colored bishop consecrated for work in a foreign field.

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Physiognomy, or Signs of Character.

Of the soul, the body form doth take,
For soul is form, and doth the body make.—*Spenser.*

OUR EARS—AND THEIR SIGNIFICANCE.

EARS vary more than might at first be supposed, as may be easily demonstrated by any one who will take the trouble to observe the different kinds of ears met with in the course of a single promenade. Beginning our examinations with a back view, the principal, perhaps the only, characteristics with which we are impressed are those of size and prominence. Some ears "stick out" exceedingly, especially in those whose heads are rather small, and who have thin necks, the close-cut hair of the present day rendering the development conspicuous. Other ears are set close to the head, and are not readily observed at a distance. Some, by their enormous size, remind us of elephant's ears; others, again, are little and round, like those of mice, while sometimes,



Fig. 1—Large and Fine Ear.

but very rarely, we see an ear that in shape and tint resembles a delicate sea-shell, half hid amid wave-like masses of hair. Passing around to the side, which gives us, of course, the best view possible, and examining the organ of hearing more attentively, we shall readily perceive that the ear properly consists of two parts—an interior arrangement of cartilages, curiously folded, and forming a hollow orifice, the whole being admirably adapted to receive the atmospheric waves of sound, and transmit them to the brain; and an exterior rim and lobe of flexible muscle and flesh, surrounding the first and projecting from the head. It is to the latter part more particularly that we propose to confine our observations at present.

In the majority of animals, the external ear is developed to a much greater extent than in man, lacking, however, almost entirely the folds and convolutions that characterize his, and there are few who do not excel him in the power of hearing. The use of the outer



Fig. 2—Small and Fine.



Fig. 3—Small and Coarse.

ear seems to be to collect and concentrate the stray ripples of sound that continually take their numerous and diversified courses through the surrounding air, and, consequently, the greater its size, in proportion to

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its fineness of texture and the angle at which it is set, or is capable of being set, upon the head, the larger will be the number of those sound-waves that it will gather, and the greater its ability to discriminate between them. From this, it might reasonably be supposed that large ears in man would indicate and accompany superior powers of hearing; but it not infrequently happens that large ears, where they are *very* large and set out from the head, are also thick and coarse in texture, and, consequently, though they may gather a good many sounds, do not discriminate very nicely between them—they hear confused noises, but not so readily significant sounds; in short, they are ears that, hearing, hear not, in very many cases. Where a large ear accompanies a fine organization, we may reasonably look for extensive and comprehensive powers of hearing.



Fig. 4—LARGE AND COARSE.

A notable exception to the above seems to be exemplified in the case of birds, which possess no trace, as far as has been ascertained, of an external ear, although in some species, as the owl and kindred fowl, an arrangement of feathers seems, in some degree, to take its place, and which yet, to all appearance, possess the power of hearing to a remarkable degree. We think, however, that it is an open question, whether its insignificant ear, or its very large and sensitive eye, is of most service to a bird of any species in warning it of the approach of danger—whether the sound of the soft footfall on the grass, or the sight of the slight stir of branches that accompanies the movements of an intruder, serve the quicker to apprise it of an unwelcome approach. We leave to naturalists the settlement of this question.

In animals, the external ear, from its great mobility and the ease with which it may be directed forward, backward, or sideways, drawn close to the head in fear, or boldly erected in courage, hope, or expectation, becomes quite an expressive organ of language in interpreting the various impressions that actuate its possessor. In man, however, the ear being fixed and stationary, and capable of no voluntary movement, is reduced to a merely passive organ, adapted to receive impressions, but not in the least degree to express them.

CLASSIFICATION.

Ears may be briefly classified, with respect to their several characteristics, as

Large,	Regular,	Projecting,
Small,	Irregular,	Close,

any of which, as with all the other features, may be fine or coarse in texture.

LARGE EARS

usually accompany the motive temperament, large bones, large features, and strong, vigorous muscles, although they are not confined to large-sized people, many small men being gifted with ears of no mean dimensions. These men will generally be found, however, to possess large bones in proportion to their size, and considerable muscular activity, as if nature had started out to make large men of them, but had been frustrated in her intentions by untoward circumstances. Among animals, those most noted for sagacity, gentleness, tractability, docility, and teachableness, have the external ear largely developed, as is illustrated in the elephant and the domestic dog, representatives of sagacity and docility, combined with great teachableness. Their ears are long and broad, while in the horse, the deer, and the sheep, emblems of harmlessness and tractability, the ears are long and narrow. In those animals which are wild, intractable, and possess, in many cases, much keenness of perception, the base of the ear is necessarily large, in order to surround the large orifice that exists in almost every instance, the part of the ear projecting beyond the head is comparatively short, often remarkably so, and terminates quickly in the conical tip that affords such a contrast to the rounded tops of the first-mentioned class. The wolf, fox, tiger, and domestic cat furnish familiar examples; the

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short-eared cat being far inferior in docility, submission, or teachableness to the long-eared dog. The broad-eared Newfoundland is much more gentle, tractable, and sagacious



Fig. 5.—Medium and Fine.

than the short-eared bull-dog, so well known and dreaded for his ferocious disposition.

THE MULE AND OBSTINACY.

From these facts physiognomists have inferred that large ears in man indicate the qualities of teachableness, mildness, and obedience in a superior degree, and, other things being equal, they are doubtless correct in their supposition. And here, very likely, some one will interrupt the chain of our argument by pointing to the long-eared mule, so noted for his obstinacy, the longer-eared donkey, whose stupidity has passed into a proverb, or some big-eared, blundering schoolboy, into whose obtuse apprehension it seemed impossible to make any



Fig. 6—Motive Temperament—Calm and Steady.

idea penetrate, and exclaiming triumphantly, "Behold a complete refutation of your theory. How are you going to account for these incontestible facts?" Not so fast, my friend. We'll warrant *your* ears are not large physically, whatever they be metaphysically. We would remind all such objectors that in predicating the demonstration of any particular quality of the ear, its texture and outline must be considered as well as its size. Moreover large ears indicate other qualities besides teachableness, which may act with or oppose this quality as circumstances may direct. Taking the instances above referred to, who, that has seen the learned mule perform at a circus, but will admit that he is eminently teachable? Who, that has seen him trudging mile after mile of rugged mountain road, under a heavy burden, not doing his own pleasure or choosing his own road, but quietly submissive to the will of his master, but must allow that, considering his strength and his acknowledged temper, he is wonderfully docile? while pen would fail to do justice to the hardships patiently endured —the outrages meekly submitted to by that most abused, derided, despised, but excellent creature, the donkey! What short-eared animal does, or would day after day, and year after year, thus steadily and uncomplainingly serve an ungrateful tyrant, such as the Alpine mountaineers, who use him extensively, very generally are? As to obstinacy, which is only Firmness perverted, not only is it not incompatible with a teachable disposition, but very frequently accompanies it, as is manifest in the animal kingdom, from the fact that no long-eared animals are without occasional outbreaks of it, while no short-eared animal ever manifests it. Not only horses, mules, and donkeys, but camels and elephants are subject to this failing, if that can be called a failing, which arises from the excessive force of some quality, which may be greatly aggravated by improper management; and if any one doubts its presence in sheep, he has only to turn shepherd for awhile, and make the attempt to bring some hard-headed old bell-wether into his way of thinking upon some matter concerning which they entertain different opinions.

Obstinacy, as we understand it, and as we here use the term, is the quality that actuates and sustains the persistent effort to do, or refrain from doing, something by passive resistance merely, without any overt act of retaliation. The mule, for example, jogging quietly along with his pack on his back, sud-

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denly takes it into his head to stop. He has, perhaps, no reason for this, he is not particularly tired, and the spot he has chosen for a stopping-place possesses no special at-



FIG. 7—REGULAR—WELL-BALANCED.

tractions—is not half so desirable, it may be, as many that he has uncomplainingly passed, and it may chance that but a short distance now intervenes between himself and his journey's end, where he will be at liberty to take repose, a fact of which it is reasonable to suppose he is well aware; still, the idea has occurred to him to stop *right here*, and he stops accordingly. To his master's command to proceed, he returns no answer except to shake his head in a decided negative, and stands like a statue, save for the occasional twitching of his long ears. Ah, those ears! how expressive they are at this moment—quiet determination manifested in every movement! Wisdom would naturally suggest to the superior being who has him in charge, that the best, in fact the only proper, course would be to indulge the hard-working creature in his little notion, and by a timely inspection and, if need be, readjustment of the harness, accompanied by a kind word or caress to divert his attention, cause him to believe that the opinion of master and servant with regard to this little maneuver were the same; and then quietly wait for him to move on, which he would quickly and willingly do, in the fond belief, so dear to man and beast, that he was doing as he pleased. But the majority of mankind are not governed altogether by the dictates of wisdom. We learn that of old time a prophet was rebuked by an ass; and if the kindred of that animal at the present time could speak, they would find in many who are not prophets more folly to upbraid than ever entered into the head of the stupidest jackass that ever went on *four* feet. So the obstinacy of the brute arouses the brute of obstinacy in the man; the first is determined to stand still, and the second is as equally determined that he shall move on; so threats, curses, kicks, and blows fall in vehement and rapid succession upon the audacious creature which has dared to assert a will of its own. Were not the mule a *tractable* animal, he would tear himself away from the hands that so misuse him, and spurning all control, take incontinently to his heels, nor stop until he was fairly beyond the possibility of further ill-treatment. Were he not docile, he would turn upon his master, as he is well able and strong enough to do, and with teeth and hoofs avenge his injuries blow for blow. But as it is only *obstinacy* that ails him, poor brute, he patiently abides the consequences of indulging in a manifestation of it; and, planting his feet more firmly, resists steadily, and with really heroic fortitude, the most vigorous hauling of the bridle in front, and the most furious chastisement in the rear. And so the unequal contest is kept up until, having forgotten, in the excitement of the struggle, what he stopped for, it suddenly occurs to the poor brute that this is not the most agreeable way of spending his time; and with a jerk and a smothered groan he starts on again, of his own accord, mind you, his dauntless spirit unsubdued and as ready to manifest itself as ever in a similar way. Talk of ignorance or stupidity, forsooth! in him or his cousin, the



FIG. 8—IRREGULAR—ECCENTRIC.

donkey, in such cases as this. Did not the brute *know* well enough what was wanted of him at the very outset of the difficulty? Certainly he did. Why, then, did not the provoking beast do it? Ah, why not, in-

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deed, sure enough! And why do not beings, whose boast is the possession of a grade of intelligence immeasurably higher than his, do

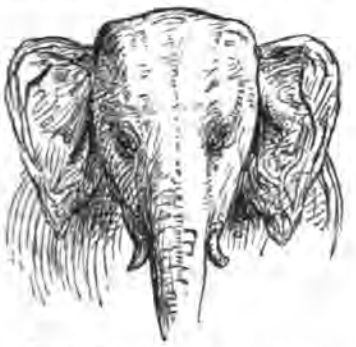


Fig. 9—Docility and Sagacity.

always what they *know* so well to be desirable and right?

COMPARATIVE STRENGTH.

But imagine if you can, reader, a contest like the above being carried on with one of the short-eared animals. Imagine, for instance, a tiger or a leopard that was being led in a leash, deliberately taking its stand or laying itself down on the road and permitting itself to be beaten with whip or club rather than yield to the will of its keeper and move submissively on, and that without any serious attempt at retaliation! The idea is preposterous. Wherefore we reassert that long-eared animals evince obstinacy, while short-eared ones do not; and this because the latter have neither the strength, power of endurance, or courage of the former, appearances to the contrary notwithstanding; for it is evident that great courage, endurance, and considerable physical strength of some kind must be necessary to enable an animal patiently and persistently to endure the infliction of severe pain when it is in its power to avoid it, either by flight or obedience.

To test further the *tractability* of the long and short eared animals, try the following experiment: Take a young kid, the most capricious and *in*tractable of the first-mentioned kind—take him when he is pretty hungry, and hold him firmly in your arms, while some one else, a little distance away, calls him to a bountiful meal. He will struggle violently for a few moments, though without anything like the amount of strength he actually possesses or is capable of exerting, and finding his efforts unavailing, his last and only resource is a plaintive, appealing cry. Now take our household Tabby and subject her to the same ordeal. She, though not really as strong, will struggle with much greater energy and more desperate effort, then comes the impatient cry, and, shortly after, the warning growl, and if puss is not at once released, her domestic habits alone having caused her to evince so much forbearance thus far, she concludes that the point has been reached where patience ceases to be a virtue, and by a fierce onslaught of teeth and claws, testifies her resentment at the restraint that is being put upon her liberties. Not even for the purpose of being carressed will she permit her freedom of action to be impeded, and unless deterred by the fear of punishment, will not hesitate to use her natural weapons to preserve her liberty intact. Save in very exceptional cases, pussy's education can be little more than prohibitory. She can learn *not* to do certain things through fear of punishment, but can not easily be induced to *do* anything she does not fancy.

From the above examples it follows, then, that in order to agree with their prototypes in the animal kingdom, people with large ears should be more tractable and docile, should possess more courage, strength, firmness—which may easily degenerate into obstinacy—mildness, and generosity, which is the usual concomitant of genuine strength, than those whose ears are smaller, other things being equal, and what those "other things" are, we shall endeavor to indicate farther on.

THE LION, BEAR, ELEPHANT, OX.

In attributing a larger share of physical strength to the large-eared animals, we shall



Fig. 10—Projecting—Courageous; Close—Stealthy.

probably be referred to the lion, emblem of strength as well as majesty, and the bear of powerful embrace, and asked to compare

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their powers with those of any of the larger-eared quadrupeds, if the comparison can be made. Passing by the horse, whose strength is proverbial, we could easily overmatch either with the stately elephant, grand in strength and proportions, but will content ourselves for the present with comparing them with the ox. At first sight the two former, especially his royal highness, would certainly seem to merit the precedence in this respect; but we claim that there is more of that solid power, which arises from, and is connected with, the ability to endure continuous effort, in the ox than in either of the others. If this appears doubtful, take the lion, put him to a cart or plow apportioned to his size, and work him steadily, day after day as an ox is worked, and see how much he would be able to accomplish, and for how long a time. If it be urged that his unshod feet, unprotected by hoofs, unfit him for this sort of labor, or that his strength is not available in this direction, try him in another way more in accordance with his ordinary habits and modes of life. In his native forests, it has been said, but on doubtful authority, that he will seize the body of a slain buffalo in his teeth, and, partly supporting it on his shoulder, carry or drag it the distance of a mile or more to his den. Well, take the same brute to a slaughter-house and set him to work fetching and carrying the carcasses of slaughtered cattle, and see how long he would be able to endure the fatigue of unremitting exertion. With all his strength he would soon droop and fail, and if the toil were long protracted would die under it. He is not fitted for it, it is true, nor are *any* small-eared animals. As they never equal the long-eared in size, so they never equal them in strength. No small-eared animal equals the elephant either in size or the amount of labor he is able to perform. The small-eared wolf gives way before the larger-eared dog, which evidences his inherent robustness by the hard labor he is capable of performing in various services for man. The stag and moose, though apparently so much feebler, when wounded or brought to bay, are almost, and under some circumstances quite, as formidable adversaries as the lion himself; while their congeners of the frozen North are put to the service of mankind without any detriment to themselves. The small-eared, which are mostly beasts of prey, are well aware of the real, though not apparent, superiority in this



Fig. 11—AFFECTATION AND TRANSPARENCY.

respect of their would-be victims, and therefore always endeavor to pounce upon them unawares, as if conscious of their inability to sustain a fair fight upon equal grounds. When, however, one of the long-eared kind, a buffalo or a stag, for instance, wishes to deliver battle, he first endeavors to attract his adversary's attention by snorting, pawing the ground, and executing various premonitory feints before finally rushing upon him. Which course, think you, denotes the possession and consciousness of the greater strength? Short-eared animals are capable of brilliant achievements and surprising demonstrations of strength by concentrating their powers into a single effort; but if the first essay proves futile, they usually show inability in following it up with success. Their strength is short-lived; their power is great, but not enduring.

SAVAGE AND CIVILIZED MAN.

Large ears, then, in man, we conclude, denote power, latent or active, physical or mental, often both. And this seems to be further certified by the fact that as a race the Indians of North America, whose ears are relatively much smaller than those of the white man, though seeming individually to possess superior strength and powers of endurance,

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have not been able successfully to cope with him, and have been found inadequate to sustain the burdens imposed on them by civilized modes of life. Their inability to endure hard and continuous labor was demonstrated to the early settlers who undertook, in many parts of this country, to utilize them by reducing them to slavery; but finding that when worked steadily they either died off rapidly or, breaking away from such hated restraint, betook themselves to the woods, whence it was almost impossible to recapture them, they were obliged to abandon this project; and the importation of negroes followed, mainly to supply the place which the aborigines were incapable of filling in the industrial economy of the New World.

Cheer up, then, dull, blundering schoolboy, whose big ears and stupidity are alike the jest of your quicker-witted schoolmates, there is much hope for you yet. Many a big-eared, stupid dunce has astonished the world in after years by his masterly achievements; not by remaining in stupidity and ignorance, but by developing and making use of the power that was in him.

It is a wise and merciful dispensation of Providence that the greatest amount of power and executive ability, both in man and beast, is bestowed upon those which are harmlessly inclined. If the tiger had the



Fig. 12—Thick-Eared—Obtuse.

massive weight, strength, and endurance of the ox in addition to his own agility and sanguinary disposition, he would be far more potent for mischief and terrible to encounter than he is. Again, large, solid bodies and the most powerful forces of nature, move slowly. So the large-eared animals, as the ox and the elephant, are very much slower



Fig. 13—Small—Conceited, Impatient.

in their movements than the small-eared, as the leopard or panther, whose movements, when once aroused, fairly elude the eye by their quickness. Even those among the former who are noted for their swiftness, as the horse, the antelope, the hare, etc., can not execute any movement that in rapidity equals the lightning-like spring of the tiger upon his prey, or the impetuous rush of a pack of wolves when they have caught their victim at a disadvantage. So men with large ears, and the large bodies that usually accompany them, are comparatively slow in their movements, their speech, and their methods of thought, slow to receive new impressions or to form their opinions, but firm in maintaining them when once formed. They understand no method of contending with difficulties except by open and steady opposition; find it difficult to understand, still more to employ, subterfuge and the thousand crooked, underhanded devices that are included under the general term of *policy*, and are almost certain to blunder when attempting to employ such means. They make their way in life, not by a series of brilliant or exceptional efforts, but by main strength, by steady, persistent endeavor in some one direction, and overcome obstacles, not by dodging around them, but by putting them beneath their feet—like the massive elephant which clears for himself a path through the trackless forest by breaking down and trampling under foot alike tree and shrub, grass and flower, but not like the lithe tiger, which makes his way by gliding and creeping under, over, around, or through trunks of trees, fall

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en logs, entwining bushes, and reedy grass, scarce bending a leaf or disturbing a twig by the soft pressure of his velvety paws, and leaving no trace of the path he has taken.

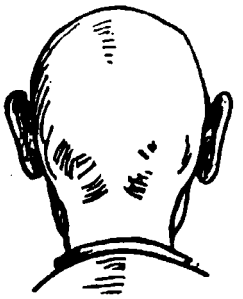


Fig. 14—SYMMETRICAL.

THICK EARS.

When the rim and lobe of the ear is thick, the features will generally be found to be more or less blunted in their outline; the whole indicating a corresponding degree of obtuseness, both mental and physical. People so constituted are not easily irritated, offended, or hurt either by external annoyances, as heat, cold, discordant sounds, being pushed against, or jostled, or accidentally struck by hard substances, or by slurs, innuendoes, or sarcastic remarks. They are not, therefore, very sensitive—are the reverse of thin-skinned, but are the detestation of those who are, for in their bluntness of manner and good-natured obtuseness they often tread with blundering ponderosity on other people's tenderest toes, and trample unconcernedly under foot their choicest flowers of fancy and sentiment, as their prototype, the elephant, treads indiscriminately upon tender herb or fallen tree, blooming flower or barren twig. Large-cared people need, as a general thing, to cultivate a delicate consideration for the feelings, sentiments, fancies, and prejudices of others. Though slow to take offense, yet when once thoroughly aroused to a sense of wanton injury received, like the ox or the elephant, they are formidable in their rage, are not easily subdued, and are much more dangerous than those small-eared people who spit and scratch at every little offense, but do no great damage after all.

We think, on the whole, that large ears sum up pretty well in the list of their attendant qualifications, and that their possessors have no reason to be ashamed of them. They are a class of needed and efficient workers, fitted to bear the brunt of life's battle with the forces of nature and to bear off the well-earned palm. Great men in almost every department will generally be found to have, or to have had, large ears.

SMALL EARS.

From what has been observed in the foregoing connection, it would appear that people with small ears are less teachable or tractable than others. They are aristocratic in their tendencies, impatient of restraint, dislike, often exceedingly, to be "bossed," and however they may like to exercise authority, prefer to be governed by the dictates of their own consciences rather than by the mandates of others. They are less stubborn, generally, than larger-eared persons, though often as firmly bent upon obtaining their ends, but are not so obstinate as to the *manner* of obtaining them.

Small ears may be found in large or small, coarse or fine organizations; being found in the animal kingdom to belong alike to the big, burly hippopotamus and the little, delicate, agile squirrel, and in respect to size denote the same quality in both, viz., untamableness united to blind ferocity in the one, in the other to harmless playfulness.

INFLUENCE OF DOMESTICATION.

It is well known that domestication has an inevitable tendency to increase the size of the ear, as is evident by comparing this organ in any thoroughly domesticated animal with the same feature in one of the same species in a wild state. The ears of wild cats are shorter than those of our household pet; the difference between the ears of the wild and various breeds of the domestic dog is very perceptible; but perhaps the most noticeable instance of all is apparent in the



Fig. 15—IRREGULAR—BRUTAL.

case of the various fancy breeds of domestic rabbits, whose ears present such a marked increase in size over those of the original wild stock. The same may be remarked of

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the pig, the horse, etc., and we doubt not that a similar result, in a proportionate degree, would be produced in any creature, however wild and intractable by nature, that could



Fig. 16—Mean and Inquisitive.

be subjected long enough to the restraining and modifying influences of domestication.

PENDULOUS EARS.

Not only does domestication increase the size of the ear, but it effects, in many cases, a striking change in its inclination and consequent general appearance. In wild dogs, sheep, and cattle of all kinds, as with every species of quadruped save one, the ears are mostly erect, projecting outward and upward; but in domestic dogs, and some varieties of domestic rabbits, sheep, and cattle, they are pendant; being the very reverse of the former. Pendant ears, like those of the hound and the elephant—the most readily domesticated of all animals,—denote the highest degree of domesticity attainable.

This peculiarity of pendulousness is sometimes indicated in large human ears whose tips show a tendency to lop over. Such ears should properly belong to indulgent parents, meekly submissive to the whims of their little self-imposed tyrants, or to "that useful and desirable domestic animal—a tame husband!"

THE EAR OF REFINEMENT.

The small, fine, well-formed ear almost invariably accompanies the nervous temperament, and denotes quickness, refinement, delicacy, and artistic perception, with a nervous, sensitive organization. Ears both large and well formed and delicate may be found, sometimes, in artists and musicians, and indicate force, combined with delicacy; but small, pyriform ears almost invariably accompany slender, medium or small sized bodies, small bones, and intellectual-looking heads.

GENERAL INFERENCES.

Large ears, as has been observed, hear things in general, and denote broad, comprehensive views and modes of thought; while small ears hear things in particular, showing a disposition to individualize, often accompanied by a love of the minute. Large ears are usually satisfied with learning the leading facts of a case, with the general principles involved—too strict an attention to the enumeration of details, especially all repetition of the more unimportant, is wearisome to them. People with such ears like generally, and are usually well fitted to conduct large enterprises, to receive and pay out money in large sums, in buying or selling would prefer to leave a margin rather than reduce the quantity of goods of any sort to the exact dimensions of the measure specified, and in giving would prefer to give with a free hand and without too strict a calculation as to the exact amount. Small ears, on the contrary, desire to know the particulars of a story as well as the main facts; take delight often in examining, handling, or constructing tiny specimens of workmanship; are disposed to be exact with respect to inches and ounces in buying or selling, to the extent, at least, of knowing the exact number over or under



Fig. 17—Lop-Eared.

the stated measure given or received. People with such ears would, in most cases, prefer a retail to a wholesale business; it would certainly seem best fitted for them, and, doubt-

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less, the habits of close economy that accompany them, the disposition to look closely into particulars, which, when unaccompanied by Benevolence and other modifying qualities, cause them to be exacting in the matter of every penny given or received, and to conduct their charities as well as everything else on a small scale, have given rise, in some parts of the country, to the idea that small ears denote stinginess. That this is not always the case, however, but depends upon the influence of other modifying qualities, need not be told to anyone who has studied character to much extent.

MEDIUM-SIZED EARS

are those which denote a combination of the above peculiarities in degree proportionate to their size and character; the larger inclining toward the former, and the smaller toward the latter characteristics. Of course we do not insist that ears, either large or small, will in every instance indicate all, or even the greater part, of the characteristics we have assigned to them, for none know better than phrenologists the importance, nay, the *necessity*, of taking into account all the attendant modifications, probable or possible, of quality, temperament, health, educational influences, predominating or antagonistic faculties, in predicating of one or more characteristics of any organ, the presence of such and such attendant qualities; and as size in any organ taken by itself is so wholly a matter of comparison, it would be impossible, in a general statement, to fix any certain degree to which the manifestation of the qualities denoted thereby could be assigned; but we *do* say, that of two persons of equal size, physical development, temperament, vital stamina, etc., he whose ears are the longest will manifest more, in proportion to their superior size, of the qualifications ascribed above to large ears, than the other, and *vice versa*.

Leaving now the subject of size, merely, we will next consider

PROMINENCE.

The largest ears are generally the most prominent, though little ears show a tendency to stick out, sometimes. The more prominent ears accompany the most harmless characters, as is seen in the case of sheep and oxen, whose ears are very prominent laterally. Where Destructiveness, which is situated directly above the ear, is well developed in man, it seems to cause a slight hollow or cavity below the organ into which the base



Fig. 18—SEMICIRCULAR.

or root of the ear is set, causing its external part to fit snugly to the head. This peculiarity may be observed in Indians, who have generally small, close-setting ears, and in most well-known pugilists.

Prominence of the ear, however, is of two kinds. In the first, only the back part of the ear bends out and away from the head, while the upper part remains close to it, causing an apparent prominence plainly visible from behind, but not noticeable in front. In the second, the tips also stand out from the head, forming the truly prominent ear, visible both in front and behind. The first may be considered as occupying a middle place between the latter and the close-set ear, of which no part projects, and indicates a proportionate blending of characteristics.

Combativeness, which is located back of the ear, tends to give prominence to the back part of that organ, but Destructiveness draws the tips close to the head. Combativeness and Destructiveness are very different qualities in their character and their mode of manifestation. Long-eared animals are to a species combative, while the short-eared are essentially destructive. Combativeness comes clattering in on noisy hoofs, hand in hand with Firmness and expectation, inviting as well as offering battle, and willing to share the risks as well as the glories of combat; and combined with Benevolence, which is not incompatible with, it would scorn to take an unfair advantage of an adversary, and would readily help an opponent to regain his feet after once having had the fun of knocking

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him down. "Come on," cries Combativeness, fearlessly exposing his whole bulk to the anticipated assault. "Come on, I'm your man," while his big ears, sticking out like great jug-handles, offer a tempting place to lay hold of. Destructiveness, on the contrary, taking Secretiveness and Cautiousness for allies and counselors, creeps stealthily in on velvety paws, keeping itself out of sight as much as possible until the final moment, lays the ears close to the head so that the frenzied victim shall not seize hold of them and thus impede its movements and imperil its safety, and bent only on inflicting the greatest amount of damage, scrupulously reserves all advantages to itself.

REGULAR AND IRREGULAR.

Irregularly-shaped ears denote mental irregularity or eccentricity of some sort. Erratic geniuses, who owe allegiance to no authority but their own wills, will be found to have ears displaying great irregularity in their convolutions, whether large or small. Ears whose lines and curves are regular and well proportioned, denote a corresponding regularity and uniformity of character.

CONTOUR,

in ears both large and small, should now be considered, keeping in view the conclusions



Fig. 19—PYRIFORM, OR OVAL.

already arrived at as to what is indicated by difference in size. From this stand-point ears may be conveniently subjected to a second classification into

Long and Narrow,
Short and Broad.

Or may be more minutely distinguished as,
The wide at the top, or Pyriform Ear;
The wide at the middle, or Semicircular Ear.
The wide at the bottom, or Pyramidal Ear.



Fig. 20—SQUARE.

Ears, in common with other features, obey the law of conformity to the general character of the physical system of which they form a part; consequently, long, narrow ears will adorn long, narrow faces, while short, broad faces will be accompanied by ears of a similar character. A much closer conformity exists, however, in the majority of cases, between the contour of the rim and lobe of the ear and the outline of the jaw-bone and chin. This conformity is sometimes very exact, giving curve for curve, prominence for prominence, depression for depression with the greatest fidelity; the ear being, in fact, a reproduction, a *fac-simile*, on a reduced scale, of the jaw. In almost every instance, a jaw widest at its junction with the head will be found to accompany an ear widest across the top; one projecting at the middle, an ear whose width is greatest at the middle, owing to the expansion or projection of the rim at that point; while a full-bottomed jaw, with a large, round chin, will accompany a full-bottomed ear, with a large, rounded lobe. A jaw tapering handsomely from the root of the ear, and ending in a small, delicate, oval chin, will be reproduced in the pyriform ear terminating in the delicate oval lobe; while one that

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takes a bold, strong curve from the ear to a broad, square chin, will be surrounded by the semicircular, sweeping ear, ending in a broad, square lobe.

The Pyriform, accompanying the pyriform face—often very small and never very large—indicates the quick, delicate perception, the love of the elegant, the graceful, and the artistic that belong to the mental temperament. Such ears instinctively turn away from and refuse to listen to aught that can offend the delicate sense of propriety that resides within



Fig. 21—A SMASHED SUBJECT.

them, and are quick to perceive incongruities or to feel an insult. Without other modifying qualities they are apt to be morbidly sensitive, even to the extent that is commonly denominated thin-skinned, particularly when brought in contact with those who are deficient in tact. These are the ears that tingle at unkind or improper remarks.

The Regular, semicircular ear, resembling that of the rat or weasel, seldom, we believe, attains what may properly be called a large size, but ranges from small to medium, generally inclining toward small. They do not always accord with the contour of the head and features to which they belong, but, when the opening of such ears is large and round, and they are set on a round head with rather blunt features and a short, up-turned nose, as is sometimes the case, they would seem to represent properly the inquisitive ear. Such ears would be likely to be open for the reception of all sorts of *nouvelles*, irrespective of quantity or quality; they receive communications with avidity, or, in short, to use a homely but expressive saying, "All's fish that comes to their net." Such ears seem especially designed to be the receptacle of all the stray odds and ends of information that may chance to be lying about loose, and we warrant that they are very few that fail of reaching their destination.

Broad-bottomed, basilar, or, as we might call them, Pyramidal ears, go generally with full, heavy jaws, a broad base to the brain, and a liberal share of rugged vitality. We believe they never accompany the mental temperament, but belong to the vital-motive, or, oftener still, to the vital temperament. They usually accompany broad jaws and full cheeks, with a proportionate development of the propensities, more especially Alimentiveness and its kindred faculties.

We will take, in conclusion, a brief view of the peculiarities noticeable in the

LOBE OF THE EAR.

With respect to shape, it may be conveniently classified as

Round,	Looped,
Oval,	Square.

The lobe of the ear is never, strictly speaking, perfectly round, but it approximates to that form in very small, delicately shaped ears, as does the chin. From what has been remarked above with regard to the similarity of contour between the rim of the ear and the profile of the jaw, it will be seen that the lobe always accords in shape and size with the chin, more especially with its profile. Round lobes usually terminate pyriform ears, and are generally delicately tinted, while oval lobes go with long, narrow, well-formed ears, are thin and frequently tinged with pink, giving them somewhat the appearance of semitransparency. These are the handsomest and finest forms of all.

The looped lobe goes with the semicircular ear, and may be either thick or thin. It is so named because, instead of being set off from the ear as a distinct and separate part from the rest, though pendent to it like the two varieties preceding in this kind, the gristly cartilage of the ear dips down into it, making of the lobe proper a narrow rim of flesh stretched around this gristly protuberance, the whole taking the form of a loop. These lobes are almost always wanting in color.

In the fourth, the square kind, the ear and its lobe are merged into one, the lobe extending up into the ear or the ear down into the lobe, so that it is almost impossible to determine exactly where one ends and the other begins. Such lobes are generally thick and are always colorless, except, perhaps, in very cold weather; even then they are the last to take fire

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at the assiduous persecutions of Jack Frost. They accompany the square or basilar ear, and denote heaviness, toughness, and often obtuseness.

There is a type of face occasionally met with which it is difficult to designate by any other name than that of the "smashed" face. Its lines and curves are broken, irregular, indistinct, and so merged and confounded one with another that it seems difficult, often well-nigh impossible, to determine precisely what they mean. They give to the beholder an impression somewhat akin to that which is produced in gazing on a flower or some large insect that has been crushed and trodden under foot, until almost all trace of its original and real contour has been lost. It seems as if the iron wheel of adverse circumstances had rolled over such countenances, breaking up and confusing all those delicate lines that reveal the character and workings of the inner life. With the smashed countenance goes usually the smashed ear, which looks as if it had been spread over and pressed into the head rather than joined to it in the ordinary way. In such ears the lobe is hopelessly confounded with the rim, the rim with the inner cartilage, and the whole is merged gradually into the countenance.

This smashed appearance is often more apparent in the ear than in the features, but, happily for mankind, both the smashed face and the smashed ear are comparatively rare, at least in this country, where people are now free to grow up from within to the measure and contour that is rightly theirs, and are not forced, as in some other parts of the world, to turn and twist in obedience to the requirements of, and finally to grow into the likeness and stature prescribed by the outward restraints, conventional and political, which bind them as with bands of iron.

We have now sketched briefly the marked features and characteristics pertaining to the organ of hearing in man and animals, and have endeavored to demonstrate how much more it is than a mere receptacle of sound; but with the numberless modifications of them we have neither time nor space to deal at present, nor is it really necessary, for, however modified in individual cases, all ears will be found to incline toward one or the other of the above designated types with sufficient distinctness to be recognizable, and to afford the student of this interesting subject a basis and guide upon which to found his investigations, and from whence to draw his conclusions. A. C.

CHARLOTTE CUSHMAN, THE ACTRESS.

FORTY years ago Miss Cushman made her first bow to an audience, and sought its favor for her chosen calling of the actress. Recently, in fact on the evening of November 7th, she bid farewell to the stage under circumstances which must have impressed her that she had not passed through that long, changeful, and eventful career in vain. She had just concluded a series of representations in which she had shown that much of the fire and spirit which so distinguished the acting of former years still remained, when certain well-known citizens who were among her audience called her before the curtain. Among those gentlemen were Mr. William Cullen Bryant, the veteran editor and poet; Mr. S. J. Tilden, the Governor elect of New York; Mr. Peter Cooper, Mr. W. M. Evarts, and others. A poem, written in her honor by R. H. Stoddard, was read, after which Mr. Bryant presented the great tragic actress with a laurel crown. Among his remarks are these fitting words:

"The laurel is due to the brows of one who has won so eminent and enviable a renown by successive conquests in the realm of histrionic art. You have taken a queenly rank in your profession; into one department of it after another you have carried your triumphs. Through the eye and the ear you have interpreted to the sympathies of vast assemblages of men and women the words of the greatest dramatic writers. What came to your hands in the skeleton form you

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clothed with sinews and flesh, and gave it a beating heart and warm blood coursing through the veins."

Miss Cushman responded in terms of grateful emotion, and the pleasant occasion closed amid an overflow of popular enthusiasm.



Charlotte Cushman is of American birth, having been born in Boston, Mass., in 1816. It was the intention of her parents to prepare her for the lyric stage, but at the outset of her study her voice gave way. Undeterred, however, by this misfortune, she determined to study for the stage. Her first appearance in New York City was in September, 1835, when she assumed the *rôle* of "Lady Macbeth," Mr. Hamlin taking the

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part of the kingly murderer. Two years later she made her bow as "Romeo" in the old National Theater of the same city, her sister Adelaide playing "Juliet." It was at this time that her acting began to attract attention. She was favorably received as *Elvira* in "Pizarro," and the *Queen* in "Hamlet," and was engaged to perform in the old Park Theatre.

While Mr. Edwin Forrest was giving his strong representations, Miss Cushman appeared in the principal female parts, and with general acceptance. From New York she went to Philadelphia, where, for a time, she managed the Walnut Street Theatre. In 1844 Mr. Macready, the celebrated English actor, came to this country, and Miss Cushman was induced to return to New York and support him. At the conclusion of the season she went to London, where she appeared on February 13th, 1845, and performed with great success eighty-four nights. In 1850 she returned to New York and filled several engagements for different theatrical managers. Two years later she again crossed the Atlantic, and returned again to New York in 1857, where she resumed her representations, always eliciting the warmest approbation of her audience. In the summer of 1861 she visited Europe again, where she made a protracted tour.

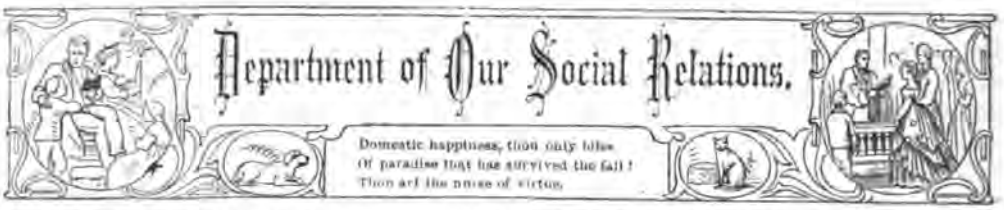
Returning to America, she concluded to make Newport, R. I., her residence for the remainder of her life, and for a while it was thought that she had retired from the stage; but the fascination which the actor's life has for its votaries was too much for her, and she not long ago began a series of farewell performances, which were given in the principal cities of the United States, her still vigorous mind and body winning the old favor and applause to which in earlier days she had been accustomed.

There are the evidences of great force in the portrait of Miss Cushman which accompanies this article, although it by no means does justice to the original. The broad, full forehead, the great breadth of the space between the eyes, show appreciation of nature in its various forms, and indicate remarkable susceptibility to external impressions. The breadth of the head between the ears indicates unusual executive ability; indeed, a strength of mind bordering on the masculine. As an exponent of active phases of passion she is wonderfully endowed. Her temperament is of the active order, and, in combination with her energy, inclines to high degree of excitability, thus adapting her to express deep feeling. Her artistic sense is readily seen in the very prominent Ideality and other associated organs of the anterior side-head, giving an apparent breadth to her forehead which is almost a deformity. She has a very strong emotional nature, a disposition that would incline to extremes of manifestation were it not kept in control. The magnetic influence she always excited as an actress is due to this very nature, her power to feel to the very depth the passion she would represent.

Miss Cushman purposes to give readings before the public from time to time, as opportunity may permit, so that she can not be said to have altogether retired from public consideration.

OUR TELL-TALE LIPS.—I have observed that lips become more or less contracted in the course of years, in proportion as they are accustomed to express good-humor and generosity, or peevishness and a contracted mind. Remark the effect which a moment of ill-temper or grudgingness has upon the lips, and judge what may be expected for an habitual series of such movements. Remark the reverse and make a similar judgment. The mouth is the frankest part of the face; it can't in the least conceal its sensations. We can neither hide ill-temper with it, nor good; we may affect what we please, but affectation will not help us. In a wrong cause it will only make our observers resent the endeavor to impose upon them. The mouth is the seat of one class of emotions, as the eyes are of another; or, rather, it expresses the same emotions, but in greater detail, and with a more irrepressible tendency to be in motion. It is the region of smiles and dimples, and of a trembling tenderness; of a sharp sorrow, or a full-breathing joy, of candor, of reserve, of anxious care, or liberal sympathy. The mouth, out of its many sensibilities, may be fancied throwing up one great expression into the eye—as many lights in a city reflect a broad luster into the heavens.—*Leigh Hunt.*

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CO-EDUCATION OF THE SEXES.

THIS subject is now being agitated in a manner to attract very general attention, and, as the agitation of any question is the "beginning of truth," a little more agitation may not be unprofitable. As the sexes are brought up together in the family, work together, play together, attend church, parties, theaters, fairs, festivals, celebrations, "hanging exhibitions," and even the primary schools together, it would seem that, to separate them in the higher schools and colleges, is an anomaly which can only be justified by facts and arguments that are unanswerable.

The only grounds on which the negative argument is based is the assumption that the organization of woman, because of the periodical function pertaining to maternity, renders her, at and after the period of puberty, unable to endure the mental strain that is necessary to pursue the same studies that men do without injury to her own health and the consequent deterioration of offspring or sterility; the general degeneracy of the health of American women, and the fact that, particularly in New England, the death-rate is steadily gaining on the birth-rate. These statements are adduced as cogent if not conclusive reasons against the same curriculum for the two sexes. And the inference is deduced that, because the studies which a young man can pursue without detriment, a young woman can not (provided she masters her lessons as well as he does) pursue without endangering health, they should be educated in separate schools.

The leading champions of anti-co-education are Dr. Edward H. Clarke, of Boston, and Dr. Maudsley, of London, both eminent in their profession, and both members of and teachers in the most conservative school of medicine—the allopathic. Dr. Clarke has written a book on his side of the controversy, which has had a large sale, if not a corresponding influence on public opinion. Dr. Maudsley has written a somewhat elaborate article in which he repeats, with little variation, the arguments advanced by Dr. Clarke. This article was published in an English magazine—*The Fortnightly Review*—and has been extensively copied and commented on in this country. But Dr. Clarke's book and Dr. Maudsley's article give us but little except assertions and opinions. They do not adduce any facts or statistics which are not susceptible of a very different explanation, while most of them are wholly irrelevant.

These distinguished medical gentlemen have been promptly met by a dozen or more writers of the other sex, who have been co-educated, who have seen the experiment tried, and who have taught in co-educational institutions; and they come down on the worthy doctors with an avalanche of facts and statistics that seems utterly overwhelming against the assumptions of Drs. Clarke and Maudsley; they give the actual figures. Eleven of these women have written essays in defense of co-education and equal education, which have been collected into a book, edited by Anna C. Brackett, entitled "The Education of American Girls." Against the opinions of Drs. Clarke and Maudsley they present the stubborn statistics. Against the loose inferences of Drs. Clarke and Maudsley they array the data of all the colleges in the United States where the experiment has been thoroughly tested of co-educating the sexes, and in the "female colleges" (colleges for women), in which the course of studies in all the scientific and higher branches has been the same as that of the *male* colleges (colleges for men). The result is that in every case the facts and figures—from Oberlin, where co-education has been established for forty years, to Michigan University, which has recently introduced it—tell most effectually against all the premises and all the conclusions of Drs. Clarke and Maudsley. These statistics do not except the learned professions. In medicine the women students have, as a general rule, greatly excelled their competitors of the other sex, while in law, which so many regard as wholly without the comprehension of the mental organism of woman, they have, on

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the average, made better proficiency than the average of men.

But all these things might be true, admitting the positions of Drs. Clarke and Maudsley. The mental culture *might* be at the expense of the vital conditions. This is, indeed, the only point of any importance made by Dr. Clarke's book and repeated in Dr. Maudsley's article. But this stronghold is demolished by a few well-directed statistics. Historical data are given to show that these co-educated and scientifically-educated women generally *improve* in health during the college course; not only this, but their average health is better than that of the men who pursue the same course of studies and make equal proficiency.

Those who are interested in this question—and a vastly important one it is—will find the whole subject fully presented and the authors, *pro* and *con*, critically reviewed in the last *Westminster Review* (October, 1874). The writer, after showing the false positions, illogical arguments, and erroneous if not absurd conclusions of Drs. Clarke and Maudsley, proceeds to explain the real causes of the proverbial ill-health of American women; and this he does in a manner that ought to set Drs. Clarke, Maudsley, the *Popular Science Monthly*, Professor Goldwin Smith, Father Hecker, and the Rev. I. M. Bulkley to investigating the subject in the light of first principles, instead of looking at it in the darkness of artificial usages and abnormal conditions.

The writer traces the "degeneracy," etc., to mal-training, wrong education, and dissipation—the causes that have brought all the nations of the earth to ruin which have been ruined. American children are of a forced and hot-house growth. They do not have repose enough, nor sleep enough. They are allowed to indulge in cakes, pastry, strong meats, sweetmeets, candies, and other indigestible and pernicious trash, and this affects the girls more than the boys, for the reason that the former are more sedentary. Girls are allowed little wholesome exercise, either of work or play, but attend balls and parties at unseasonable hours and with utter recklessness of all health conditions in the matters of dress and exposures to overheated rooms and chilling winds; and, as they approach the "coming out" period, if not before, they are dressed in a manner that would render the young men of the nation quite as "degenerate" vitally if they were obliged to be constrained, imprisoned, and tormented in a similar arrangement of what is called fashionable dress.

The writer mentions the climate of our Northern States as one of the prominent causes that make the health of American women compare so unfavorably with that of the women of all other civilized nations; but in this one particular I think the writer is greatly mistaken, or at least greatly exaggerates. The American climate may, all things considered, be less conducive to uninterrupted health and longevity than that of Europe. It is more dry, and the weather is more changeable. But the causes just mentioned are amply sufficient to account for the contrast, leaving climate entirely out of the question; and, at most, it can only be an insignificant factor in the case.

If we trace the history of New England back a few generations, we find a stalwart race of mothers and grandmothers; and even now there are specimens of these, healthy, active, happy, of ages varying from three-score-and-ten to one hundred years; and if we trace the history of American women from the landing of the Pilgrims to the advent of Dr. Clarke's book, we shall find the degeneracy exactly corresponding with the increase of sedentary habits, fashionable dress, gormandizing on indigestible food and condiments, forced and precarious development, sensational literature, and dosing and drugging for the multitudinous ailments consequent on a mode of life which has so little of nature and so much of the preternatural about it. Until the children and young women of America return to the more normal ways of their ancestors, they will go down, down, in the scale of vitality, with or without co-education, or school education of any kind. Co-education is one of the measures that will exercise a saving influence; but alone it will not arrest the deteriorating tendency. This requires a thorough indoctrinating into the laws of hygiene and their strict application to practical life. In this, and in this only, is the hope, not only of American women, but of American men, and, indeed, of the human race.

R. T. TRALL, M. D.

AGGREGATED CASTIGATIONS.—A Suabian schoolmaster taught school for fifty-one years, and during that period he inflicted the following punishments, and kept a faithful record of the same, viz.: 911,500 canings, 121,000 floggings, 209,000 custodies, 10,200 ear boxes, 22,700 tases, 136 tips with the rule, 700 boys he caused to stand on peas, 6,000 to stand on sharp-edged wood, 5,000 to wear

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the fool's cap, 1,700 to hold the rod—total, 1,281,936 cases of punishment. He had probably never heard of old Roger Ascham's saying, that often the rod is laid on the scholar's back when it should be applied to the schoolmaster's.

[Supposing this story to be true, and that there be a place for the punishment of the wicked in the other world, what would be the chances of this Suabian schoolmaster? Would he not find his quarters there uncomfortably warm?]

CEDARHURST PAPERS—No. 1.—TOM HOPPER.

I WONDER why human nature is so contrary *wise!* I think we are a good deal like some dumb animals in that respect; take the mule and the pig, for instance. My reader, did you ever attempt to *drive* a pig off forbidden territorry in warm weather, when King Mercury was one hundred and four in the shade? If you never did, sometime, when you feel equal to the exertion, try it! My word for it, you will soon perceive the analogy between brute nature and humán nature. However, *apropos* of the remarks above, I want to tell you a little story about a friend of mine, Tom Hopper, a God-fearing man, a meek man, and also a married man.

His wife, a very practical woman, by the way, said to him one day, that he had better get some May pigs to fat, 'twould be so handy to have them round to eat up the slops, sour milk, etc., and everything else their yellow dog wouldn't eat. By the way, I wish you could see that dog. Every individual hair on his hide is in a state of perpetual, inquisitive surprise. They all appear to stand up on their own separate hook! tail and ears independently erect, and his eyes always look inquiringly into mine, as if forever saying, "Ahem! hey! what is it?" So I have dubbed him "Quiz;" his master calls him "Rove." But to return to my story. My friend got those May pigs—brand-new ones, too, and four of them, at that, and put them into a brand-new pen he had made before purchasing them; and after he had asked Mrs. Hopper out to see them, and had lifted the liliputian Hoppers up so they could see,he proceeded leisurely down town to his office. Returning home about two o'clock to his dinner, he walked along complacently stroking his beard in silent soliloquy, this wise: "That was a sensible thought of Mrs. Hopper's! I had thought of those pigs myself, but waited to see if she would be practical enough to propose it. They won't be a bit of trouble, not the least in the world, only to feed them, which I will attend to myself, and in the fall we'll have healthy, firm pork of our own raising. Sensible idea, very!" Arriving at the conclusion of his soliloquy and his own gate at the same moment, where he met Mrs. Hopper rushing out to meet him, in wild alarm, exclaiming, "Tom! Tom Hopper! those pigs are out of the pen, and have been out ever since twelve o'clock! I have chased them ever since, but they are so contrary," and back she hurried to see where those pigs were at that identical moment. Tom followed and found his wife with a mop handle in her hand, rushing hither and thither, flourishing her unique weapon in frantic gesticulation far above her head, out of harm's reach of herself, or the pigs either, while the next-door neighbor stood at the side gate encouraging her endeavors by such observations as, "Here he is! There! Now you have him!" when finally, as Tom prepared to join in this redoubtable hog race, Mrs. Hopper caught her foot in her hoop-skirt (they wore "tilters" then) and fell prone on the garden walk, with her face in the swill-tub, that for obscurity's sake had been placed there in the shade of the currant bushes. Tom rushed to her assistance, just as she raised a much-be-swashed and somewhat soured visage from the tub. Gasping, and grabbing his proffered hand, she raised herself stiffly and painfully upward, muttering something that sounded very much like "Confound those pigs!" and straightening herself up, walked composedly into the house, a Niobe, indeed, but not a savory one, with stringy tendrils of string-beans adhering to her hair, and patches of potato-skin court-plaster sticking on her face and neck! However, she washed herself and put on a clean dress, and then returned to the yard to see what Tom was doing, prepared, also, to do or die. She found him sitting astride the saw-horse nursing his new stove-pipe in one hand, and industriously mopping his face with a handkerchief in the other, and whistling dolorously "Pop Goes the Weasel!" His hat was utterly demolished, while he looked as if

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he had been fished out of a frog pond, and then wrung out! Presently they went after "those pigs" again, Tom and his wife, and finally he caught one by his tail, and carried him, amid a concert of terrific squeals, to the pen, putting him through the aperture whence they had all escaped. A nail in one end of the board not having been driven entirely in, they had easily pried it off. Tom then told Mrs. H. to stand there and hold the end of the board on while he caught or drove the others into the pen. After a good deal of driving and some tribulation of spirit, and, I fear, much mixed profanity, and such minor incidents as splitting a new forty-dollar coat up the back, and getting his chin into some sort of entanglement with the clothes-line, Tom keeled over backward, striking on what a certain Moses calls his "ponderous back brain," and lay with his six feet of manhood prone on the ground. Putting his arm under his head, Tom told his wife to "Take it easy" for a little, as he had taken a rather sudden interest in the study of astronomy! Presently he arose, shook himself, and went at it again. Talk about Chinese puzzles! they are not a circumstance to the trot those pigs led Tom. Over the lettuce beds, through the squash vines, round the currant bushes, down the garden walks into the front yard, round the big lilac bush, behind the house again, Tom after him full tilt, when, just as he cornered one near the pen, that dog, "Quiz," strode between them, and (while the pig scampered away as fast as his short legs could carry him) looked in his master's perspiring face, with his everlasting ahem! hey! what is it, expression. Tom's milk of human kindness all turned to acid just then, and he felt a good deal like the negro preacher when he said, "Brudders and sisters, I am just as sure of going to heaven as I am of catching that fly," slapping his hand down, then as suddenly taking it up with an amazed countenance, he ejaculated, "Golly, I missed him!" Well, that race went on till nearly everything was demolished. Tom managed to hold together in some miraculous way, but then, you know, we are *told* that "Man is fearfully and wonderfully made," and I believe it now. When the last little pig mistook the open door of an outhouse for the "open Sesame" to all out-door creation, Tom showed him his mistake by capturing him and bearing him valiantly to the pen. Tom told his wife (who had been doing picket duty by the pen all this time) to hold fast and lower one end of the board while he put in the last porker. In trying to obey orders, it accidentally fell from her trembling hands, and out rushed the small "tric," hither, thither, and yon. Tom dropped the pig he had caught in disgusted amazement, and with an emphatic "Drat the pigs!" he took his wife's arm and retired to the house, where they forthwith proceeded to take an inventory of bruises and repair damages.

They jumped, and kicked, and pranced. The next morning Tom looked from his chamber window on the pleasing prospect of four pigs rooting in luxurious abandon in his cabbage patch. Though in a somewhat battered condition, our Tom went immediately to fetch the meat man, to see if he could be persuaded to take "those pigs" off his hands. "They wern't a particle of trouble, you know, not the least in the world;" but the man did not care to purchase. Then Tom frantically told him he could have them *gratis!* he would feel amply paid in seeing them caught, and forthwith proceeded to tell of his Tom O'Shanter *drive* after them. The butcher then asked him if he had tried to coax them, leading them into the pen by showing them feed, etc. "No!" Tom said, "he hadn't;" the pigs had done the leading mostly, he had only been a conceited dangler on after them. The man smiled, called for some feed, and had them safe in the pen in the time it would take to spell greenhorn! Tom and his wife looked verdantly on.

All of this brings me back to my text, viz., that human nature and brute nature are very similar as regards contrariness and hatred of being driven. I myself have seen a good deal of the world, and much of different phases of human nature, and in both men and women I have noticed that the bare suspicion of an attempt at coercion arouses the very imp of perversity in them all. Take a woman, for instance, who has unfortunately married a disciplinarian. I say unfortunately, and I say it advisedly, for don't I know? didn't I do it? aye, and to my bitter, unavailing, and never-ending sorrow and humiliation, too. And I've been wicked enough many a time to wish that the sun that shone on my bridal had freshen'd the grass on my grave. I say take such a case and witness the results of the driving method. The man, according to the masculine dogma, is the head of the house—*i. e., the head of the woman*, his will is law, his rule absolute. Circumstances being so, the wife is forced to obey or *deceive;* the first derogatory to her dignity as a woman, the second foreign to his conscience; and either course ending in dislike, sometimes verging into hatred, even, of the one whose

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tyranny forces her into it. Suppose the husband had tried a different course, and treated his wife like a rational being, an equal, a "friend and a brother," if you like. In nine cases out of ten she would have yielded, and her love and devotion remained intact; while, *per contra*, by the driving process, she *might* yield, because, with some natures, might makes right, but it would be outward obedience only. Some writer says: "Quarrel with a woman over night, and you invite the devil to breakfast;" aye, and *drive* either man or woman any time, and you invite those whose name is legion.

ABBY LOUISE SPALDING.

THE AURORA BOREALIS.

WHERE is thy birthplace, spirit of light?
Covering the heavens at dead of night,
Shedding thy glorious effulgence afar,
Shaming the hue of the brightest star.

Sometimes in silver and sometimes in red,
Flashing and flickering overhead,
Dancing more lightly than clouds that fly,
Air for thy music, thy floor the sky.

Bearest thou tidings of regions cold,
Chilled by Æolus with revels old?
Hast thou brought down to our sunnier clime
Light from the bright Polar night for a time?

Where art thou traveling, spirit so fair?
Seek'st thou a home in the boundless air?
Art thou condemned in a ceaseless round
Ever to traverse creation's bound?

Then, sweetest spirit, I envy thee not,
Beauteous and gay, yet how dark is thy lot!
Flitting and flashing thy frolicsome way,
Turning thy darkness to radiant day.

Thanks for thy pausing to cheer us awhile,
Shedding the joy of thy fairy smile.
When thou art vanished how cold the sky
Looks from yon starry depths on high!

LODOLA.

THE COQUITO, OR JUBÆA SPECTABILIS PALM.

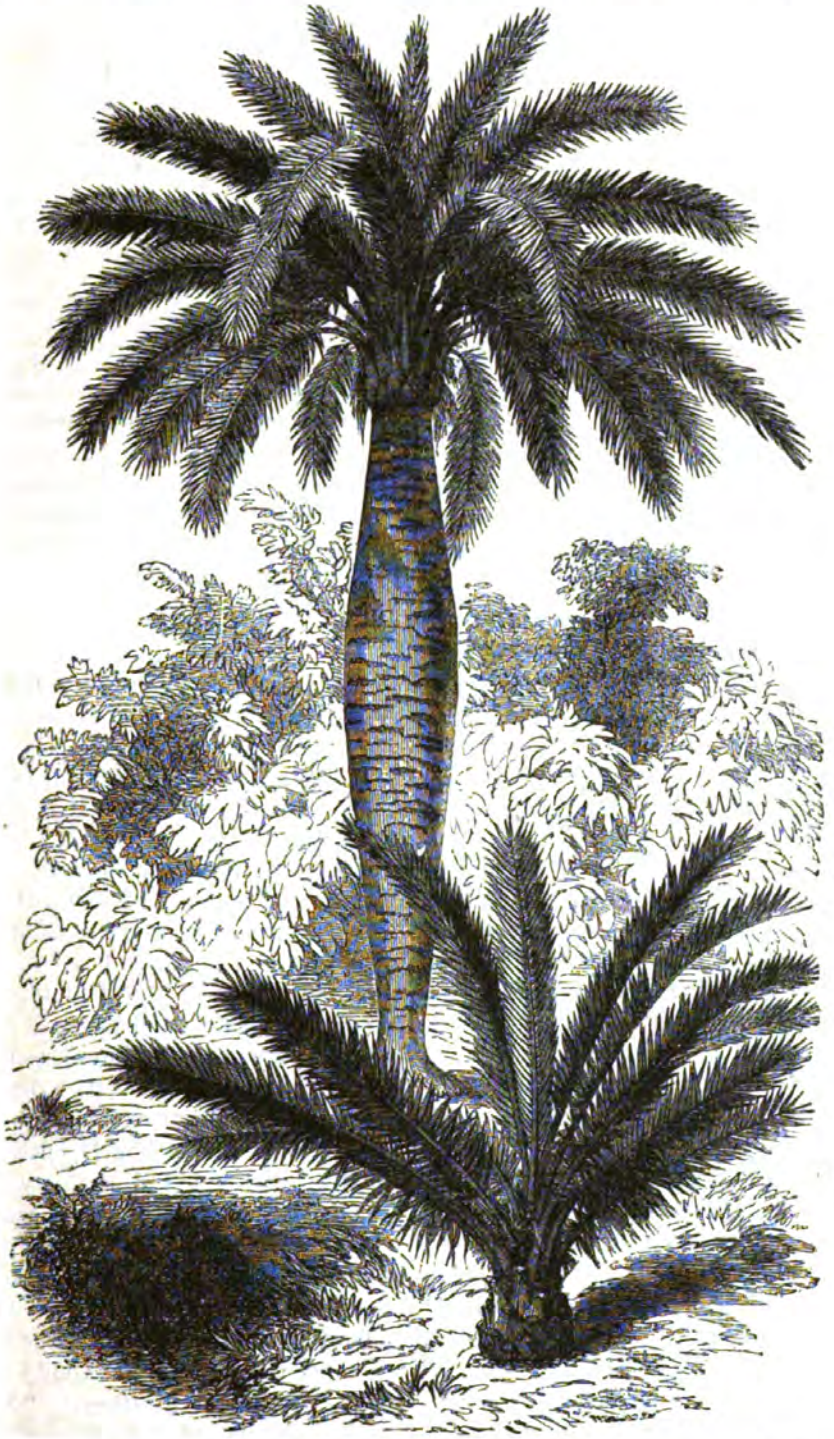
THE family of the palm, or the *palmaceæ*, comprises the most interesting forms of the vegetable kingdom, species of which are distributed over all the more habitable regions of the globe. The number of distinct species are believed to exceed one thousand. Of those whose character has been ascertained, there are seventy genera, ranging from the *areca catechu*, the most beautiful palm of India, to the dwarf palmetto, with which Americans are more or less familiar. The varieties of the palm in North and South America are numerous, and each possesses features of value or interest. The South American palms, however, are more serviceable to man than those known to the inhabitants of the United States, as they furnish no small part of the food, drink, clothing, houses, and articles of commerce of the people residing in those regions bordering on the equator.

The subject which is the burden of this sketch, and of which an excellent illustration is given, is one of the most beautiful of South American palms. It is known generally as the coquito palm, of Chili, and is the only member of its genus. Its growth is somewhat peculiar, being swollen or thickest in the middle of the trunk, which has a large diameter, and sometimes attains a height of forty feet.

The summit is surmounted by a crown of large, spreading, pinnate leaves, of a deep green color, and from six to twelve feet long, the leaflets being from one to one and a half feet long and about an inch wide, springing in pairs from nearly the same spot, and standing out in different directions. The leaf stalks are very thick at the base, where they are inclosed in a dense mass of rough brown fibers, which grow upon their lower edges. In an account of the Royal Gardens, at Lisbon, mention is made of a specimen growing there in the open air, which has attained a height of thirty-two feet, and the trunk of which measures thirteen feet eight inches in circumference at its base. "In Chili," says the "Treasury of Botany," "a sweet sirup, called *miel de palm*, or palm honey, is prepared by boiling the sap of this tree to the consistence of molasses, and it forms a considerable article of trade, being much es-

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teemed for domestic use as sugar. The sap is obtained by what appears to us the very wasteful method of felling the trees and cutting off the crown of leaves, when it immediately begins to flow, and continues to do so for several months, until the tree is exhausted, providing a thin slice is shaved off the top every morning, each tree yielding about ninety gallons. The nuts, which hard-



en with age, are used by the Chilian confectioners in the preparation of sweetmeats, and by the boys as marbles." D.

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CUPID IN THE SCHOOL-ROOM;

OR, "THE HIGHEST IDEAL CAPACITY."

BRET HARTE, in his popular ballad by Truthful James, as to the why and how "our society on the Stanislow" was broken up, tells us that he holds

"It is not decent for a scientific gent
To say another is an ass, at least to all intent."

And further adds:

"Nor should the individual who happens to be meant,
Reply by heaving rocks at him, to any great extent."

Nevertheless, Gail Hamilton, who, if not exactly a scientific gent, is a somewhat scientific and, withal, very sensible lady, says a certain scientific gent she has been reading about is an ass, at least to all intent. The occasion was this. The aforesaid S. G., talking about the duties and offices of teachers—*educators*, he calls them,—discourseth this wise: "Educators are to bear in mind that their business is, not to make fair copies of men and women, but to detect in their pupils *the highest ideal capacity* of each, and then bring them up to it," or this in substance. Thereupon this pugnacious pen-woman proceeds to affix the forementioned long-eared and obnoxious title to him, in spite of the poet's warning. Now, if she may disobey the first clause of this injunction, why may not "the individual who happens to be meant" trespass on the second, and reply by heaving rocks at *her* to a very great extent? This was my dire intent when I first began to think up a reply, for I partly agree with this maligned educator of educators, and, for all practical purposes in this connection, he and I are one. Therefore, I am the individual who happens to be meant.

It was after bedtime, and, as I tossed to and fro on my uneasy couch, thinking how to select a particularly hard and ugly piece of granite to hurl at the unlucky lady's head, and hoping specially to be able to hit and demolish the bump of self-conceit, surely, I said, there is such a thing as *capacity*, and capacity is simply unrealized capability. A pupil may have in him, or her, the capacity for many things that he or she is not capable of performing. Therefore, this unrealized capacity is "ideal capacity." And if there are *grades* of capacity, there must be such a thing as "the *highest* ideal capacity," for mentioning which I am called a mule's ancestor. At this point I became very indignant, and, discovering symptoms of fatigue, concluded to go to sleep, then to rise with the robin—there are no larks in this vicinity—and renew the hurling of rocks with wonderful vigor and precision of aim. But it is astonishing what a change a good night's sleep will sometimes make in a man's views and feelings. He retires like a tiger rushing into his lair, it may be, and revolving schemes of vengeance in his mind, he falls asleep. He wakes and rises, and goes about with the spirit of peace brooding over and upon him like a dove. All things about him and within him are so bright and beautiful he

"Wonders how his mind was brought
To anchor by one gloomy thought."

Much of this result, however, depends upon how well digestion and assimilation have proceeded during the night. It is humiliating, this subjection of the soul to the moods of the bodily organs, but it has to be confessed by the best of us. It is no wonder, the ancients believing the soul to have its seat in the region of the waistband. And now I am about it, won't some of the scientists who are ransacking heaven and earth to find out a perfect theory of things, devote some of their time and talent to finding out and letting us know just how largely a healthy intellectual and religious state depends upon the normal condition of the physical system? We all know it does largely, but *how* largely, totally? Say yes, and a pretty revolution you have inaugurated! Fine work it will make of the statutes! Beautiful verdicts from the juries that would bring forth! No more guilty of "murder" from the lips of foremen, but "Unfortunate in the first degree of a deformed brain." "Guilty of dyspepsia." "Guilty of gluttony." "Must sleep more, or be classed as dangerous," etc., etc.

That night I had a dream. It seemed my mind kept pondering on "the highest ideal capacity" question, even in sleep. That

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dream gave me a clue to it; at the same time it softened the rockiness of my purpose toward my accuser. So it is that dreams are strange things—of all mental phenomena the most pleasing, painful, and inexplicable. Forms of the departed, long since turned to kindred clay, rise up before us, and we start not a beholding them. Voices long hushed in death call out to us, and we are not surprised. Sleep is the realm of miracles. We are in the rational world and out of it as one steps from a smooth field into a tangled forest. Birds live under water, fish fly in the air, beasts are endowed with human speech, and ships sail on dry land, in dreams, and nothing seems strange or incongruous. And as for visions of the departed, and their effect on the mind, who has ever said anything better on the subject than this of Bryant's:

"One calm, sweet smile in that shadowy sphere,
From eyes that open on earth no more;
One warning word from a voice once dear,
How they ring in the memory o'er and o'er!"

I was among strangers, in a strange place, when there appeared before me the face and form of a girl schoolmate, on whose grave the grass has blossomed and faded full twenty seasons, yet whose features were as familiar to me as though last seen but yesterday, and whose voice sounded as though it had said farewell but an hour ago. There are some memories cultivated in schooldays that long outlive what we learn in books. I could not remember the lesson I repeated the day she came to school, but I remember even now that when she was there, no matter how dark the weather, the school-room seemed bright and pleasant, and when my favorite was not there, no matter how sunny the day, the house was dark, books were a bore, and lessons repeated without spirit. I don't know what the school-books contain about astronomy or geography, heavenly or earthly, now-a-days; but then they said nothing about two kinds of sunshine and two kinds of shadow—one without, the other within. This was one of Cupid's revealings, and not the school-teacher's. And here was she before me in my dream whose presence, when living, could conjure sunshine out of shadow, and whose absence from her accustomed place cast a shadow over my spirit and made all efforts at study unavailing, and what she said to me suggested the true path to the "highest ideal capacity" of school boys and girls.

School subjects are always discussed as pertaining to the head or intellect, solely and purely. Whereas, in every school where the sexes are coeducated—and there should never be any other—there are always, in fact, two schools in operation: one kept by the visible and ostensible teacher—of the head, and the other of the heart—Cupid keeps it. And it is in his department that the lesson is learned that in after life is to prove of infinitely greater importance than all the learning of the schools, whether it be remembered with pleasure and profit, or with pain and a sense of great loss. There be frost-bitten bachelors who have taken to cheap whiskey and five-cent cigars for consolation, and may be maiden ladies who have long since found comfort in the milder cup that "cheers, but not inebriates," who will say: It had been better for us if this thing were not true, and who are trying through the length and breadth of the land to dispossess Cupid of his stronghold in the school-room.

The learned essays now being written to oppose the coeducation of the sexes, are written mainly by frost-bitten bachelors or ancient maiden ladies whose hopes have sailed to sea in a tea-cup, and are not expected to return, all because they failed to graduate from Cupid's department in the days when they went to school together. They can not bear to see John and Julia sitting together declining nouns and conjugating verbs, lest they should, accidentally, of course, rap their knuckles together and so convey the electric spark of love. The logic of the separate course is, the tendency to the emotional or sentimental must necessarily interfere with the growth of the intellect, and it is desired to grant the intellect *a monopoly of the privilege of growth and development during the school period.* There is no doubt, however, that nature designs her human offspring, like all the rest of her children, to grow and develop in all departments of being harmoniously and at once. To claim for the intellect a monopoly of the privilege of growth and development during the school period is no less absurd than it would be to stop breathing while eating, in order to grant the stomach a monopoly of pleasurable function,

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or to tie up the arms that the legs might have a better chance to grow during the play period. This is what is proposed by the advocates of separate education of the sexes: to suppress and rob the social and sexual elements of the students' being to expand and enrich the intellectual part. What was my experience—what did she say to me about it; she read my mind, I perceived, and knew what I was thinking of. "Do you remember?" she asked; and I saw by the introspective light of her calm eyes that she was looking inward upon the chambers of memory. "I remember," was my reply; and "What do you remember?" I asked. "In the light of this world where I am, of all the things I learned at school, but one thing remains that is of any consequence to me now." "And what is that?" I asked. "We learned the holy mystery of love there," she replied. "Was that our highest ideal capacity as pupils, to fall in love with each other?" I asked, for my waking thoughts had become woven into my dream, and I employed the very words I had been pondering over before falling asleep. "If not literally and exactly that," was the answer, "it was that which kindled and aroused the highest and best capacities of our minds; do you not remember that after we met and became acquainted you would never allow any student to excel you in any study, because you would not become inferior in my sight?" "Even so," I replied, and my visitor vanished, for angels' visits are not only "few and far between," but notably of short duration. Her words, though few, had volumes of meaning for me, and I comprehended, as never before, the mighty influence of social conditions upon mental capacity, and that the "highest ideal capacity" is for nothing less than full and perfect manhood and womanhood.

H. P. SHOVE, M.D.

Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth.—*William Penn.*

THE CATTLE INTERESTS OF THE UNITED STATES.

THE true cattle of America are the buffaloes of the plains. The domestic cattle of the United States are, like the people, of foreign origin, only European. With the first immigrants came the first importations of domestic cattle. Man and his faithful bovine domestics have been inseparably associated since the days of Abraham. The association has been of equal antiquity with that between man and the dog, and infinitely more profitable and necessary.

Early in the sixteenth century Spanish cattle were introduced into Mexico, the progenitors of the present races of long-horns of Mexico and Texas. With the settlement of Quebec, in 1608, came a small race of cattle from Normandy with immigrants from Western France. In addition to any stock brought with the colonies of 1607 and 1609, importations from the West Indies were received in Virginia in 1610 and 1611. Dutch cattle were introduced into New York upon its settlement in 1614. The Plymouth and Boston colonies brought English breeds into Massachusetts in 1824. About the same date Dutch cattle were brought into New Jersey and Swedish stock into Delaware. A Danish colony in New Hampshire brought over the dun-colored race of Denmark in 1631 and in subsequent years. English cattle were soon after brought into Maryland by Lord Baltimore, and fresh importations came later into Pennsylvania and North Carolina. In the formation of our native stock the English breeds are thus seen to predominate, the other elements being of Dutch, Danish, Swedish, and French origin. The Spanish blood is, even now, almost unmixed, except in instances of improvements of Texas herds.

IMPROVEMENT OF NATIVE STOCK.

Increase in aptitude to fatten and in average weight has been continuous and marked

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during the last half century. Since 1817 there have been imported into North America nearly if not quite one thousand well-bred animals for stock improvement, mainly the beef-yielding short-horn; but also many of the best specimens of the Ayrshire for quantity of milk, the Jersey and its congeners of the Channel Islands, for richness of cream and quality of butter; the black-and-white Dutch, Devons, Herefords, and other breeds, not excepting the fat cow of Brittany. So great has been the success of this attempted improvement, that the cattle of the central portions of the West have become high-grade short-horns of increased size and superiority of flesh, with a far smaller proportion of offal. Instead of degenerating, the thoroughbreds have been improved by the skill and care of our wide-awake breeders, until one family of short-horns, the Botes stock, has been for years exported to England at prices commencing at $2,000 to $3,000 each, advancing in a year or two to $7,000, as appreciation abroad was intensified, and culminating last season at the magnificent figure of $40,600 for an elderly cow, amid the excitement of competition between the most skillful breeders of two continents.

The average weight of importations two and a half centuries ago probably did not exceed 300 pounds; in 1710 the average in the London market had been reported at 370 pounds; at the beginning of the present century the London average had advanced to about 500 pounds, and now the official average is 600 pounds for British and 500 for imported beeves. The stock of this country, not including that of Spanish blood, is now nearly up to the British standard of weight.

NUMBERS AND PRICES.

I estimate the numbers of cattle in the United States in January, 1874, as follows: milch cows, 10,705,300; other cattle, 16,218,100; total, 26,923,400. The census of 1870 returns an aggregate of 23,821,608 cattle "on farms," with an aggregate of estimates of cattle not on farms of 4,273,973. The aggregate on farms returned by the census of 1860 was 25,620,019; by that of 1850, 17,778,907.

The estimated real value of these 10,705,300 cows, at an average of $27.99 per head, is $299,609,309; of the 16,218,100 other cattle of all ages, at $19.15 each, $310,649,803; a total value of $610,259,112. The cows represent a value nearly as large as that of all the working oxen, beeves, and young cattle combined.

The prices of cows in the several States vary with the value of pasturage and state of improvement. The highest average price, $45.75, is in New Jersey, not distant at any point from the great cities of New York and Philadelphia; the lowest, $14.32, in Florida, and the next, $15.25, in Texas. The milch stock in Texas is mainly in the cotton-growing or "agricultural" counties, few in number, and nearly double in value, in comparison, with the great mass of cattle in the stock-growing sections. In the States between the lakes and the Ohio River the averages vary little from $30. In New England the range of State averages is from $35.50 in Vermont to $42.50 in Connecticut. New York, a large State, extending to the great lakes and to the Canadian Dominion, shows a lower average. The following table gives these prices and total values in detail:

STATES.	MILCH COWS.		
	Number.	Average price.	Value.
Maine	153,500	$37 50	$5,756,250
New Hampshire	92,700	38 00	3,522,600
Vermont	195,700	35 50	6,947,350
Massachusetts	136,800	45 00	6,133,500
Rhode Island	20,400	41 66	849,864
Connecticut	106,800	42 50	4,539,000
New York	1,410,600	30 50	43,023,300
New Jersey	147,900	45 75	6,766,425
Pennsylvania	812,600	33 25	27,018,950
Delaware	24,900	33 50	834,150
Maryland	96,900	31 60	3,062,040
Virginia	234,000	22 00	5,148,000
North Carolina	199,100	15 50	3,086,050
South Carolina	157,800	21 88	3,452,664
Georgia	257,400	18 54	4,772,196
Florida	69,000	14 32	988,080
Alabama	173,400	19 50	3,381,300
Mississippi	180,100	21 58	3,886,558
Louisiana	90,700	20 70	1,877,490
Texas	526,500	15 25	8,029,125
Arkansas	151,800	17 75	2,694,450
Tennessee	247,700	21 86	5,414,722
West Virginia	124,800	27 50	3,418,250
Kentucky	229,400	26 46	6,069,924
Ohio	778,500	29 57	23,020,245
Michigan	350,600	30 50	10,693,300
Indiana	448,400	29 62	13,281,608
Illinois	725,100	30 03	21,744,753
Wisconsin	442,700	26 28	11,634,156
Minnesota	196,900	26 27	5,172,563
Iowa	569,500	26 50	15,091,750
Missouri	421,400	22 45	9,460,430
Kansas	231,100	25 30	5,846,830
Nebraska	49,900	29 50	1,472,050
California	310,500	35 28	10,954,440
Oregon	73,500	24 42	1,794,870
Nevada	9,000	37 50	337,500
The Territories	258,700	32 48	8,402,676
Total	10,705,300	27 99	$299,609,309

"Oxen and other cattle," as a class, not including cows, make the largest aggregate in Texas, nearly three millions in number, not-

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withstanding the constant drain of the past eight years; but prices are far lower than in any other State, the estimated average being $8.09. The total value of this class is largest in Illinois, estimated at $30,602,205. Ohio comes next in order, followed by New York. The estimated numbers and value of oxen and other cattle are in detail as follows:

STATES.	OXEN AND OTHER CATTLE. Number.	Average price.	Value.
Maine	198,000	$39 14	$7,749,720
New Hampshire	118,100	37 55	4,434,655
Vermont	128,000	32 88	4,208,640
Massachusetts	122,600	39 18	4,803,468
Rhode Island	16,000	50 01	800,160
Connecticut	107,800	44 10	4,753,980
New York	663,600	28 88	19,742,368
New Jersey	83,900	33 86	2,840,854
Pennsylvania	722,600	26 49	19,141,674
Delaware	31,700	22 41	710,397
Maryland	125,600	22 87	2,872,472
Virginia	405,700	17 20	6 978,040
North Carolina	316,500	9 38	2,968,770
South Carolina	184,900	11 38	2,104,162
Georgia	405,300	9 84	3,988,152
Florida	383,600	9 23	3,540,628
Alabama	334,100	11 41	3,812,081
Mississippi	329,800	12 29	4,053,242
Louisiana	173,900	10 28	1,787,692
Texas	2,415,800	8 09	19,543,822
Arkansas	256,600	11 37	2,917,542
Tennessee	355,100	14 22	5,049,522
West Virginia	242,500	22 84	5,538,700
Kentucky	380,400	22 55	8,578,020
Ohio	882,900	26 30	23,220,270
Michigan	468,100	25 39	11,885,059
Indiana	780,300	20 67	16,228,801
Illinois	1,273,500	24 03	30,602,205
Wisconsin	444,800	21 96	9,767,808
Minnesota	282,700	22 01	6,222,227
Iowa	852,800	22 18	18,915,104
Missouri	806,300	17 44	14,061,872
Kansas	507,300	18 90	6,566,080
Nebraska	87,800	23 62	2,073,836
California	428,900	19 53	8,372,128
Oregon	123,700	16 16	1,998,992
Nevada	44,000	23 23	1,021,680
The Territories	718,000	19 46	13,874,980
Total	16,218,100	$19 15	$310,649,803

At the close of the war prices were high and advancing. In all portions of the South, except Texas, the numbers were greatly diminished, and as the resumption of agricultural pursuits became general the demand was accellerated and prices appreciated. The acme was reached in 1869, from which date the prices have been lower generally, though somewhat fluctuating, falling considerably before January of 1870, remaining stationary for a year or more, but receding further in 1872, and in the case of milch cows declining still in 1873 and 1874. The decline from January, 1869, averages, for the entire country, about twenty-five per cent. A similar result is seen in the record of other kinds of farm stock, with the exception of sheep, though the reduction is less in the classes "horses" and "mules":

ANIMALS.	1874.	1873.	1872.	1871.	1870.	1869.
Horses	$71 45	$74 36	$73 37	$78 51	$81 38	$84 16
Mules	89 22	95 94	94 82	101 52	109 01	106 74
Ox'n & other cattle	19 15	20 06	19 61	22 81	22 54	25 12
Milch cows	27 99	29 62	31 97	37 33	39 12	39 11
Sheep	2 61	2 96	2 80	3 22	3 26	3 17
Hogs	4 36	4 09	4 36	6 19	6 99	6 26

VALUE OF CATTLE PRODUCTS.

The cost of dairy products to *consumers* aggregates a sum equal to the home value, not of cows only, but of all classes of horned stock combined. It amounts to fully double the cash value of the cows. The cash value of these products to the *farmer* is annually nearly fifty per cent. more than the total worth of the animals furnishing the milk from which they are made. Mr. Willard, Secretary of the American Dairymen's Association, has estimated the value of the dairy products of 1873 as follows:

Milk consumed as food at 2½ cts. per quart	$213,000,000
Condensed milk	1,000,000
Butter, 700,000 lbs., at 25 cents per pound	175,000,000
Cheese, 240,000 lbs., at 12 cents per pound	28,800,000
Whey, sour milk, etc., converted into pork	10,000,000
Total	$427,800,000

The consumer often pays two to three times the above price for milk, at least fifty per cent. more for cheese, and twenty-five per cent. more for butter. The ultimate cost, to consumers of all these products of the dairy, can not fail to exceed six hundred millions of dollars.

The total value of meat products derived from cattle at the prices consumers pay must also reach an aggregate above that which represents the home value of "oxen and other cattle." The *farm prices* of such products would make no inconsiderable aggregate. The veteran editor of the "Herd Book," Mr. Allen, has estimated at 5,000,000 the cattle slaughtered annually; the flesh, hide, and tallow, at 600 pounds each; the home value eight cents per pound, making a total of $240,000,000. This may be too high at the present time; if not, it represents three-fourths of the home value of the stock now on hand.

The subject is one of great and growing importance. The question of meat supply will become still more absorbing as population increases. The sources of this supply, especially the resources of our great plains and mountain valleys, will be the subject of a second article in the PHRENOLOGICAL JOURNAL upon the cattle of the United States.

J. R. DODGE.

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THE LATE WILLIAM F. HAVEMEYER, MAYOR OF NEW YORK.

THE sudden death of this gentleman, by apoplexy, in his office at the City Hall, on the last day of November, invites a passing notice, at least, to a career which is both creditable and interesting. Although far advanced in life, he had, nevertheless, accepted the responsibilities of the chief office of a great city from a sense of duty, and had endeavored, we are quite sure, to meet all its requirements. He was a gentleman of honest aims and purposes, and what errors he may have made can not be imputed, in any case, to willfulness. His large Benevolence disposed him to be kind, sympathetic, and considerate. His strong Conscientiousness rendered him appreciative of the moral nature of motive and purpose, and his convictions were held with a due sense of responsibility.



William F. Havemeyer was born in New York City in 1804, in a house in Pine street, then known as 31. His father, William Havemeyer, came to this country from Germany in 1798. Employed awhile as foreman in a sugar factory, he, soon after the birth of the late Mayor, established a sugar refinery of his own. In his early boyhood William F. Havemeyer attended several private schools, among them one kept by Joseph Wilson, well-known as the blind teacher. In 1819 he entered Columbia College, and graduated in 1823. Soon afterward he entered his father's sugar refinery as an apprentice, and for four years worked steadily and with that perseverance which characterized his whole life. In 1828, having mastered the processes of sugar refining, he succeeded his father in business. For fourteen years he

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was at the head of the firm and conspicuous in trade as a man of unusual ability and sterling integrity. In 1842 he retired from active business with a handsome fortune. Up to that time Mr. Havemeyer had not taken a conspicuous part in politics; but a few years later he felt compelled to form some connection with the Democratic side, for which he had always exhibited the most favor, through a proper consideration of his interests as a business man and property-holder. As a delegate to Tammany Hall he performed important services. Ward's Island, with its departments for the care of emigrants and others, was planned after Mr. Havermeyer's suggestions. Elected President of the Commissioners of Emigration, he discharged his duties with acceptance. He was elected Mayor of New York in 1845, and again in 1848. In the ten years which succeeded this term of office he gave his attention to the business of certain large incorporated companies in which he had invested. In 1859 he was again made the Tammany candidate for the mayoralty, but was defeated by Mr. Fernando Wood. From that time to his re-election, in 1872, to the office of Mayor, Mr. Havemeyer lived quite apart from the whirl and excitement of political life. He, however, gave hearty support to the Union cause in the late war; and when the effort was inaugurated by the Committee of Seventy to extricate New York from the rule of a corrupt Ring, he was found among the most active movers for reform.

AMERICAN LABOR AND AMERICAN FINANCES.

A LETTER AND A REPLY.

WE append extracts from a running review, by one of the best thinkers even of Boston, of the money articles which have for the last few months appeared in our columns, numbering the points raised, and responding to them in order:

1. I firmly believe there is no place in the world where the hard-working, intelligent man, with no other capital to begin with but his labor, can do so well as he can right here.

2. No place, I mean, where so much of the products of his labor remains in the hands of the laborer.

3. And, in fact, the rate of interest shows that. The amount that goes to capital is pretty nearly measured by the rate of interest, and that is much lower here than at the West, or elsewhere out of this section.

4. Besides, there is more labor-saving machinery here, and it is always the case that the men who use or run machines get better paid than the men who merely work with their hands or with ordinary tools. Our laborers, as a rule, live better than the same men do elsewhere, and yet they put a very considerable sum into savings banks.

5. Of course I agree with you so entirely about the principles of the money question that there is no room for argument there, but I think there is one thing which you *perhaps* overlook that has to be taken into consideration practically. It is this: that no one has any confidence in either the wisdom or the honesty of our Government. Theoretically, our Government is the people governing themselves; but practically, it is a ring of corrupt political wire-pullers, who administer the Government to glorify and enrich themselves, with no thoughts of justice or care for the people, except to deceive them and get their votes. I shouldn't dare to trust our present law-makers or administrators with any more power than they already have, and I am sure that no representative money, the exchangeable value of which must almost entirely rest upon confidence, could be kept at par if issued by such a set of ignorant, irresponsible scallawags as constitute our Congress, or if controlled by the sort of officials that have prevailed in Washington of late.

6. What can be done and ought to be done is to force the powers that be to give us a decent greenback, equal in value to gold. No one would gain more by this than the working man, who must be swindled so long as the Government's promises to pay are not kept. Force the Government to receive its notes at par for bonds paying interest (six per cent. if no less will do it), and these promises would soon be worth their face, and we should be no longer disgraced by the meanest *repudiation* conceivable. This swindling repudiation sets a terribly bad example all over the country, which, alas! is followed fast and furiously. I

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almost despair when I see how things go; but we must do what we can, and trust that truth will triumph at last, though we may not live to see it. F. A. C.

RESPONSE.

1. We agree with you.

2. As you multiply the natural products of a man's labor by the use of machinery ten to fifty times, and pay him but *double* what he could earn without it, we deny that so much *relatively* remains in his hands as when he earns less, and receives a larger proportion of his earnings.

3. If you rule that the rate of interest is the criterion of equitable exchange, how is it that the laborers of France and England, where usury is but one half of what it is in Massachusetts, get comparatively so poorly paid?

4. Accepted as a generality, with this farther concession, that, unjust as is the distribution of surplus production, the worker gets much more comfort for a given amount of labor than ever before.

5. A very deplorable picture, but too true. If our correspondent's deduction from the same is *that*, we should despair of any good coming from our present political institutions. We fear that his digestive apparatus is not in tone, and advise him to rise at six o'clock, take a sponge-bath, and walk around the Common before breakfast. One of the members of the first Congress asked of a friend, "Do you believe that such a set of rascals ever got together at the same time as our Congress contains?" Not that we think that our present Congress compares in moral worth with its earliest predecessors, but we are quite sure that the present criticism, harsh and deserved as it is, does not compare in malignity with that which characterized the administration of Washington, Jefferson, and Adams. Even with the not distant experiences of New York city and the Washington rings, we have not approached the moral rottenness of the days of Judge Jeffries in England. The public sense of common decency has not been shocked by such open deviltries as characterized Henry VIII. and other monarchs and courts. Hume, in his history of England, says of Henry III. that his "protection and good offices of every kind were bought and sold," and the same abuses prevailed throughout Europe. Madox, in his "History of the Exchequer," says, page 333, Elling, the dean, paid 100 marks that his mistress should be let out of jail; page 352, Robert de Veaux gave five palfries that the king wouldn't talk about Mrs. Pinel; page 326, Lady de Neville gave him two hundred hens that she might pass the night with her husband (Sir Hugh) in prison. These things have been reformed there by public sentiment and education, and we should not despair. And, it should be remembered, that while one-half of our currency (the national bank notes) which have been delegated for distribution and management outside of the Government, has cost us some $25,000,000 per year, and been a perpetual bone of contention, the other half, issued by the Government direct, has been administered almost without cost, and without evoking one bitter criticism.

6. We had *that decent greenback* once, as created by the law of February 25th, 1862, which law simultaneously created the 5-20 bond, and the enabling clause promised thus "To enable the Secretary of the Treasury to fund the Treasury notes." We had the convertible and reconvertible principle fully recognized and incorporated in this most excellent law, and there was no stigma of irredeemability attached to our people's legal tender.

To be sure, as Mr. Hooper, of Boston, said when the Senate sent back the bill repudiating the legal tender as to duties on imports and interests on the public debt, "Its effect will be to depreciate those notes as compared with coin by declaring them in advance to be so depreciated." But even with that mutilation, they would have closely approximated gold in value long before now. If Congress, a few months later, had not further repudiated them by taking from the citizen individually his power of converting them into six per cent. bonds, and in March, 1869, again repudiated them by taking from the citizen, collectively (*i. e.*, the Government), the power of paying the 5-20 bonds with them, which the "enabling" act conferred. It is to our comprehension wonderful that in the face of this triple repudiation the greenback is as near gold as it is.

Repudiate the repudiations, give the nation the legal tender as it passed the House, receivable for all dues and convertible into interest-bearing bonds, and in less than a month the greenback and gold will be on a par.

Strange to say, most people, in the face of this history, are so weak or wicked in comparing the power of the free legal tender, gold, with the mutilated and shackled legal tender, the greenback, as to ascribe the superior purchasing power of the former to its inherent excellence, and not, as Mr. Hooper defined it, to the depreciation of its competitor by Government enactment.

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INCREASING POPULATION OF THE UNITED STATES.

THE first census of the country was taken in 1790, and decennial censuses have been taken ever since. An estimate has been made for the ten years previous to 1860, from the data of years 1790, 1800, 1810, and 1820. An examination of these years exhibited successively by subtraction, two second differences that were nearly equal, so much so, as to indicate in general, as the law of their progression, approximately, constant second differences. From the average of these second differences, treated as a second difference for completing the series, the population for the year 1780, was estimated at 3,970,000.

On examination of the population enumerated for the four decades, 1830, 1840, 1850, 1860, it appeares that the first differences, are almost in arithmetical progression, the second differences being nearly constant, and almost identical. From 1790 to 1820, the second differences were nearly constant, and from 1850 to 1860 they were nearly constant; but the second differences of the latter group showed a marked increase over the former. Assuming the approximate constancy in the latter group to continue, we find, by taking the average of these differences, what the population would have been in 1870 and 1880, had there been no war. We find that the population in 1870, which actually was 38,558,006, would have been 41,718,000, a loss of more than 3,000,000. Continuing under the same law, the population in 1880 would have been 54,017,000; but making the same allowance of deficiency, we obtain for 1880 a population of 50,858,000. Having now each decennial period, it remains to interpolate values in harmony by years in each decade. This was accomplished by an easily explained process on the assumption of second differences as before. The following are the results:

POPULATION OF THE UNITED STATES BY YEARS.

Years.	Population.	Years.	Population.	Years.	Population.
1780	3,70.000	1814	8,131,000	1848	21,805,000
1781	3,144.000	1815	8,360,000	1849	22,489.000
1782	3.221,000	1816	8,614.000	1850	23.191,876
1783	3,300,000	1817	8,866,000	1851	23,906,000
1784	3,382.000	1818	9,124,000	1852	24,802.000
1785	3,467.000	1819	9,388,000	1853	25,615.000
1786	3,554,900	1820	9,658,453	1854	26,438.000
1787	3,664.000	1821	9,939,000	1855	27,256,000
1788	3,737,000	1822	10,229,000	1856	28,083,000
1789	3,832,000	1823	10,527,000	1857	28,916,000
1790	3,929,214	1824	10,834,000	1858	29,753,000
1791	4,043,000	1825	11,151,000	1859	30,576,000
1792	4,162,000	1826	11,476,000	1860	31,443.321
1793	4,287,000	1827	11,810,000	1861	32,064.000
1794	4,117,000	1828	12,153,000	1862	32,704,000
1795	4,552,000	1829	12,505.000	1863	33,365,000
1796	04,692,000	1830	12,866,020	1864	34,046,000
1797	4,838,000	1831	13,221,000	1865	34,748,000
1798	4,990,000	1832	13,579,000	1866	35,469,000
1799	5,146,000	1833	13,974,000	1867	36,211,000
1800	5,308,483	1834	14,373,000	1868	36,973,000
1801	5,478,000	1835	14,786,000	1869	37,756,000
1802	5,653,000	1836	15.231,000	1870	38,558,371
1803	5.833,000	1837	15,655,000	1871	39,672,000
1804	6,019,000	1838	16,112,000	1872	30,881,000
1805	6,209,000	1839	16,584,000	1873	41,976,000
1806	7,406,000	1840	17,069,453	1874	43,167,000
1807	6,606.000	1841	17,591,000	1875	44,384,000
1808	6,812.000	1842	18,132.000	1876	45,627.000
1809	7,023.000	1843	18,694.000	1877	46,627.000
1810	7,239.881	1844	19,276,000	1878	48,191,000
1811	7,453.000	1845	19,878,000	1879	49,511,000
1812	7,673,000	1846	20,500,000	1880	50,858,000
1813	7,898.000	1847	21,143,000		



True philosophy is a revelation of the Divine will manifested in creation; it harmonizes with all truth, and can not with impunity be neglected.—*Comte.*

THE CONNECTION OF MIND AND BODY.

THE fact that the brain is the organ of mind as the eye is the organ of sight, has become firmly established and is universally believed. The mind is no longer a wanderer, without local habitation, but has homes of its own, varying in size and importance, in strength and durability, according to the organization of the individual. The brain consists of a mass of convoluted, nervous matter, quite soft and exceedingly mobile—it has been described as "something like blanc mange," and about five-sixths of its substance is water. Its minute tubes or cells really float in water, thus moving with little friction. How the mind acts through the brain has not been demonstrated, probably will not be in this state of existence; hereafter we may attain to a knowledge of this and similar mysteries.

The mind is improved or deteriorated by the condition of the body, because its organ, the brain, is affected thereby. The Latins expressed this in one short phrase, *Mens sana in*

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corpore sano, and it is as true now as in Cæsar's day. But do we often know the sound mind in the sound body? Who will tell us just where sanity ends and insanity begins? What test will always apply? We can readily form an ideal of perfect bodily health, and can readily point out any departure from this model. Have we any such ideal of perfect mentality? Can we say, with the same certainty, here diseased, there not normal?

Brain increases in size with bodily growth, but the mind itself does not grow in proportion unless continually and properly exercised, following the same law as bodily strength and vigor, viz., that it gains power and ease of action only by use. Again, bodily exercise carried to excess by overexertion in play, continuous labor, or heavy lifting, weakens the physical powers and stunts growth. So, also, violent mental labor in immature years exacts of the sufferer a similar penalty. The mind can not be crammed with material which it is not strong enough to assimilate any less injuriously that the body can be so treated. It also needs rest between its hours for taking food, and it is more than possible that three hours feeding at a meal may be too much for mature minds, to say nothing of young children's capacity to endure such treatment. If school-hours, for children under ten, were limited to four hours *per diem*, they would be healthier, happier, and less loth to school confinement.

Brain growth is cotemporary with bodily growth, and should be equally favored; that is, furnished with a suitable quantity and quality of nourishment, rest, and recreation.

Time and repetition are obsolutely necessary conditions of mind culture. Look at any mechanical operation that a person is learning, how many times must the process be repeated before any perfect result is obtained. Notice the many repetitions of the piano-forte player, the "line upon line" of the artist, the constant chip, chip of the sculptor, the labored copying over and over of the writer, and wonder no longer that "precept upon precept" is required to aid the pupil in establishing that rapport between spirit and matter which will enable the brain to respond to the call of the mind as instinctively as the fingers respond to the musician's thought.

Some children of nervous temperament by strength of will can concentrate their brain-force and learn very rapidly for a time; but this knowledge usually fades just as rapidly when the impetus is withdrawn; besides, the brain is often permanently injured by this course. Steady application, with but the stimulus of acquiring knowledge and ability to apply the knowledge when gained, is far better, for how many of those idiosyncrasies, peculiarities, and perversions of intellect date their origin from undue and improper stimulation of the childish mind, can never be determined. But that too many can be traced to this source is the mournful truth. And it is more than probable the evil has originated in the misconception of the true relation between mind and brain.

Exercise of any bodily member develops and strengthens that member, perhaps making others appear dwindled and defective by contrast. The same rule holds with the mental faculties: one-sided culture makes one mind seem to be all memory; another is all imagination; a third is all calculation, everything is counted, measured, weighed by him, the whole world is but a mass of statistics to such a one. Another is all tune, to him the ocean's roar is an anthem, the tree's rustle and murmur as many different songs as the birds sing or the brooklet trills; the cararact is an organ peal, and the "music of the spheres" is no figure of speech. Still another knows the form of things: the glowing masses of cloud are pictures of the "Transfiguration" or the golden chariots of Elijah; the uncertain moonlight gilds floating figures of Seraphim and Cherubim, satyrs and graces. Every figure and face shows the germ of a grand, heroic image; in every mass of marble is plainly discernible the possible Madonna, the Venus, or Apollo. Though the other faculties in such minds may be fairly developed, they will seem dwarfed in contrast with the one predominant. For this reason extra pains should be taken to train the subordinate powers in such a mind, that the character may be more symmetrical. The dominant faculty will find means to grow without much fostering care.

Excessive physical labor dulls and deadens body and mind, almost crushes out the finer and more beautiful traits. Excessive mental labor, long continued, rouses the brain to undue action; it calls up more and more blood to give added strength for added labor; then part of the body is left without due nourishment, while the mind seems to soar away to grand heights and become indued with new and unusual powers; then, suddenly, like an unorbed planet, it swings loose from its moorings and wanders into hopeless chaos. This has happened so frequently to some of the noblest minds that if our literary men will not take warning from them, any caution of ours

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would be useless, and we forbear "pointing a moral."

Whatever mind may be, an outgrowth of the body or a thought of God, still its health, and in a certain sense its very existence, depends upon laws similar and every way analogous to those that determine bodily health and existence. The mind or spirit of man, derived at first from the breath of God, is no doubt "part and parcel" of the Divine Being. The mind molds the body after its likeness; a slow, moderate intellect has a slow, heavy casing; a quick, bright intellect is connected with a lithe, elastic tissue; a joyous spirit gleams from every line of its accompanying countenance, while the peevish, fretful one frowns out in every wrinkle, and the calm, trusting one sits serene upon a placid brow. Hence it seems certain the clay image, man, could not have been formed in the "likeness of God" unless the informing spirit that gave it vitality was part of the Divine essence.

But is every new human being an entirely distinct, separate creation, or can bodies propagate spirit—mind? Why are there corporal, family resemblances, and do these bodily likenesses always or generally indicate spiritual resemblances? If the mind is a something that dwells wholly in the brain, there seems no possible solution to these questions. But if the mind be a subtle element pervading the physical organization more or less completely, while having its seat or focus in the brain, then there seems a path out of the tangle. One person, by practice and determination, forces a considerable portion of his brain into his legs and feet, becoming thereby a fine dancer; another directs the brain-power to the arms and hands with a view to becoming a practical musician, and no one has watched the hands of an expert pianist without being convinced that brain really flashed in every finger-tip. The mind, thus pervading every tissue and particle of the living organism, is communicable from parent to child, and the mixed mental traits of the parents form the new individual.

Why, may be asked, do the traits of grandparents and other relations often appear in children which were not perceived in the parents? Though latent, these traits must have existed in the parents, or they could not, by any reasonable hypothesis, be born into the child. Then, again, many such peculiarities of relatives are acquired at an early age by unconscious imitation or by a known and active desire to become like the person imitated, the facial expression would follow as a matter of course. It would be well worth noting whether members of families separated in childhood would resemble as closely as those living together till grown. The experiment would be somewhat difficult, for, fortunately, most families are not so early scattered. This theory of inherited mind will account for all those haunting and puzzling reminiscences which occur to nearly every one, that what is being done or said has happened to them previously, as if in a former state of existence; instead, it has happened to their parents, and floating ends of such impressions have been wrought into the mind of the new being.

The mind is restricted, limited by the body. Very rare are those happy combinations of mind and bodily texture where the former is so dominant as to transcend bodily imperfections, and by its superiority and might become a power ruling itself and swaying the world; such a one men name a genius.

Mental, as well as physical exercise, should be cumulative. If the untrained mind be applied to labor that tries its powers to the utmost, and persistently kept at its work, it will as surely break down as would the body similarly treated. We would shudder and cry out with horror if we saw young, growing children laden with bodily burdens proportionate to the burdens with which they are daily laden in our schools. Crowding the memory with facts and words imperfectly comprehended is like crowding the stomach with quantities of rich, strong food which the system is powerless to assimilate.

Many imagine there is no limit to the capacities of the mind, that it may go on developing and acquiring for an indefinite period; this may be in another state of existence, but not here. The mind is limited just as truly as the body is limited, in the extent and exercise of its powers; there are "thoughts beyond the reaches of our souls," and whoever strives beyond a certain point to attain them is invariably crippled or crushed in the attempt.

AMELIE V. PETIT.

PORK AND POWDER.—A friend of ours, who recently returned from the Black Hills Expedition, says he was informed by a missionary among the Indians that "pork and white flour were killing off the Indians faster than powder and bullets would do it." Yet many of our white Christian brethren, who do not, like the Indians, live in the open air, and, in the

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main, live simply, are amazed when we tell them that pork is not the best meat, and tends to produce all sorts of bilious and scrofulous diseases, and that superfine flour is food neither for brain nor muscle, that it tends to promote biliousness, feverishness, constipation, and other forms of ill health. They are amazed, and call us fanatics. Still, they complain of ill health, take medicine, are dyspeptical, feverish, and unhappy, and blame their surroundings, their hard work, their brain labor, their confinement, and think they must go to Saratoga or Newport for a change and a rest, in order to eke out the labors of the year. A plain, simple, nutritious diet, according to the laws of nature—coarse bread made of wheat ground without sifting, with fruits and vegetables, beef and mutton—if meat be eaten—are among the articles which may be trusted for health, vigor, labor, and long life.

REFORMS—EFFECT UPON SOCIETY.

IT is so natural for us to enlarge upon the faults and follies of humanity, and to bewail its shortcomings in didactic and solemn phrase, that it is refreshing to shift the picture occasionally, and take a look at its sunny side. Let the transforming radiance of human charity fall athwart its dark recesses and disperse the shadows. The world is dark enough of necessity; we want more sunshine. We crave it as plants do to grow and thrive in. There are rich veins of sympathy in the great public heart, and it only needs some firm and prudent hand to divert them into the proper channels. As it is, they make their way into the homes of the poor, into mission schools, and into almost an infinite variety of benevolent institutions. And they are not always visible. While some seek public recognition and approval, others flow on through quiet places unseen by most, but cheering many a toil-worn heart on their way. During the general reign of destitution and distress among the unemployed poor of Chicago the past winter, many instances have come to light of the noble work of its more favored men and women in the way of special relief. And while they responded to the bitter cry of want that arose from many a home, a special blessing to themselves has rested upon their efforts, for they have not only come face to face with the degradation and wretchedness of poverty, supplemented by its too usual accompaniment, vice, but have realized more vividly the causes that set class against class, and their tenderest sympathies have been enlisted for the innocent victims of ignorance and wrong. Women of culture, while seated securely upon their pedestal of virtue, breathing airs of social purity, and daily weaving the refined and the beautiful into life's fabric, have learned to judge more leniently those to whom in many cases no warning voice ever came, no blessed home ever inclosed in its charmed circle, and opportunities for moral, intellectual, and spiritual culture shone dimly afar through the contaminating air they breathed. These women are beginning to reach strong, helpful hands to the fallen penitent, and to realize the responsibilities that rest upon them in the work of reform of every type, and are keenly awake to the necessity of action. We admit, we affirm, that they often mistake in their eager impulsiveness, and that they sometimes rush into errors, and stumble where they thought to stand firm. But even mistakes in the cause of right are far preferable to sluggish insensibility to existing abuses, a nerveless, moral quiet. To me these things indicate a persistent groping for more light, an unmistakable onward and upward tendency. In other words, this wide-spread ferment in society means progress. The press helps to keep alive the flame of popular enthusiasm, and fans it with inspiring cheers or ingenious sneers, as the case may be, but always constituting a moving panorama of passing events, keeping the subject in all its bearings before the people. Even the most conservative are not wholly unmoved, but catch the pervading spirit of the times to a greater or less degree.

When the public mind falls again into its ordinary gait, as it will eventually, I think that in spite of Macaulay's sarcastic conclusion concerning the result of virtue's periodical raids, we shall have gained something.

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There will be a mass of stubborn truths before us in the shape of uncomfortable statistics, and unanswerable arguments in the shape of flesh and blood witnesses to the horrors of intemperance. Of the permanence of the present results of the "Women's Movement," we confess a shadow of doubt; the foundation is not laid deep enough. A man convinced against his will, is of the same opinion still, and this will doubtless appear in this instance; but though the framework of this new temperance structure is precariously weak, and subject to every revulsion of this breezy popular opinion, it is a beginning, and will doubtless be followed by others, stronger, more slowly matured, and more lasting. And though this wholesale stirring up of the most repulsive subjects may bring much that is vile and noisome to the surface, yet the more rapid the stream of public feeling and work, the more effectually will it bear away its own uncleanness, and, we hope, flow on through every haunt of wickedness, cleansing and purifying as it goes.

EDITH LYSLE.

THE OLD AND THE NEW.

CHILLY cold thy breath, December,
And the North wind's bitter wail
Chants, Old Year, in solemn measure,
O'er thy form so still and pale.

As we loved thee, so we mourn thee,
While each feeble, dying breath
Cometh fainter, fainter, fainter,
'Till the pulse is still in death.

List the knell of thy departure,
Peel on peel from belfry-tower;
Close the eyes that ne'er shall waken—
It is midnight's dreary hour.

'Twere a heart of stone, not human,
That could bend above that bier,
Gaze upon the furrowed features,
Yet refrain to drop a tear.

But a stranger bids us greeting,
In his youthful beauty clad
With the white robe of his sire:
"Gentle friends, why look so sad?

"Is it meet that ye should welcome
Me with such a doleful face?
Whom you mourn is gone forever;
I have come to take his place,

"Come to ask for your allegiance,
For your sympathy and love,
That earth's children live together
As the angels do above.

"That ye banish selfish feeling,
Hatred, malice, envy, strife;
Help to raise your fallen brother—
Plant anew the seed of life.

"Gird the loin and don the armor,
Have a purpose grand and strong;
With your banner truth-emblazoned
Charge the citadel of wrong.

"Through the conflict long and weary,
Never falter, never yield,
'Till that emblem wave triumphant
O'er God's glorious battle-field.

"Ah! I see you greatly marvel
At these words from one so young;
But each moment hath its mission,
And my race will soon be run.

"Only for a little season
Shall we journey side by side;
Will ye pledge your lives to duty—
Will ye stem old error's tide?

"Will ye wrestle with temptation,
Rolling back his fiery wave?
Living, be a worthy freeman—
Dying, fill an honored grave?

"I will be your daily witness,
And when chill December's blast
Lays me low, with joy or sorrow
You shall calmly view the past."

DON CARLOS, AND THE WAR IN SPAIN.

THE bellicose aspirant to the throne of Spain, who is styled by his followers Charles VII., and by the world at large Don Carlos de Bourbon, Duke of Madrid, is nearly twenty-seven years of age, having been born in Austria in March, 1848. He is a stalwart man, about six feet one inch in height. His face, while he wears a full beard, is quite handsome, as it in great part conceals the shape of a rather mean sort of mouth, not at all in harmony with his manly physical appearance. He is a man easy of access, and with few traces of haughtiness. But he is rather hot-headed, and very fond of playing the part of a prince; that is to say, of lording it, in the old fashion of Spanish kings,

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and of surrounding himself with a large number of chamberlains, aid-de-camps, secretaries, and people who have no other merit or duty than that of flattering his silly pride. His appearance indicates much of boyish emulation, dash, and brilliancy, without, however, a basis of strength and comprehensive discernment. We do not like his nose; it, if anything in his countenance, indicates that sensual element which has so much blurred the history of the Bourbons. He married Doña Margarita, Princess of Parma, in February, 1867, and has two daughters and a son, the eldest, Infanta Blanca, being five years old, and the youngest, Infanta Elvira, two years; the son, Infante Jaime-Charles, was born on the 27th of June, 1870.



Doña Margarita has the reputation of being a very clever woman; she is the stronger "vessel" of the two, it is said, and with fair hair and blue eyes, looks much like a German or an English middle-class lady. A year older, richer than her husband, better educated, and of a more settled turn of mind, she exercises great influence over Don Carlos.

Don Carlos is a Bourbon by blood, and has for a further warrant for his claim to the Spanish throne the will of Charles II. of Spain, who died in 1700, and the Treaty of Utrecht. Charles II. died without issue, and bequeathed his crown to Philip V., Duke of Anjou, and grandson of Louis XIV. of France. Out of the national discord excited by that will, arose the great war of the Spanish succession, which lasted twelve years and cost the nations of Europe vast expenditures in money and men, and finally was settled by the Treaty of Utrecht in 1713. That Treaty confirmed the will of Charles II., allowing Philip, of Anjou, to occupy the throne on condition of his renouncing all claims to the French crown. The succession to Philip was also limited to male heirs.

On the death of Philip V., Ferdinand VI. succeeded him; then followed Charles III., and then Charles IV. In 1788 Charles IV. abdicated in favor of Ferdinand VII. In 1833 this king, a weak tool, died. A deed was produced alleged to be his, by which Isabella, his eldest daughter by a second wife, Christina, was nominated the successor to the throne. Charles V., brother of Ferdinand VII., and rightful claimant of the throne, was forced to flee the country, leaving Christina in possession.

The younger brother of Ferdinand VII. refused to recognize the validity of the will by which the Salic law was set aside, and instituted that series of wars which has brought so much misery upon Spain. In 1839 Charles V., otherwise known as Don Carlos at that time, returned to France in despair, and dying in 1855, left two sons, Carlos and Juan, the former of whom called himself Charles VI., died childless. Don Juan, inheriting his brother's rights, renounced them in 1868 in favor of his son, the Duke of Madrid, the present Don Carlos, whose first political act was the issue of a proclamation to his party, convoking them to a congress in London, whence was organized the insurrection which terminated so unfortunately in the disasters of Orosoquieta.

Since that time he has been operating in his half barbarous warfare, finding his adherents almost solely among the poor, bigot-

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ed people of the northern provinces of Spain, and where the rugged character of the country affords him no little shelter against the forces of the republic.

Were it not for the embarrassments which the Madrid government have labored under from the time the republic was proclaimed, the disorders, political and social, which have prevailed almost everywhere, the Cuban insurrection, and the occasional disaffection of leading officials themselves, it is certain that the Carlist movement would have been suppressed months ago. As matters are, the prospect is unfavorable to Don Carlos, and, ere long, his pretensions may be left without an armed support, as they should have been long ago.

AIR, EMPHASIS, AND ETIQUETTE.

A FIRST glance at the words heading this article will probably excite wonder in the mind of the reader as to what possible relation they can sustain toward each other. In our daily converse, what has air to do with emphatic words, and what has emphasis to do with etiquette? Yet we hope to show that the ties of relationship are very close, not only in the prosaic and practical uses of speech, but in the amenities of social interchange. The pleasures of life are certainly enhanced by the agreeable formalities of daily intercourse, for politeness is but a delicate rocognition of the self-respect of every individual. Therefore, may we not discuss etiquette as among the "inalienable rights" which are ours in virtue of our individual existence? And, as the properties of the whole are determined by the properties of the units of which it is composed, we shall discuss air and emphasis as components of etiquette in speech, and show, if possible, how, in the aggregate, they consciously or unconsciously affect our health and happiness. The chemical relations of oxygen to the human system have been long understood; but the relation of this effete of air—carbon and nitrogen gases—as a motive power for the production of speech, and its application to the esthetics of language, have received comparatively but little attention. We have been taught to dread this fearful carbon that human beings throw off, which vitiates the atmosphere. The incarceration of men in the "black hole" at Calcutta, who were forced to poison each other by this gas, has deeply impressed the minds of youthful readers. Charcoal fires and ill-ventilated rooms suggest unpleasant sensations of suffocation; but the uses as well as the abuses of even gases should be understood. As a motive power for the production of the useful and beautiful arts of conversation and singing, carbon is all-important, and one of the safest of gases.

Breath is essential to life, for by it man became "a living soul," and the fullness of life is in proportion to the quantity and quality of air we breathe. If we take but little—if our breath is short and infrequent—we gain but little vitality; if we take full respiration, we obtain buoyant life and health. Corresponding results are apparent in the human voice. A half inflation of the lungs gives us but a small amount of motive power for our vocal instrument, and under such circumstances it can play, at best, but feeble, uncertain tones. Frequent inspiration, at proper intervals and in proper quantities, is of material consequence to public speakers, if they desire their audiences to be at ease, and wish to become a success in their profession. Many persons of great talent fail in this department from no other cause than simple disregard of this observance. There is nothing which so tries the endurance of an audience as a speaker talking upon an almost exhausted stock of air—completing sentences that seem to drain all the vital forces. Let a person of nervous and sympathetic temperament be obliged to listen to a voluble talker whose chest is pinched, and who takes breath as seldom as possible, and when compelled to inhale this life-giving element, does so with a spasmodic gasp, as though it were a waste of time to breathe at all, at the end of an hour the listener will either have a nervous headache or feel too exhausted to sit up, and both parties may remain in ignorance of the cause that produced

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the unhappy result. If taking air in this case is not a matter of etiquette, it at least would be humanitarian.

"Hold up your head, speak loud and plain, and mind your stops," were the concise directions given to the youthful student of fifty years ago, engaged in the daily exercise of reading. The venerated pedagogue of those days taught us a good lesson in these few words. It is claimed that punctuation points are used in the construction of a grammatical composition to mark the sense rather than the rhetoric. But their function is two-fold. In oral reading, pauses should become landmarks, not only for guiding the mind to catch the sense, as it is developed by clauses and sentences, but as little stations where the exhausted stock of breath can be replenished; for without breath we can not speak "loud and plain." Thus "minding our stops" becomes a matter of extreme importance, and is altogether essential to good and correct reading and speaking. Through ignorance or carelessness, however, they are so seldom observed in either function that we might almost conclude the fact had never entered people's heads that they serve any use, either for the eye or the voice. While we do not intend to enter into an explanation of the physiology of the voice, or of the method of respiration that yields the most favorable results, the matter has been touched upon to show the chain of relationship between air and emphasis.

EMPHASIS in reading and speaking, it is well known, consists in giving stress to particular words in a sentence, thereby making them more prominent than other words. In this position they become indices of the sense. In a certain degree, emphasis in reading is correlative to punctuation points in writing, which will be shown as we proceed. To give this increased force or stress to particular words requires an additional amount of our motive power. And we must have some knowledge as to when the proper opportunity has arrived that we can take breath. Happily, in ordinary reading, the pauses afford the opportunity.

To illustrate how clearly allied are punctuation and emphasis, we will select an example often quoted to show the necessity of "minding our pauses." "A man, having gone to sea, his wife desires the prayers of the church." The venerable clergyman who intended to announce this fact to the congregation, had the same idea about pauses that many people have in regard to emphatic words, namely, that they are a matter of taste or convenience. His idea of a proper time to pause was when he could proceed no further without taking breath. Therefore he read, without regard to sense, until his breath was exhausted, the pauses occurring during the process of inhalation. Consequently the congregation was astonished by the following intelligence: "A man having gone to see his wife—desires the prayers of the church." This is by no means an exceptional case. It is quite too common among many of our public speakers. And, although the habit does not always hit upon a subject allowing such a ludicrous rendering, it quite as effectually misleads the understanding of the hearer as to the real meaning to be conveyed. Indeed, in all cases emphasis is entirely dependent upon a proper management of respiration. In the example quoted the unfortunate removal of the pause—which should occur after the noun sea—and the placing it after the distressed wife, where it does not belong, robbed sea of its legitimate sense, and it became to the ear of the listener a verb. While the pause following the noun wife rendered it emphatic, and she became the conspicuous object of danger to the man who was in need of the prayers of the church, which certainly made quite a change in the situation of affairs. One thing, however, consoles us in this particular case, which is that the man was the recipient of the prayers of the church all the same, whether his danger arose from tempest at sea or "tempest in a tea-pot." The proper stress would be given by making all the nouns slightly emphatic, with the breath-pause occurring after each, thus: A *man*—having gone to *sea*—his *wife*—desires the *prayers*—of the *church*. Therefore let us bear in mind that in "minding our stops" we stop for something, and should not proceed without it; that for which we stop is breath.

The above manner of reading and speaking until the breath is exhausted is altogether different from the solemn style, so frequently adopted by clergymen, which consists of uni-

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form falling cadences of voice in the middle as well as at the end of every sentence. This style of speaking will throw an audience into the gapes or soothe them into somnolency, but it does not tax or drain the vitality of the listeners. It is sufficiently annoying, however, to feel obliged to connect seemingly finished sentences when one can with the utmost difficulty keep awake. For when the falling cadence occurs, the impression is that the sense is complete—the sentence finished.

Perhaps there is no element of speech whose place is so difficult to determine and bring within the pale of fixed rules as that of emphasis. The particular words in a composition that shall receive prominence by force or loudness of voice is a matter that most persons consider should be left for the taste of the individual who reads to decide. It is argued that it gives a pleasing variety to listen to the different conceptions thus given of an author's meaning. People who ignore rules and accept the sovereignty of taste, forget that taste would lose its significance, or at least become very bad taste, if it should fail to translate an author's sentiment correctly. Emphasis is something or it is nothing. If it has not a definite purpose it should be discarded. If it means anything it has a legitimate position, and is amenable to fixed rules.

But who is to decide this matter? Is not one person of good understanding as sound authority as another? To the first question we would reply, nature is to decide. To the second, the best authority is the person who has studied to discover how nature actually reveals herself, and has learned her fixed laws in the matter. People in earnest, animated conversation or discussion, in answering or asking questions, always place the emphasis on the proper word, and would not fail in rendering their own written ideas correctly but that they have been taught reading by those who were ignorant of the fact that nature has invariable laws of expression.

To disprove the possibility of determining a true emphasis, we frequently hear cited the words of Julia to Clifford, in the Hunchback. "Clifford, why don't you speak to me?" There are just seven words in this sentence, and it is maintained that it can be rendered in seven different ways, so that the emphasis shall occur on a different word each time, and yet each make the sense. Under seven different conditions, we respond, possibly they might; but to express Julia's question, only two words can become emphatic. "*Clifford*, why don't you *speak* to me?" The name of the person addressed would receive stress in obedience to a law of etiquette which all obey when calling each other by name, as we would say Mr. *Thompson*, are you well? The word "speak" in Julia's question takes stress from the fact that Clifford was silent, and as a mark of surprise that he is thus silent, the question is put—"Why don't you *speak* to me?" If the question were a repeated one from the continued silence of Clifford, giving evidence that he had some reason for not speaking, then the word "why" would take prominence, as demanding the reason—"Clifford, *why* don't you speak to me?" There are phases of humor that Julia might have exhibited whereby the emphasis could with propriety be transferred to other words; but such, under the circumstances, could not have been the case. She was filled with the passion of contrition that was pleading for him to speak. It was no pettish impulse to chide him with neglect that prompted the words. That she chose to lay bare her heart that he might see her suffering is evident from what follows. Clifford's reply is, "I trust you're happy."

COURTESY requires that all proper names, when introduced for the first time, whether in reading or speaking, should receive emphasis. As, "Among the *ladies* present were Mrs. *Thompson*, from Boston; the lovely Miss *Benton* and *sister*, and the accomplished *wife* of Mr. *Sherwood*." And the same law obtains in regard to the names of subjects when first introduced. "*Ladies* and *gentlemen*, the subject of our discourse is The Natural *History* of *Animals*." The same law must be observed in presenting people to each other; and further, when several names are spoken in succession, each must receive stress, and must not be pronounced with the same pitch of voice or in the same breath.

The folly of disregarding these laws will be apparent if we attempt to present a number of persons, speaking all their names in one breath and on exactly the same pitch of voice. As, Mrs. Bostwick Mr. Bostwick

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Mr. Sumner Mr. Ramsey. Nothing could be more disrespectful. Any person who will practice speaking a few names in both ways: first in the same tone, and then each name on different pitches, will readily see that here is a law founded in the nature of things, and to neglect or disobey it would be inexcusable. After this formal introduction of nouns has taken place, on their recurrence, as a general rule, they do not receive such marked prominence; but their acts and qualities are next in order to be distinguished.

It is in better taste, as it savors less of bombast and sycophancy, for speakers and writers to announce names before dwelling upon their attributes. There are prefixes, however, which courtesy demands should be impressively given: as, His Excellency—The Honorable—The Reverend Professor, etc. And yet there exist continuous violations of these simple rules by public speakers, both on the platform and in the pulpit.

It is not generally known that two emphatic words following each other in the same clause or sentence can not be uttered roundly and musically without an inhalation of breath between them—that modulation, force, and delicacy of expression can not be achieved without a full stock of air in the lungs; and to most persons this may seem a matter too trivial for attention.

But when we consider what a marvelous medium the human voice is, how slight the shades of inflection which convey opposite meanings, and how far-reaching in domestic and social relations are the results, it will be well for us to heed and to know what we are doing. We can not speak without making an impression of some kind. Shall it be for good or for evil? Shall our words give pleasure or pain? It certainly is not kind or polite to distract our friends with a hard, monotonous clang of words, robbed of all modulation and variety of emphasis. We should, at least, keep our wonderful musical instrument in tune, and always bear in mind that with its bellows only half filled with air it can not produce full, round, harmonious tones.

L. M. BRONSON.

THE HAND.

Slave of the will! the skilled artificer!
Tool of the brain! without thee all is naught!
The plow would stop, the marble sleep unwrought,
Empty the easel. Not again would stir
Earth's mighty wheel; no power be given to thought;
Horrors would change the seas to solitudes,
Cities and harvests vanish into woods.

Shaper of learning's torch, what wonder dwells
In this small map of muscles! delicate spells
In even the thumb's ball, in the finger's ends
Each little sinew, every joint that bends
Is full of fate. Now waves the peaceful tree,
And now the grand ship volleyed lightning sends,
Or civilization wafts to earth's remotest sea.

ALFRED B. STREET.

MAKING A GOOD HEAD.

IT is possible that Phrenology may sometimes do harm because young men are led to believe that, having small heads, their intellectual faculties are deficient, and therefore there is no use for them to try to rise in the world.

It is generally taken for granted that no young man has a chance to become distinguished unless all his intellectual organs are well developed at birth, and no account whatever is made of latent powers, faculties, or predispositions. They who have observed closely this, in any one generation, have noticed that men with well-developed heads were often unfortunate. Everything was learned quickly, distinction came almost unsought, and yet, after a time, it was seen that such failed to compete with others who commenced much later, and who seemed to progress more slowly. Often they failed for want of sound moral conviction, and then it began to be seen that their faculties, though resplendent,

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were without "sharp edge." The foundation of good sense, of acute understanding, and of broad culture is in moral conviction; and moral conviction seems to arise from the overcoming of difficulties. During the last few years we have seen many talented men who were prosperous, who had hosts of friends, and who were widely esteemed, and yet have sunk, for want of faith in common honesty, to raise no more.

The world wonders at their misfortunes, but their misfortunes lay in their being too well born and in having too many advantages.

On the contrary, a young man may have an inferior head, and be poor and oppressed, and the world may seem to have no place for him, and yet, if he resolutely set himself to work, all deficiences may be supplied, and he may rise to wealth and fame. The majority of successful men, who have been of service to mankind, were not, when young, remarkable for ability; many were so dull that they could scarcely understand arithmetic and grammar, and whatever they learned was acquired by slow and most painful application. Of course they were subjects of ridicule on the part of average bright young persons; and thousands must have sunk beneath the general verdict that they were dull, and thenceforth they plodded this life as third or fourth rate men.

All such young men need to understand that their fate is in their own hands, and that they ought to be made to realize that if they acquire knowledge with the greatest difficulty they do thereby acquire strength, which, so far as it goes, is invaluable, because with it they will be able to take another step forward, though still with difficulty, and in so doing more strength is acquired; and if this course is steadily pursued, year after year, they will finally pass the forward associates of their youth.

It is of the utmost importance while this process is going forward that Conscientiousness should be cultivated and that whatever is useful to mankind, weak, blind, and distressed, shall be accepted and acted upon always. This is not at all necessary to operate on a large scale, rather seek a humble station; but it is necessary that one should do the best he possibly can, as Burns says:

"Who does the best he can
Will whiles do mair,"

and this idea should be accepted in the motto of life.

It may now positively be stated that if this course is pursued steadily for a number of years, the head formerly small and deficient, both in intellectual and moral qualities, will change and grow so as to give outward expression of the mind within. Thus one will be indebted only to himself for a fine head, and he will possess the great advantage of containing within himself the admirable powers and qualities which those better born are supposed to have. What in other cases has required the efforts of past generations, but which comes with diminished power, as light is weaker the further it is thrown, he will possess as a result of his own efforts, and which has superior power because he has concentrated the whole into a single life.

It is not intended to be said that all young men can rise in this way, but only such as have an ardent desire, and who have a natural "genius for hard work." There are families not sufficiently advanced to give their youth the required ambition, and these are not all likely to read this article, nor in any manner to be influenced by it. They are out of the question. But there are thousands of young men, belonging to good common families, who have the proper material lying latent within them, who have both a religious education and a hereditary religion, who only need to be encouraged to enter upon a course of culture which will lead them to be great and good men. A few of these by accident, or, perhaps, by an impulse from Providence, will be led into a course of perseverance and excellence, but there is no reason why all may not become great, some in one way, some in another, as they follow out their natural bent. This is a wide subject, and much space is required to treat in detail; but it is sufficient to say at this time that if a young man, conscious of having a poor head, wishes to have a good one, he can go to work in a life work to make for himself a beautiful, symmetrical, intellectual, and religious head, which will be admired by the world and will be a blessing to the world.

N. C. M.

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ONE FLIGHT.

I WISHED for the wings of a bird to fly
Into the blue heights of the sky.

Sudden I sprang from the scented grass;
I saw tall trees like flower stalks pass.

The clouds above me greater grew
That had scarcely before obscured the blue.

Then lost I seemed in a great gray mist,
No sight to look to, no sound to list.

Up and up, till the wide, wide sky
Burst like an ocean on my eye.

I stayed my flying and hung a-poise;
No echo reached me of earthly noise.

I hung o'er the head of the cloud below,
Soft as a hill-top heaped with snow.

I gazed on the blue heights over me,
And felt for a moment I was free.

I was free to fly where I could in space;
My thoughts were free from the world's face.

A moment the thought of freedom won
Thrilled me; I turned to greet the sun.

Ah! like a red ball he lay
Hard at the henceward gates of day.

E'en as I gazed the portals ope'd,
And fainter and fainter the great rays sloped.

He was gone, and a fear came over me,
I thought no more of the joy to be free.

But I thought of the night, of the dark and chill,
Of the long, slow hours, the voiceless still.

Above was the desert sky unknown,
Below cloud seas; here was I alone.

Lonely I felt, as when children wake
In the night, and cry for the terror's sake.

And I cared no more for the wings to be free,
So that the dear earth I might see.

Downward, downward now closed the cloud,
Glimmering and chill as a dead man's shroud.

An hour or a moment? Lo, the earth lay bare,
In the white moon's rising radiance fair.

A world of shadows, with nothing clear,
A world of darkness, but oh! how dear!

Downward, downward the moon on the vane
Gleams bright, lo! a light in the window-pane.

I touched the ground, its scent I knew,
I kissed each grass—bent damp with dew.

My wings were gone, I was free no more;
But gone were the vain wishes felt before.

And I knelt, while my thanks went up to God,
For the love that binds man to the sod.

SUCCESSFUL AUTHORSHIP.

IT is a constantly-agitating question with those public writers who are obliged to live by the pen—What can I write that will be equally subservient to the public good and acceptable to popular favor? And it is an important question—pecuniarily, physically, morally, and in whatever way we may view it.

Only the very few have been highly favored in any respect, while the many writers have been temporarily gratified with now and then a bubble that bursts as soon as it is blown. To give an individual opinion, we do not think that any have been successful by imitating those favored few, merely because they met with success. There must be a genuine sympathy felt for their emotional method, or their methodical reasoning, before we can make our individual pen follow their peculiar traces. We must be in love with our theme to be eloquent in our disposal of it; and the method must be our own—natural, not constrained—or there is no possibility of success.

Writing for the press, with pecuniary motives that are primary, may be called a legitimate business; but whoever places his theme secondary to its popular acceptibility, is sure to carry his heart in his purse, or with his ambition; and his essay will be a hollow, hungry, famishing thing for him to send "a-begging," and he may be sure it will come in, empty-handed.

If a lady admires the particular beauty of an ornamental piece of workmanship, which she sees in a shop-window, or in another lady's parlor or work-basket, it is a very natural thing for her to conceive the idea of producing a similar article by her own handiwork. She goes home meditating upon the material requirements, not forgetting that the skill of her fingers and the delineative imagery of her beauty-loving mind will be taxed to the uttermost in the successful com-

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pletion of the exquisite undertaking. She feels that a success would be cheaply bought at any price, if she could be sure of it at all.

More than half the charm of the admired article lies in the workmanship—in the patience of perseverance, in the superior ability and the cultured taste that speak *through* the production. It is the inaudible voice of genius that she has felt—not heard; it is the unwritten harmony of color and combination that has thrilled a sense lying far back of the seeing eye; it is this blind power to will "a thing of beauty" into existence, that she covets; and it is not the merely fashionable ornament of artistic beauty which may be bought for a vulgar money price, that calls forth her delight; for of the thing, itself, she might grow weary in a week, to be enamored of something else; but of the art she might never tire, never grow dissatisfied. For this reason a spurious imitation would never be quite satisfactory to her, even though the artifice could not be surely detected.

The bare question whether "genuine" or "spurious" is tantalizing, and the vexed question unpopularizes its subject. It is gratifying a low ambition to "palm off" trifling things for the equivalents of valuables. Even admitting the selling "thing" to possess an availability more prompt and effective to some low purpose than a superior article is to a superior purpose, that kind of advantage will not justify an equal money value—that is, if "progress" is the law. And he who, because he can not sell a good article at quick sale and fair profit, must need to fill his purse by inferior manufacture and consequent vulgar profit of such articles at immediate sale, is like a partisan who has been bought over by the other side to fight himself and his party. He gives a vote for the "smarter" principle against the slower, better, and more enduring. He is bound to ride the winning steed, even to destruction. Such ambition is odious, in a political view; it should be uprooted wherever it is found.

Editors, and more especially publishers, of periodicals generally, cater to popular taste, as they think, by providing consumers with neutrally conservative, mental edibles. They are very much afraid to set substantial dishes upon the public table, lest the delicate should sneer, and poor dyspeptics make wry faces, because they can not "bolt" the whole. The consequence of this is that the people, when they have waded through the several courses, are heard grumbling "rather lean picking," "hash, warmed over," "dry baker's bread," and "cold slops!" For fear of displeasing a few, the caterers fail to produce real, hearty pleasure for any.

When our magazines were sent from the publishing offices "uncut," no matter how "popular" or "successful," in the majority of homes—with the exceptions of a few pages—the leaves remained "uncut." Thus, we see, it is not always the contents of the periodical that win popularity; and we may safely infer that it is, generally, the influential opinion of the influential reader that makes it much sought after. Much observation will strengthen this opinion.

Stopping with some friends a few weeks ago, I found among their books and reading matter nearly two volumes of *Scribner's Monthly*. Having previously read only a few numbers of those two year's issues, I thought I would look them over to see what was the general appearance of the volumes at that time; but, to my surprise, as I supposed my friends were just the ones to appreciate *Scribner's*, nearly all the pages were inaccessible to me, because uncut. This is but one example, yet I might give many similar, of the *Atlantic*, and others, of which not a single number has been cut from cover to cover. Poetry, travels, science, morals, religion, criticisms, and miscellaneous articles sealed up in those folded leaves! What an array of "brains" to waste on the "attic" air!

Not overlooking the salutary influence of that little invention that now enables publishers to send us neatly cut pages of literature, so that we inadvertently begin to read that which we are glad to continue—still more important is the disabusing of one's mind of the idea that he can make himself popular, and thus successful, by adopting other persons' manners and modes of dress, for his altogether different individuality.

Henry Ward Beecher, with an immense variety of character, is Henry Ward Beecher, through and through. Chapin is, as he should be, Chapin "unabridged." Fanny Fern was obliged to write as Fanny Fern

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saucily dictated, or there would have been "a house divided against itself." Her expressions and ideas were natural, spontaneous, and frank; and her solicitous relatives and friends could not check or despoil them of their freshness. If there is one quality possessed by these popular writers and speakers that we would single out as more worthy of emulation and imitation, it is their *devotion* to the cause which they espoused. These, and their little "charmed success-circle," have been willing servants of their convictions. They have cared little for the seeming, much for the reality. And thus have they made themselves, in their respective ways, our public benefactors; while, at the same time, they have reaped "golden" harvests for their own delightful reward.

ROSINE KNIGHT.

CHINESE IDEAS ABOUT DEATH.

IN point with the article entitled "Death Without Pain" in another part of this number, is the following by an English writer:

The Chinese are almost indifferent to the phenomenon of dissolution, and frequently compass their own end when life becomes wearisome. A wife sometimes elects to follow her husband on the star-lit road of death; and parents will destroy their offspring in times of famine and great distress, rather than allow them to suffer. Still more remarkable is the custom of selling their lives in order that they may purchase the superior advantage of obsequies, which are considered to insure the body in safety for the future resurrection. A wealthy man condemned to death will arrange with his jailer to buy him a substitute for a certain sum of money, to be spent upon the poor wretch's interment and preservation of his body. Should he have parents, so much is usually paid to them in compensation for their son's life. Chinamen invariably help to support their parents; filial respect and devotion is the great Chinese virtue and religious precept, in which they rarely fail. Regarding death as inevitable, he makes the best of a bad bargain, and cunningly and comically gets paid for dying. The wholesale destruction of life in this country is greatly the result of indifference. Hence the massacre of Europeans, so terrible to us, seems to them a matter of little moment, and they can not comprehend why we should make a fuss about it. They regard our indignant protestation very much as we might treat our irate neighbor whose dog we had shot. "Well, well, be pacified; if it was such a favorite, I am sorry; but it is only a dog and there are plenty more. How much do you want to be paid for it?" "You English think so much of a life," argues the Chinese; "have you not plenty of people at home?" Death in China is awarded as the punishment for the most trivial offenses, and frequently for none at all, except being in somebody's way. A story was told me as a fact that during a visit of one of our royal princes, a theft was committed of a watch or chain belonging to the royal guest. The unfortunate attendant was caught with the property upon him, and, without further ceremony, his head was chopped off. The mandarin in attendance immediately announced the tidings to the Prince as a delicate attention, showing how devoted he was in his service. To his astonishment the Prince expressed his great regret that the man's head had been taken off. "Your Highness," cried the obsequious mandarin, bowing to the ground, "it shall immediately be put on again!" so little did he understand that the regret was for the life taken and not the severed head. In times of insurrection or famine, the mowing down of human life like corn-stalks at harvest time, is appalling to European ideas. I must confess to a nervous shuddering when I stood upon the execution-ground at Canton—a narrow lane or Potter's field—where so many hundreds had been butched *per diem* during weeks together, the executioner requiring the aid of two smiths to sharpen his swords, for many of the wretched victims were not allowed to be destroyed at one fell swoop, but were sentenced to be "hacked to pieces" by twenty to fifty blows. I was informed by a European who had traveled much and seen most of the frightful sides of life, that witnessing Chinese executions was more than his iron nerves could stand; and in some of the details which he was narrating, I was obliged to beg him to desist. And yet he said there was nothing solemn about it, and the spectators looked on amused. It was the horrible and grotesque combined.

HOW TO GET ALONG IN THE WORLD.—Don't stop to tell stories in business hours.

If you have a place of business, be found there when wanted.

No man can get rich by sitting around the stores and saloons.

Never "fool in business matters."

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A man of honor respects his word as he does his bond.

Help others when you can, but never give what you can not afford to, simply because it is fashionable.

Learn to say No. No necessity of snapping it out dog-fashion, but say it firmly and respectfully.

Use your own brains rather than those of others.

Do not snuff, smoke, or chew tobacco.

Avoid all alcoholic stimulants.

Learn to think and act for yourself.

Young men! commit this to memory, and if there be any folly in the argument, let us know.



NEW YORK,
JANUARY, 1875.

THE NEW YEAR.

EVERYBODY likes something new. We read about

"Putting on the new man,"

which we suppose means being renewed, or coming up out of the lower into the higher life—out of the merely animal into the mental and spiritual; out of the bud of childhood into the blossom and fruitage of mature manhood.

We always welcome anything new, even a new moon, a new day, week, month, or year. So, also, a new birth, with its mysterious, helpless simplicity, and its mighty possibilities! We always welcome the recurring seasons—winter, spring, summer, and the glorious autumn, with its rich stores of grass, grain, and luscious fruits. We like new men, who are believed to be intelligent, temperate, capable, and honest, in the places of slippery, tricky, dissipated, dishonored, and dishonest politicians.

We like new discoveries, in new countries; we like new books, by new authors; and we all like new suits, of new garments; so, also, new dwellings, new furniture, and new-found prospects, hopes, and joys; and, would it be believed, there are those who look with eagerness for *new* numbers of the PHRENOLOGICAL JOURNAL! Verily, we are among the number who like new things, new events, and the ever-new present life, with the promises of the life of everlasting newness in the life to come.

New phrenologists have entered the field. As we write, our annual class is in session, receiving practical instruction to qualify them for lecturing, teaching classes, and delineating character on scientific principles. The good work progresses satisfactorily.

New openings for phrenologists in other lands, as well as in our own, are being made through our numerous publications. Australia, New Zealand, the Indias, China, Japan, and Africa, to all of which we send books and JOURNALS, are calling for practical phrenologists. Who will go thither and reap the harvests which await the reapers and delineators of character?

Notwithstanding the crippled condition of trade and commerce caused by the panic, *our* business has been greater the past than the previous year. Present prospects are excellent for 1875. We shall exert ourselves to earn increased success.

The cry of "delusion, materialism, fatalism, infidelity," no longer prevents intelligent persons from seeking to learn the truths of mental science as revealed in the human head, face, and body. Clergymen, editors, teachers, physicians, legislators, and statesmen not only study, but apply the doctrines of mental science to all the interests of human growth and development.

Young men and young women—and those not so young—are fitting themselves to teach and practice this man-improving science; material aid is furnished them, when necessary, to pursue their studies; and the time is not distant when a large and able corps of lecturers and examiners will displace the ignorant and the mercenary self-styled "professors" now in the field.

True Phrenology opens the eyes of the

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mentally blind, and enables them to see that which is new and true on a *broader* and higher plane than that on which they had previously been in the habit of regarding life. It lifts them up out of dark, cold, selfish skepticism, bigotry, superstition, and prejudice. It points them to man's highest attributes and capabilities.

Phrenology restrains the venturesome and the reckless, and encourages the timid and the weak. It does not flatter, but takes one's *exact* measure, and permits him to see himself—and others—exactly as he is.

Phrenology declares the equal rights of all men. It bows down to no man, be he emperor, king, prince, priest, or pope. It bows only to God. In the sight of Heaven, one man is as good as another when he behaves himself as well.

Phrenology puts us all on our guard. It points out our temptations and our dangers. Our passions are to be restrained; our moral, intellectual, and spiritual faculties are to be arbitrators, and we are to come under *their* control if we would advance toward perfection. Children will, ere long, be educated, physically and mentally, in accordance with temperament and disposition. They will be developed into men and women such as God intended them to be, instead of being dwarfed and ruined in their bringing up. Bodily purity will be taught and practiced when these principles come to be understood. Medical quackery and religious mockery will disappear in the light of a better knowledge derived from the study of man.

Phrenology is not man-made, like some of our creeds; it is God-made, and worthy our most serious study and respect. Let us honor our Creator by living in accordance with His loving laws; by doing His will; by loving one another; by doing as we would be done by.

The prayer of the PHRENOLOGICAL JOURNAL is that God may bless all mankind; that we may so live as to be worthy of His blessing, and that we may finally reach the haven He, in his great mercy, intended for us, His creatures. Now is the accepted time for beginning a new life, if we have been remiss or negligent heretofore. Let the year just opened be in all respects to each of us A HAPPY NEW YEAR.

HOW TO CATCH MEN.

IT is an old and trite saying that "it takes a rogue to catch a rogue," and, to a considerable extent, it is true. For example, makers of counterfeit money avail themselves of the services of rogues to put their spurious materials on the market. It is the same with the saw-dust swindlers, who promise to send a fifty dollar watch for five dollars. It is so with the lottery dealer, who is also a swindler, and he makes use of other rogues to sell chances to sell other rogues who pay to get something for nothing, or, we should say, who pay to get much for little. Thus, by baiting the hook with money, or the semblance of money, mercenary rogues are caught —rogues who are at heart simply thieves, and only want an opportunity to put their thievishness into practice.

Thus, by baiting the hook with money, one sort of victim may be caught, and this, perhaps, is the larger class of swindling victims among us.

Another class are caught with wine. Bait your hook with a toddy-stick, and let the poor inebriate smell the fumes of rum, and you have him; he becomes an easy victim to this tempting bait. At first, he simply nibbled a little, sipping the sugar and wine at the bottom of the tumbler—in other words, the dregs, after his superiors had drank off the body. Then he took to beer, porter, ale, cordials, and, finally, to the "real critter," old Bourbon, Scotch, or Irish whiskey, Jamaica rum, French brandy, and he is now not only in the net, but landed with a gaff hook in his gills, and he lies floundering on the sands, or on the rocks, as the case may be. He is in a deathly alcoholic pickle.

Lustful natures are caught with a hook baited with a bawdy picture, an obscene book, or circulars which wicked men send among the youth of our country in boarding-schools, seminaries, aye, in our private families. A hook baited with that which excites one's lustful passions catches hundreds, nay, thousands of our children while yet in their teens. These become victims of personal vices which undermine their constitutions and bring them to premature graves. After the bawdy book, the obscene picture, comes the act which the vile circular suggests, and then the quack-doctor is applied to by the

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mortified victim. Then the murderous abortionist; then the grave. These victims are caught by the allurements of *perverted* human nature.

Christ taught his Apostles to become fishers of men, and it is the office of religious men and women to reclaim those who have fallen, and bring them into right relations with themselves and their God, as well as to save from falling those intrusted to their charge. Would they prove themselves mediators between men and their Maker, let them bait their hooks with true Godliness; let them live circumspect lives; let them practice what they preach. Men are easily caught, indeed, very many, if not most men, would very soon reform and pursue the right when gently aided by kind admonitions, and when the real Gospel is so presented as to make the way seem clear for their acceptance. Man seeks happiness; indeed, happiness is the end of his existence. He prefers to be in normal or right relations, and it is only through PERVERSION, or a wrong use of good faculties and powers, that he becomes fallen and corrupt. Inherited, of course. How could it be otherwise when the blood, bone, and muscle—every fiber of a father's being—is permeated by foul poisons, or of corrupting diseases? Of course, "he was born so." The thing for us to do is, first of all, purify ourselves, then to catch and try to save others.

WANTED BY THE NATION!

A BOOK ON THE TREES OF AMERICA.

WE would have Congress appropriate a sum of money—say from three to five hundred thousand dollars—to be expended under the direction of trustworthy commissioners for the production of a great national work, embracing a carefully prepared description, with illustrations, of all the varieties of trees in the United States and Territories. The very best talent, literary and artistic, should be employed to produce the work. It should be properly divided and the trees classified into hard woods, soft woods, evergreens, trees of commerce, etc. Thus, the pines, cedars, hemlocks, firs, spruces, oaks, walnuts, hickories, maples, beeches, ashes, elms, and the many other trees of use and ornament would be set forth in detail; and also the fruit-trees, etc., with their habits, localities, values; and particular instruction be given with reference to their cultivation.

Audubon, almost single-handed—or without Government aid—produced his great and beautiful work, THE BIRDS OF AMERICA, copies of which now sell for a thousand dollars. Are not the trees of America as beautiful and as *useful* as the birds?

A full-page illustration, drawn from life, should be appropriated to each of the principal varieties. These pictures should be drawn, or photographed, then painted, and then chromoed in the highest style of the art. Facing the tree, on the opposite page, should be given engraved views of the leaf, flower, nut, or fruit of the tree, with a section showing the grain and color of the wood, bark, etc. Then, full descriptive letter-press should follow, so that the reader could learn all that is known of practical use of each variety of tree. Such chromo-lithographs as we propose would sell readily, if gotten up by private effort, at five dollars or more, and would find favor with all lovers of art.

The book should be issued in numbers, at ten dollars or more each number, and could be completed in ten or fifteen numbers, making the book cost the purchaser from $100 to $150. It is believed every gentleman of means who is a patron of art and of literature would subscribe for the work.

Merchants would place the beautiful book on their drawing-room tables, and its perusal would beget a love for trees in the minds of all beholders. In this way persons of taste and of means would acquire a knowledge of trees, their habits and their value, not otherways attainable; and, as a result, suburban residences would soon be stocked with the choicest varieties, and highly beautified by magnificent trees.

If the project be objected to on the ground of its expensiveness, we answer that the enterprise, if well managed, would prove a pecuniary success. Out of a population of 40,000,000, at least 50,000 subscribers ought to be secured at $100 or $150 per copy, and this would amount to $5,000,000 or $7,500,000. All profits, over and above salaries and commissions, should go toward a fund for

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publishing a cheap edition of the same work, or an abridgement of it for gratuitous distribution among the people. A book costing a dollar or less, containing the gist of the larger work, would serve to educate the people up to a realizing sense of the utility and value of trees, and how to cultivate them.

Whether this enterprise shall be undertaken by the General Government, through commissioners, or whether it shall be done by individual States and Territories, may be a question. But, as the subject is one of national importance, quite as much so as that of our fisheries, we do not see why the work should not be undertaken by the nation.

To create a more general and lively interest in trees is one of the chief objects. When one realizes the number of years it takes to mature a grand old oak, and when its commercial value is considered, it will tend to quicken and to heighten one's interest even in an acorn. It will also beget a desire on the part of one and all to raise trees, and so to fill up the waste places found on nearly every man's farm with their beautiful growth. Our climate, our rainfall, and temperature are believed to be more or less affected by the plentifulness or the scarcity of growing trees. Many a barren waste would become fruitful, and even the desert would, under a proper system of tree-culture, "blossom as the rose."

Among the men qualified to write on forest trees, fruit trees, and trees of ornament, we may name a few, not, however, in their supposed order of merit, but as they occur to us: Messrs. Josiah Hoopes, Thomas Meehan, John J. Thomas, R. S. Elliott, Arthur Bryant, Sr., Drs. C. Schofield and John Atwater, Rev. Mr. Penney, Dr. Emerson, and Messrs. M. L. Dunlap and P. Barry.

Among publishers with the best facilities for bringing out the work we would name the Messrs. Appleton, Lippincott, Harper, Osgood; or, it might be published by the Government, at the Government Printing Office in Washington. It must be done in these United States.

Who will move in this matter? We will subscribe for a copy of THE TREES OF AMERICA in advance. Every public library in the Old World would buy a copy. It would pay. We commend the subject to Senators and Representatives, to national and State officers, and to the people in general.

DOES IT HELP YOU?

ALL men and all women need encouragement. No one is "all-sufficient" within himself. Though saintly in some things, we are liable to be sinners in other things. We need a prompter to keep us to our duty and our work. Though we would do right, the flesh wars with the spirit, and we are tempted—tempted to relax our resolutions; relax our efforts; relax our principles, and fall into the tempter's trap. If "eternal vigilance be the price of liberty," so is eternal effort the price of SUCCESS, of health, of happiness, and of heaven. Growth in grace and in a knowledge of God comes by means. Those means are compliance with God's laws—spiritual, mental, physical.

A young man writes us: "Your advice, teachings, and admonitions help me to withstand temptations. Your JOURNAL has proved to me a MORAL MONITOR, for which you have my warmest thanks. I can now say No when invited to drink — to take chances in schemes and games in which betting and gambling are practiced, and I feel that now I can better trust myself than formerly."

These are good words, and realize to us the utility and importance of our mission.

The reading of much that is printed is mere mental dissipation. One reads to kill time, or for diversion. He does not care to remember, knowing that the matter is only foolish fiction. He is not improved thereby, but *worsed;* his memory becomes like a sieve or a funnel, through which water runs without restraint—and *this* spoils the memory.

The body is built up by the use of good food, and so is the mind strengthened, enlarged, improved by good mental pabulum. Fiction and romance are the same to the mind as mere stimulants are to the body; the more we use of either the worse we are off. "It helps me" can not be said of that which excites the passions or the propensities, producing only morbid desires. Nor can it be said with *truth* that stimulants, bitters, condiments, etc., are good for one's stomach. "It helps me" can be said of that which builds up either body or mind; that which puts one in right relations with our fellow-men and with God; that which brings only blessings in its course. Reader, can you

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say this of the PHRENOLOGICAL JOURNAL? Do you feel better after perusing it? Does it help you? Would it not help your son, your daughter, your preacher, or your neighbor? As you think, so act.

A NEW IDEA IN RAPID TRANSIT.

IT is now decided by one of the London Tramway Companies to introduce a new motive-power, which will dispense with horses, boilers, and steam-engines. The new motive-power is an arrangement of powerful springs, inside a cylinder, like watch-springs, on a very large scale. The springs are to be wound up at each terminus of the road by a small stationary steam-engine. They are applicable to the existing cars, which require no alteration. It is computed that these springs will drive a car seven miles, leaving a large percentage of the springs to be run down on account of stoppages.

[Well, why not? Iron is cheap, steel wire may be used, and a great power thus obtained.

For other purposes, we think such power may be secured by the rise and fall of the tides. Have a system of floats, with revolving drums on shore, to be wound up as the tide rises, and the power gained held for use when wanted. There is no estimating the lifting power of the tides; and as it rises and falls, power may be gained, husbanded, and utilized. Who has enough CONSTRUCTIVENESS to put these suggestions into practical use, and secure fame and fortune? Here would be a substitute for steam, wind, horse-power, and any other motor known to man. And it is cheap, plentiful, inexhaustible. Why not use it? Where are our inventors? The one who secures a valuable patent for this idea should remember the PHRENOLOGICAL JOURNAL.]

WHY NOT CITIZENS?

IS it wisdom, is it real charity for the industrious workers of this country to pay twelve millions of dollars a year and more toward keeping, in idleness and pauperism, a few thousand shiftless, thriftless Indians who will not work? There are strong, able-bodied men and women among them who could earn their own living as well as you and I, providing sensible legislation were had in their behalf. We can see no good reason why *we* should be so heavily taxed for their support. Why not make citizens of them? Why not treat the Indians precisely as we treat others? Why show *them* special favor? Is it a favor to them for us to keep them in the condition of "wards" or "minors" all their lives? Would they not take to various industries, if put in the way of them? Could they not become shepherds, and keep flocks and herds on the great plains, instead of following the chase and eking out a precarious existence, and falling back on charity? Is not beef and mutton as good as buffalo and antelope? Is not wheat and corn better than wild rice? Are not apples, pears, and peaches better than wild berries? Are not houses better than wigwams? Is not civilization better than barbarism? Christianity than heathenism? Then why not bring them at once to these conditions?

Our past and present Indian policy has been and is worse than foolish. It has been *wicked*. Are our Indian agents honest? Do they get rich out of Indian contracts? Do they swindle both Indians and the government? Do designing men stir up war for the sake of gain? Change the policy; make citizens of the Indians, and hold them accountable to the civil law the same as we ourselves are held. Require them to earn their own living as others do. Show no favors, except to women and children. Let able-bodied men, white, black, and red, become alike amenable to laws, and required to defend the Stars and Stripes while under the protection of the flag. We demand fair play and equal rights. Make citizens of all the Indians in all the States and territories. Let there be no more fooling; no more indulgence in idleness; no more pauperism; no more scalping of whites, and no more shooting of Indians, but fair, square, honest treatment, such as godly men have a right to demand in this our Independent Democratic Republic.

THE TEMPERAMENTS—IMPORTANCE OF UNDERSTANDING THEM.—*The New York Medical Eclectic* says: "Every temperament, or its combination, points out the real forms of disease to what it is subject, distinct from all others—its physical and mental power. To understand and read these is only to compre-

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hend the real work of nature. The practitioner of medicine who does not understand this, certainly makes the probability of success in curing the sick entirely a matter of chance. The same is true of men in business who are not able to read the 'face divine.' In fact, the want of this knowledge dooms thousands of the sick to an untimely death, causes improper marriages, and fills the world with domestic unhappiness, and causes children to die before they are five years old, or makes cripples of them mentally or physically all the days or years they live."

[The *Eclectic* is quite right. The temperaments ought to be known of all men. They are taught nowhere else except in works on Phrenology.

AGRICULTURAL HINTS.

A New Invention.—We have heard nothing lately of the Brisbane pneumatic tube in Washington, which is to suck and blow "copy" and "proof" and small packages generally between the Government Printing Office and other Government offices. But while Brisbane is putting together his tube sections that are constantly collapsing, a Minnesota man has patented a pneumatic tube to which Brisbane's pipe is as the most diminutive pop-gun to the biggest piece of ordnance ever mounted. The pipe is proposed to be laid from Chicago to New York, with steam engines and fans every twenty miles, and grain is to be sucked and blown through at the rate of nearly a thousand miles an hour. The cost of the tube is estimated at $4,000,000, and the capacity 400,000,000 bushels a year. A charge of twelve cents a bushel would pay the cost of construction in a year, and leave $800,000 for operating expenses. Grain could be transported from Minuesota to tide-water, even with this enormous profit, for fifteen cents a bushel instead of fifty. It will not do in these days to say anything is impossible. We can only wish the inventor may raise his four million dollars and realize all his hopes.—*Lincoln Co. Farmer.*

[Well, why not? The dreams of one age become realities of the next. Are we not commanded to "believe all things?" Let us have the tube.]

To Preserve a Bouquet.—When you receive a bouquet, sprinkle it with fresh water; then put it into a vessel containing some soapsuds, which nourish the roots and keep the flowers as good as new. Take the bouquet out of the suds every morning, and lay it sideways in fresh water, the stock entering first into the water; keep it there a minute or two, then take it out and sprinkle the flowers lightly by the hand with pure water. Replace the bouquet in soapsuds, and the flowers will bloom as fresh as when gathered. The soapsuds need to be changed every third day. By observing these rules, a bouquet may be kept bright and beautiful for at least one month, and will last longer in a very passable state; but the attention to the fair but frail creatures, as directed above, must be strictly observed, or "the last rose of summer" will not be "left blooming alone," but will perish.—*American Artisan.*

A Boot-Rack.—One of the greatest troubles of the neat housewife in the country results from muddy boots of those members of the family who have to work in the fields, the stables, and the barn-yard. The wet boots must be dried and are generally left under the kitchen stove, where their presence is very disagreeable. Now, to have a neat kitchen, there should be a boot-rack placed behind the stove, in which the damp boots may be placed to dry. Such a contrivance has been found a great convenience. It has three shelves about four feet long, ten inches wide, and placed a foot apart. At one end a boot jack is fixed by hinges so that, when not in use, it is folded against one end of the rack and secured by a button. There is also a stand for cleaning boots at the front, which also folds up when not in use, and the blacking brushes are placed on the shelves behind the stand, and are out of sight, and when folded they hang down out of the way. The rack should be made of dressed pine boards, and stained some dark, durable color.

Wash for Out-Buildings. — The cheapest and most durable material we have ever used for coating old buildings, says the *Ohio Farmer*, has been a lime wash, made as follows:

To one peck of unslacked white or quick

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lime, add one pound of tallow, and one pound of rock-salt; the salt will harden the wash, and the tallow prevents the penetration of moisture. Dissolve the rock-salt in warm water, and use the same for slacking the lime and thinning the wash; put in the tallow while the lime is slacking; it will then be melted and thoroughly mixed in. When slacking the lime, do not allow it to become entirely dry so as to form a flour, nor yet flooded so as to prevent a through and rapid slack, but add the water as it is needed. After the whitewash has been prepared, add such pigments of paint as desired to get the color or shade of color which the fancy dictates. By adding Venetian red, a peach-blow color is obtained (the most desirable, in our opinion, for a barn); yellow ochre will make a straw color; lamp black a lead color, etc. The only sure test when mixing the colors, is to try the shade by applying some of the wash to a board and rubbing the same thoroughly with a brush. Mix the pigment in water before putting it in the wash, and stir thoroughly while adding it. It is well to border with white any clap board buildings. Apply cold, with whitewash or paint brush. We have tested almost every method of making washes for out buildings, and have never found any equal to this. The expense is but a trifle for materials.

To Make a Manure Spreader.—Procure a strong pole, about ten feet long and six inches in diameter, and secure a tongue in the middle, so as to form a large T. The tongue may be bolted or secured by mortise and tenon. After the tongue is made fast, set it up in a perpendicular position, and bore two-inch holes through the head-piece, one foot apart. Now fill the holes with spreading brush, letting the brush extend behind the cross-head from four to six feet. The more brush one can fasten in the holes the better. After the manure is spread with forks, hitch a team to the tongue, place a board on the brush behind the cross-head, and let the driver stand on the board as the spreader is driven across the field, back and forth like a harrow, and the brush will then spread and grind the manure into the ground and pulverize the lumps more perfectly than could be done by hand. A man and horse team can spread an acre per hour of any kind of manure. Such a spreader will be found useful in preparing land for seeding after it has been harrowed, as it will crush the lumps, fill up the dead furrows, and leave the field like a garden bed. In lieu of a large pole, a heavy slab or narrow plank may be employed for the head of the spreader. The spreader should be driven at a right angle to the first course, whenever all the bunches are not ground fine and spread evenly.

The Question has been asked why it is, if wheat can be carried in bulk from San Francisco to Liverpool, passing twice through the tropics, that it can not be carried down the Mississippi to New Orleans, there loaded into vessels, and shipped to a foreign market without injury. The answer is found in the difference between the wheat raised on the Pacific slope, and that which grows east of the Rocky Mountains. The former is so hard, and compact, and utterly destitute of moisture, that no reasonable amount of heat can hurt it, whereas the latter is so full of moisture that when carried into a warm climate it swells and spoils.

Turkeys vs. Grasshoppers.—Mrs. Lathrop Drew, of Pulteney, has a flock of 80 turkeys, many of them of 12 to 18 pounds weight. They have kept all the neighboring farms entirely clear of grasshoppers, and now daily resort to the woods for acorns and chestnuts.—*Prattsburg News.*

Here is a hint. Why do not *all* farmers keep turkeys—if not for the profit to be derived from their meat,—to keep down grasshoppers, bugs, flies, slugs, and other pests, which injure fruits, crops, etc. A few broods of turkeys will consume millions of these insects, and thus help to keep a farm clean. Why not? Of course very young turkeys require some care—but do they not repay it with liberal interest?

Cheap Milk-Tester.—In a late number of the Massachussetts *Farmer*, Mr. George Bachelder, of Stanstead, province of Quebec, communicates the following simple instructions for making and using a milk-tester.

Take a dairy salt box which has the cover removed, turn it on its side with its open top toward you or in front, bore some holes in what now forms the top of the box of sufficent size to insert glass tubes, letting the lower ends of the tubes stand on what now forms the inner side of the bottom of the box. These tubes may be made from lamp chimneys of the German student pattern, which may be had at nearly every country store, and if the bottom or bulge part is broken off, all the better.

Now stop up the contracted part of the chimney with a cork coated with gum shellac, melted sealing-wax, or that which may assist in holding the cork and make it milk-tight, and you then have a uniform column of milk about

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eight and one-third inches high, which, divided into one hundred parts, will make twelfths of inches, which degrees may be put on a cardboard or a piece of shingle, forming a scale of which each twelfth of an inch represents one per cent.

After these tubes are set in their places, pour into them the milk which has just been drawn from the respective cow, whose name should be attached on a piece of card to the corresponding tube, care being taken to properly stir or mix the milk of each cow separately, so as to get a uniform quality, for the milk remaining in the pail a few moments will be found richer at the top than at the bottom of the pail, and such unstirred milk would be an unfair test.

Let the milk stand in these tubes in a room of a temperature from fifty-eight to sixty-five degrees until you think the cream has all risen, which will vary in different cows from twelve to forty-eight hours, and you can then readily tell by applying the scale to the side of the tubes, the percentage of cream of each cow as well as see its color, and consequently learn the color and quantity of butter each cow will make, as well as learn their adaptation to butter or cheese purposes.

If the cream is low in percentage and light colored, then turn her to cheese purposes, or prepare her for the shambles.

THE ILLUSTRATED ANNUAL OF PHRENOLOGY AND PHYSIOGNOMY, for 1875, is expected to be issued by the time this number of the JOURNAL reaches the reader, or very soon thereafter. The table of contents may be found on a page in our advertising department, to which we would call the reader's attention.

Our Mentorial Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH *that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.*

QUESTIONS OF "GENERAL INTEREST" ONLY *will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.*

A MINISTER'S QUESTIONS. — I write you for the purpose of increasing my knowledge with reference to the principles of Phrenology, especially its bearing on Christianity. I have been a minister of the Gospel for several years, and also a reader of your JOURNAL. I once regarded Phrenology as a humbug, but it was when I knew nothing of it. Since studying it, and putting my acquired knowledge into practice, I am forced to admit its claims. From what little knowledge I have collected from the perusal of the JOURNAL, also the ANNUAL, and the small work "How to Read Character," I am enabled to delineate character quite well. Indeed, I am sometimes astonished to hear people say, "I could not have told it better myself." But there are some things I am unable to explain. I have often noticed that people of large Conscientiousness are not always ready to accept a truth—one that has been proven by the plainest evidence; while a person with less Conscientiousness will readily accede to it. How is this?

Ans. Persons with large Conscientiousness have settled convictions, and are not quick to change; while those with but little Conscientiousness have no previous barriers of great strength to restrain them from accepting anything new. The same is true with those having large religious organs generally. Those who are thoroughly devoted to a system of religious thinking are not inclined to change it, nor to accept any scientific proposition which suggests any possible change of religious belief. Hence it is that very devoted Christian people are apt to hold discoveries in science rigidly at bay, while people who are more lenient and latitudinous in religious belief, accept the new doctrine; and this fact gives plausibility to the idea that a new doctrine is necessarily adapted to skeptics, and not to pious people. This was true of astronomy. The Church compelled poor Galileo to recant his statement and burn his books; but the successors of those religious teachers now cordially accept his doctrine on the very spot where he kneeled and made his recantation. Geology and Phrenology have thus been kept at bay in past years.

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2d. Why is it that we have so many different religious faiths in the world? Is it because the Bible teaches it, or is it because of the diversities in the organizations of mind?

Ans. Man is naturally religious, is hungry for something that tells him about God and futurity. His moral sentiments yearn for something which the world and the flesh do not give; and the question of what faith one shall adopt depends largely on instruction. Nevertheless, there are different casts and classes of development; thus, those who are highly developed in Conscientiousness, Cautiousness, Firmness, and Self-Esteem, are more likely to collate from the Scriptures those strong statements of justice and severity which are incorporated in the Calvinistic faith; while those having prominent Benevolence, in reading the same Bible will recognize the light and glory in the language of those Apostles which reveals the love of God, and they will crystallize their faith around these passages, ignoring those which speak to the Calvinistic class, especially if they have less Conscientiousness, and they think God is too good to punish, or that wrong-doing is not worthy of eternal pains and penalties. We will give answers to further queries in this connection in our next number.

ABSENT-MINDEDNESS.—A correspondent, referring to our reply to the question, What is the cause and what the cure, says:

I am very absent-minded. I find some consolation in the remark that "absence of mind is not stupidity." It is so very vexatious a thing, and often so very mortifying, that I am apt to call myself stupid. I remember hearing it said that "absence of mind is characteristic of a genius or a fool. Now, I know I am not a genius, therefore —ah! it is not very flattering to carry out the syllogism. A young friend here suggests, "Change the minor premise." It certainly would be a pleasanter conclusion, and may be just as true. I guess there is a fallacy in the major premise. Besides, I can just as logically prove that I am a genius. Ruskin says all born geniuses talk to themselves. I have the habit of talking to myself, therefore I am a genius. Isn't that sound logic?

[The lady makes out her case. She is clever; but we knew *that* the moment we saw her likeness.]

FLIRTING.—Is this from a Quaker girl? The note comes from Philadelphia. We guess a jealous young man wrote it. This is the question: Is there any *real* moral or social objection to that popular expression of gayety and inborn fun, namely, the so-called harmless *flirting* between strangers, such as is ever seen at places of public amusement, resort, and promenade?

Ans. That is a serious question, and must have a serious answer. Flirtations with strangers are always dangerous. Harm is most likely to come of it. No father or mother would like to know their daughter was flirting with strangers. No brother or sister would be without fear of evil consequences in such a case. There are better ways of forming acquaintances, and flirting is not necessary. Flirting is not right. It is not harmless—it is bad. Better not flirt with strangers, nor with acquaintances. Better not flirt with single men, married men, nor any other men. Better not flirt with anybody. Flirts are always in danger of coming to some bad end. Better not flirt.

WHY NOT KILL THEM?—The following comes from Western New York:

The parties concerned, as well as myself, having the highest respect for you as an able expounder of the science of life, etc., request me to ask your advice as follows: Briefly, a young man of 28 years of age, who is nervous, excitable, and aspiring, yet healthy, but somewhat averse to large families, is devotedly attached to a widow lady of 45 years, with eight children, but who is an honor to her sex, having every grace and virtue possible to woman so conditioned. Who, moreover, supports herself and family respectably by her own industry, and who, withal, reciprocates his affection in the superlative degree. To such is happiness possible, or probable, if married. Please reply by private letter only, and oblige yours truly.

Ans. We replied privately, but considering the matter too interesting to keep from readers of the JOURNAL, we give it with our reply, viz.: Now, if it were not for those eight children what a happy couple this might be! But the young man of 28 doesn't like large families. What else can be done but to kill the children? Then the coast would be clear. But who knows that, should they marry —the lad of 28 and the lassie of 45—there would be eight more children! What then? To be rid of them could they not be served as we serve surplus kittens? Really, we see no other way for that young man of 28 than to procure a copy of our excellent little work, entitled WEDLOCK: or, Who May and Who May Not Marry—and follow its teachings.

LADIES' FRIZZLES, ETC.—Would you kindly favor us with your idea upon the taste and propriety of the now stylish, so-called ladies' "*bangs*"—the unsightly *frizzles* that are made to nearly cover the forehead?

Ans. This is a theme so much "above buttons" that we must decline to give an opinion. Think of it, "bangs" and "frizzles!" We beg to be excused.

READER (of Jefferson, Texas).—Law, first; literature, second; engineering, third; merchandising, fourth. See "Mirror of the Mind."

COLOR OF HAIR AND HONESTY.—Would you be so kind as to let me know through your esteemed JOURNAL if there is anything to indicate the honesty or dishonesty of a person in the color of the hair or beard? A friend of mine holds that if the color of the hair and that of the beard are of a different shade, that such person can be set down as a dishonest one. You will greatly oblige me and others to give your opinion on the above.

Ans. If the saying that "all men are liars" be accepted as a fact, then that "friend" is prob-

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ably right. But until he can give a reason for the opinion he "holds," it will not be largely credited. We have not traced the nerves leading to the roots of the hairs to discover whether or not they lead to sources which are honest or dishonest. The color of the hair has a physical, rather than a moral significance, and is considered temperamental.

A BANKER, who subscribes for this JOURNAL, writes:

I would like to subscribe for some weekly or monthly periodical which reflects the finest thought on political economy, finance, and giving general information suitable for a person to read who has not much time.

Ans. Among the monthlies either the *Atlantic* or *Lippincott;* among the weeklies the *Evening Post*, the *Golden Age*, and the *Nation* are excellent.

VIVE.—Was not the first newspaper published during the colonial period of our history published in the city of New York?

Ans. No; Boston claims that honor. In 1704 the publication of a little two-column half-sheet, twelve by eight inches in size, called the Boston *News-Letter*, was commenced in that city, and it maintained an existence for over seventy years. No newspaper was regularly issued in New York until 1725, when the New York *Gazette* was established.

COMFORTABLE SHOES.—MR. EDITOR: Where do they make woman's shoes with broad toes?

Ans. Can any of our New York shoemakers come to the rescue of the "sufferer from bunions," who asks this question of general interest to all who can afford to wear shoes?

A PATENT COW-MILKER.—Here is a part of an advertisement cut from an old newspaper. Please inform me where the machine can be found, and if it is what the advertiser claims for it:

"Successful cow-milker. Saves three-quarters of the time, labor, and money now expended in milking cows, at a very trifling cost. A child once taught can readily use it. Saves straining. Does away with numb fingers and strips the cow dry. Put up in boxes containing 10 sets for stockmen, dairymen, and the wholesale trade. For sale at retail by first-class grocers and dealers in implements."

Ans. Although we have inquired at several dealers in agricultural implements, we can not find the machine, or any one who can tell us anything about it. A note addressed to the editor of the *Country Gentleman*, Albany, N. Y., or to the *Prairie Farmer*, Chicago, Ill., or to any other reliable agricultural journal, ought to elicit the desired information. A good cow-milker would be a good thing to have on a farm.

GUM ARABIC.—What is gum arabic, and from whence it comes?

Ans. In the convenient language of an exchange, we answer: In Morocco, about the middle of November, that is, after the rainy season, a gummy juice exudes spontaneously from the trunk and branches of the acacia. It gradually thickens in the furrow down which it runs, and assumes the form of oval and round drops, about the size of pigeons' eggs, of different colors, as it comes from the red or white gum tree. About the middle of December the Moors encamp on the borders of the forest, and the harvest lasts a full month. The gum is packed in large leather sacks, and transported on the backs of camels and bullocks to the seaports for shipment. The harvest occasion is made one of great rejoicing, and the people for the time being almost live on gum, which is nutritious and fattening. Such is the commercial story of this simple article.

What They Say.

WHAT ARE STIMULANTS?—In the controversy which is going on as to the effects of stimulants, little or nothing has been said to answer the question, What are Stimulants? There is, and should be, a distinction made between a stimulant and a nourishment—the latter may include the former to a certain extent, but the former, as such, is, and should be, distinguished by physiologists from the latter. Nourishment supplies the wastes of life, and thus prevents death; while a stimulant, as different from a nourishment, only draws from that which has been already generated or supplied by nourishment, and exhausts the capital of life which has been stored up, and death will ensue in the continued use of it. All physiologists must be in favor of nourishment, and must acknowledge it as a necessity of life, but very few are in favor of the popular use of stimulants. The effect of a stimulant, as such, is to irritate the physical structures, and by it thus to affect the bodily strength and the mind. In plain language, all stimulants are *irritant poisons*, and when taken to an excessive extent the general effects of them all are the same—they exhaust the system, and death ensues. As a common example, alcohol has always been classed by toxicologists among irritant poisons. All stimulants are therefore hurtful, but the *extent* of the use of them, like the use of any other substance, must determine their benefits or harm. So long, then, as alcohol or any other poisonous article is used so little as not to perceptibly have any effect as to a stimulant, then it does no harm; but all intelligent advocates of the use of alcohol, or other stimulants, mostly avoid discussing the effects upon the system after their use.

It is well known by physiologists that the general effect of stimulants is to diminish the future strength of the physical system by causing over-

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exertion for the time, and after that the amount of rest required by the system is proportionate to the amount of strength which has thus been unduly generated or drawn upon, so that in the end the victim is certainly no better off than he would have been without the stimulant, being something like a race-horse under the irritant stimulant of a whip or spur, it may carry him through the race much quicker and with more spirit than he otherwise would have done, but the wear and tear of his system has been proportionately greater, and he must recuperate proportionately by rest and nourishing food in order to retain his health and to prolong his strength and life. Thus, it is a detriment to continued exertion. The difference of opinion between the advocates of temperance and intemperance must be upon *stimulants or no stimulants*, and not the issue as to whether the prevalent use of alcohol is beneficial as a nourishment only.

The physiological laws of healthy bodily and mental action say *no stimulants or narcotics*, but *nourishment and proper mental and bodily exercise and rest.* R. S. G.

CUBE ROOT.—One of our "original" subscribers writes—*Sir:* I see in the November number of the PHRENOLOGICAL JOURNAL, under the heading "Personal," that Mr. John Wells, of Marissa, Ill., has invented a new process for cube root. Will you please send me the modus operandi, for I am anxious to become acquainted with it. By so doing you will oblige one who *has read every number* of your excellent journal from its commencement. Yours, in the cause of right,

WILLIAM T. TUCKER, Waterbury, Conn.

[Mr. Wells will be pleased to communicate with those who are interested in the subject of his new method.]

PHRENOLOGY *vs.* MATERIALISM.—Occasionally we find people possessed of fair educational attainments combined with great religious zeal, and only a partial knowledge of Phrenology, who consider Phrenology and materialism as wedded, and that of a consequence all practicers and supporters of Phrenology are materialists. I wish to explain away all such fallacious notions, for such is not the case. Webster defines a materialist as "one who denies the existence of spiritual substances, and maintains that the soul of man is the result of a particular organism of matter in the body." To the casual observer there is really an excuse for the above view of the matter.

But he who will concentrate his mind upon and become acquainted with the principles of Phrenology, will *never* be so impressed. Phrenology recognizes the spiritual part of man called the mind, or soul, as the power "behind the throne" that gives shape, tone, and texture to the physical man; and as the brain is the direct organ of the mind, and as that is a nucleus of organs corresponding with the known faculties of the mind, what better source can there be for obtaining knowledge of the strength of the mind than by examining the quality, size, and relative strength of those organs?

The expert dealer in horses never mistakes the common farm, or dray-horse, for one possessing speed. Neither will the phrenological expert point out a habitué of the liquor-saloon or gambling-hall as a minister of the Gospel How does he ascertain this knowledge? By examining the *physical* organ of the mind, and by that means ascertaining the quality of the mind of the subject, keeping in mind the important fact

"That of the soul, the body form doth take,
For soul is form, and doth the body make."

Phrenologists separate the faculties of the mind into three general divisions, or groups, viz.: Physical, intellectual, and moral. Consequently the physical organs of these faculties must be similarly grouped; and when by an examination of the physical organs we find any one of them remarkably developed, we have just reason to conclude that it exerts a controlling influence. As the above are some of the general principles of Phrenology, it will readily be seen that Phrenology is *not* a handmaid of materialism, but one of its foes

When will Christian people realize the fact that "*true* Christianity will gain by every step made in the knowledge of man," and let that principle govern their criticisms on matters not fully understood by them, instead of flinging the cruel and mercenary taunts of materialists, etc., at supporters of doctrines that they in their ignorance construe as such. Truths, not dogmas, should be the motto of *all.* C. D. MCCARN.

A LADY TEACHER writes us from Minnesota as follows: I have received the PHRENOLOGICAL JOURNAL and the *Science of Health* as usual, and, as is always the case, am much interested in them. These publications have done myself and my sister an incalculable amount of good. In a great measure they have educated us. Especially is this true of the PHRENOLOGICAL JOURNAL. My having subscribed for it ten years ago has been an unspeakable blessing to me.

A CLERGYMAN'S TESTIMONY.—The following note to the editor—not intended for publication—gives us real encouragement. Our readers shall enjoy it with us:

BERKSHIRE, N. Y.—*Dear Sir:* I have been for two years a constant reader of the PHRENOLOGICAL JOURNAL, and it is with pleasure that I say I am delighted, and am becoming more and more interested in each succeeding number. I think the last (September number), now lying on my table, the best of all. I do not see how you can improve the JOURNAL in the least. Some ministers appear to be afraid of Phrenology, but I believe any man can preach better, and be more useful to

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his fellow-men, by taking and reading the PHRENOLOGICAL JOURNAL.

You may count me as a life-long subscriber. I like the way you take hold of and discuss the issues of the present day. I believe we should have more to do in denouncing the sins of the present generation, and have more to do with the United States, than with old Judea and Jewish history. I bid you God speed in trying to make humanity better by lifting the world upon a higher plane of moral grandeur. W. B. K., Pastor M. E. Church.

WHAT A LADY SAYS OF HERSELF.—The editor had occasion to commeut on and to criticise a lady correspondent. There is real poetry and stirring eloquence in her beautiful utterances. And this is what she says of herself in reply:

Thanks for your "criticism!" I will endeavor to profit by your words. I have a strange disposition—self-willed, but not self-sufficient—over-suspicious, yet over-trusting; believing, yet faithless—my whole nature seems a compound of opposites, a bundle of contradictions.

I seem impelled to write, and yet all my efforts look very poor and commonplace when they have, by much labor, struggled into birth; and I feel like begging everybody's pardon for having presumed to express my thoughts. I imagine there are very few who live as unsatisfactory a life as I do. My aspirations are heavenward, certainly, but oh, how much of earth creeps in to fetter and discourage!

Can you imagine a fragrant, secluded retreat in a dim, pine forest, where the sunshine, glinting through the boughs in golden arabesque, falls in dancing showers upon the flower-kirtled moss below? A sweet-voiced rivulet, deep-dimpled and fragrant-lipped from kisses of clover bloom and thyme, pours its jewels into the wood-fairy's granite cup, then, with a foamy crest, rises 'gainst the rocky barrier, leaps upward and away in dazzling rainbow floods. In this beauty-haunted, mist-crowned vale, a brown-dressed, dark-eyed thrush had sought a restful home. She loved the dreamy, peace-shadowed valleys, and almost unconsciously, all untaught, learned to carol nature's unwritten music in low, sad measures, keep the rythm of all her wordless songs. At length a haunting "sense"—a call she can not disbelieve, whispers that, henceforth, to sing of Heaven and God's unfathomed love must be her mission; so, hushing all heart-longings, she lingers no longer in the vine-mantled valley, but seeks the unshadowed plains where man has reared his walls and spires of granite, cold and drear.

But, alas, for the singer with her pure but mournful, half-mysterious song! Bright-plumaged birds, with triumphant, passion-kindled strains, entrance the throng, and only the sad, earth-weary wanderers on life's descending plane pause to listen to the song or bless the singer from the sylvan glade. Why should the marching millions care to hear a strain so simple, learned alone from the sky, the brook, the flowers, the trackless recess amid the whispering pines, where only nature's full heart throbs in surging pulses, beating in unison with the "Great Spirit's" unspoken word?

What though the notes are clear and free? What though the theme is true? The earth is filled with other songs, and her's fall on unheeding ears. Only the Great Invisible, whose power alike conceived the thundering Sinai and the humblest flower, can understand the loving faith which gives the hermit-bird the power to still sing on, hoping, believing that, perchance, the love-freighted melody may stay some wandering step or lighten a weary heart walking sadly the sandy waste of poverty and pain. —— M. M. B. G.

WAS IT ELECTRICAL?—The following from Rochester, Indiana, dated 30th July, was sent to the editor: Having been a reader of your JOURNAL for a number of years, I have learned many good things. A little circumstance happened to me yesterday (Sabbath) morning that I can not explain to my satisfaction. While I was reclining on the lounge reading, about 6 A.M., with a paper thrown over my face to keep off the flies, I was shocked by two heavy reports, in quick succession, of thunder, as I supposed. I felt stunned, could hardly breathe. I got up as quickly as I could, opened the blinds, and inquired of my wife, "What was struck by lightning?" I was surprised when she replied, "Nothing,"—that there was no thunder nor a sign of rain. My sensations were the same as are usually experienced when one is close to an object when it is struck by lightning. I feel the effects of the shock yet.

These are the facts in the case, and if you can give any light on the subject that will tend to clear up the mystery, I should for one be thankful. I am not a believer in spirits or presentiments.

E. K.

[We submit the above for the consideration of our readers. The experience was evidently a nervous one; possibly the writer's electrical condition sustained a sudden charge, which to his consciousness appeared like a discharge of electricity from a thunder-cloud.]

AN ACKNOWLEDGMENT.—Eight years ago I knew not that there was such a science as Phrenology. My attention was first directed to the subject by reading "Combe's Constitution of Man;" and I must say that I never read a book which contains more sound, practical wisdom. Since then I have read the PHRENOLOGICAL JOURNAL, *Science of Health*, and many more of your publications, and have become greatly interested in the "Science of Man." As all your publications treat of subjects that are of paramount importance to the human race, it is the more necessary that every individual should be their constant readers. What little I know of Phrenology no money could buy. Sincerely yours, J. M.

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WISDOM.

"A LAUGH is worth a hundred groans in any market."—*Charles Lamb.*

No man can learn what he has not preparation for learning, however near to his eyes is the object.—*Emerson.*

BY the way many people in society waste their passing time, one would think that they expected to live eternally.

CHOOSE rather to have your children well instructed than rich, for the hopes of the learned are better than the riches of the ignorant.—*Epictetus.*

THE mind that is in harmony with the laws of nature, in an intimate sympathy with the course of events, is strong with the strength of nature, and is developed by its force.—*Dr. Maudsley.*

ENVY inflicts the greatest misery on its votaries, their sadness is perpetual, their soul is grieved, their intellect is dimmed, and their heart disquieted.

PROFLIGACY consists not in spending years of time or chests of money, but in spending them off the line of your career. Spend for your expense, and retrench the expense which is not yours.—*Emerson.*

REV. CHARLES BROOKS was asked, "What is the shortest sketch of human life?" He answered thus:

"At ten, a child; at twenty, wild;
At thirty, strong, if ever;
At forty, rich; at fifty, wise;
At sixty, good, or never."

THE way to escape sadness, when the light of one beautiful promise after another goes out, is to kindle in place thereof the light of one glorious reality after another.—*William R. Alger.*

PUBLIC opinion can not do for virtue what it does for vice. It is the essence of virtue to look above opinion. Vice is consistent with, and very often strengthened by, entire subserviency to it.

THERE are a good many pious people who are as careful of their religion as of their best service of china, only using it on holy occasions for fear it should get chipped or flawed in working-day wear.—*Douglas Jerrold.*

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

"GOOD-MORNING, Smith; you look sleepy;" "Yes," replied Smith, "I was up all night." "Up! where?" "Up-stairs, in bed."

"I WANT to know," said a creditor, fiercely, "when you are going to pay me what you owe me?" "I give it up," replied the debtor; "ask me something easy."

A MAN named his best hen "Macduff," because he wanted her to "lay on."

"THERE!" said Jones, as he wrathfully pushed away the pie which his landlady had just served him; "that stuff isn't fit for a pig to eat, and I ain't going to eat it."

A CHICAGO gentlemen who recently traveled through Ohio, says that everybody he met called potatoes "taters," except one young lady, who called him a "small pertater."

SAID a pompous fellow, browbeating his auditors, "I have traveled round the world." Replied a wit of the Addisonian period, "So has this cane I hold in my hand, but it is only a stick for all that."

THE FEMALE CHIN.

How wisely Nature, ordering all below
Forbade on woman's chin a beard to grow—
For how should she be shaved, whate'er the skill,
Whose tongue would never let her chin be still?

A YOUNG man who knows all about it, states that his experience has taught him that a flirt is a fool, who delights in fooling fools, and the fool who is fooled by such a fool is the foolishest kind of a fool. He's been fooled badly, we judge.

A RED-HAIRED lady, who was ambitious of literary distinction, found but a poor sale for her book. A gentleman, in speaking of her disappointment, said, "Her hair is red (read) if her book is not." An auditor, in attempting to relate the joke elsewhere, said, "She has red hair if her book hasn't."

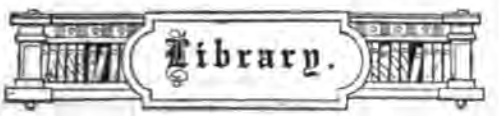
A MAN, praising porter, said it was so excellent a beverage that, though taken in great quantities, it always made him fat. "I have seen the time," said another, "when it made you lean." "When? I should be glad to know," inquired the eulogist. "Why, no longer ago than last night—*against a wall.*"

I WAS sitting beside
My destined bride,
One still, sentimental day;
"How I long," said I,
"But to make you cry,
And I'd kiss the bright tears away!"

Fair Cecily blush'd,
Her voice was hush'd,
I thought she would cry, to be sure:
But she lisp'd to me,
Pouting prettily,
"Prevention is better than cure!"

THIS is the way a colored preacher at Richmond harangued his hearers for mutual convenience: "De fore part ob de church will please sit down so de hind part ob de church can see de fore part ef de fore part persist in standin' before de hind part to de utter exclusion ob de hind part by de fore part."

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In this department are given the titles and prices of such NEW BOOKS *as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.*

THE LIFE CRUISE OF CAPTAIN BESS ADAMS. A Temperance Tale. By Julia McNair Wright, author of "Jug or Not," "Nothing to Drink," etc. One vol., 12mo; pp. 413; embossed muslin. Price, $1.50. New York: National Temperance Association.

Here is encouragement for right living. The story pictures life as it is, and as it should be. Here are the chapter headings under which she writes: A Beginning of a Cruise; Outfitting; Sailing Orders; Tides Along the Shore; Captain Adams' Chart; A Voyage Well Begun; Running on a Reef; A Refit in Port; Seaworthy; Steering for the Lights; Between Ports; Caught in a Storm; Salvage; Port at Last.

THE SONG MONARCH. A Collection of Secular and Sacred Music, for Singing-schools, Day-schools, Conventions, Musical Academies, College Choirs, and the Home Circle. Consisting of Musical Notation and Exercises, Glees, Duets, Quartets, Anthems, etc. By H. R. Palmer, assisted by L. O. Emerson. One vol., oblong; pp. 192; boards. Price, 75 cents. Boston: Oliver Ditson & Co.

"What's in a name?" Why "The Song Monarch?" We give it up. But the book, though its title-page and its name were removed, would still be full of beautiful tunes. There can be no doubt of the excellence of this new work. The names of authors and publishers is a guarantee of this. Who that has enjoyed can ever forget those delightful singing-school days! Then the going home with the girls! Well, it must be a singular person who would not enjoy this. We like the book, the associations, and everything which comes of it.

THE AMERICAN SCHOOL MUSIC READER. A Systematically Graded Course of Instruction in Music, for Public Schools, with an Appendix. For Mixed Voices. Third Book. L. O. Emerson, W. S. Tilden. Vols. I., II., and III., 12mo; pp. 78, 144, and 40; boards. Prices, 35, 50, and 50 cents. Boston: Oliver Ditson & Co.

At last! We thought it would come to this Elementary, or A B C Music Books for Children. We are to become a nation of singers. Messrs. O. D. & Co. furnish the documents neatly made and cheap. Here they are, and will be bought like Webster's spelling-book, by the million.

THE CHILDRENS' FRIEND is a capital magazine for young people. It is edited and published at $1.50 a year, by Anne F. Bradley, Coatesville, Pa. Sample numbers are sent at 15 cents. Why not subscribe for it, and present it to boys and girls?

ADVANCEMENT OF SCIENCE. The Inaugural Address of Prof. John Tyndall, D.C.L., LL.D., F.R.S. Delivered before the British Association for the Advancement of Science, at Belfast, August 19th, 1874. With Portrait and Biographical Sketch. Opinions of the Eminent Scientist, Prof. H. Helmholtz. And Articles of Prof. Tyndall on Prayer. One vol., 12mo; pp. 105; muslin. Price, $1. New York: A. K. Butts & Co.

These are the utterances which have caused such a hubbub in the world of indefinite theology. But why? May not an honest investigator give expression to his discoveries, or even to his opinions, without upsetting "established truth?" *We* wish to see science and religion go hand in hand for the elevation and development of the race.

THE HEATHENS OF THE HEATH. A Romance, Instructive, Absorbing, Thrilling. By William McDonnell, author of "Exeter Hall," etc. One vol., 12mo; pp. 498; muslin. Price, $1.50. New York: D. M. Bennett.

A historical and heretical novel, which thinking men may read without danger to a settled faith. The author affiliates with secularists, skeptics, and radicals. He is one of the sort called iconoclasts, and delights in smashing the images.

ESTHER MAXWELL'S MISTAKE. A Story Founded on Fact. By the author of "Andrew Douglass," "Fernwood," etc. One vol., 12mo; pp. 236; embossed muslin. Price, $1. New York: National Temperance Association.

Our neighbors of the N. T. A. must have "struck oil" in the way of reaching the public with their Temperance literature through stories. They are issuing a series of the best story books yet printed. Those who would escape mistakes in life should read this.

NEW PRACTICAL SPELLER. A Course in Orthography, Orthœpy, Formation, and Use of Words, Grammar, and Construction of Sentences. Including Exemplification of Rules for Spelling, a Simple, Comprehensive Exercise in Prefixes and Suffixes, and a List of Proper Names, with Historical Sketches concerning them. By N. D. Wolfard. One vol., 12mo; pp. 183; boards. Price, 50 cents. Cincinnati: Geo. E. Stevens & Co.

We think this a good thing. Educators should send for a copy and examine it.

ISSUES OF THE AGE; or, Consequences Involved in Modern Thought. By Henry C. Pedder. One vol., 12mo, pp. 175; muslin. Price, $1.50. New York: A. K. Butts & Co.

The author quotes Tacitus: "Everything that we now deem of antiquity was at one time new; and what we now defend by examples will, at a future period, stand as precedents." Mr. Pedder is a thoughtful writer, and in the present work discusses "The Scientific Spirit, and its Consequences; Skepticism—its Function and Importance; Ancient Faith and Modern Culture; the Supremacy of Law, and its Physical and Psychical Conditions; the Doctrine of Human Progress and the Aim of Modern Thought."

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It will be remembered that the author wrote a work entitled "Man and Woman," which was published several years ago at this office, and which elicited considerable comment from the press, and the hearty approval of some. Mr. Pedder would be classed among radical thinkers. He is well posted on psychological subjects, familiar with Swedenborg and other advanced authors. The reader of "Modern Thought" will find much to encourage and to induce study and investigation.

WHAT MIGHT HAVE BEEN EXPECTED. By Frank R. Stockton, author of "Roundabout Rambles," "Ting-a-Ling," etc. With illustrations by Sol Eytinge, Sheppard, Hallock, Beard, and others. One vol., 12mo, pp. 292. Price, $1.50. New York: Dodd & Mead.

Here are life pictures such as all youth delight to read. The author seems to enter into the spirit of his subject, painting his pictures true to life. The book is handsomely illustrated by several full-page engravings, and is suitable for a present to boys and girls at any season.

BY STILL WATERS. A Story for Quiet Hours. By Edward Garrett, author of "Crooked Places," "Occupations of a Retired Life," "Premium Paid to Experience," etc. One vol., 12mo., pp. 362; muslin. Price, $1,75. New York: Dodd & Mead.

The author dedicates his work "To my first friend who gave a blessing, which has grown since we parted here, and will be still growing when we meet again there." It is a religious novel, giving the history of an earnest, devoted, and loving life. The book is beautifully printed, and must prove popular with story readers.

NATHANIEL VAUGHAN: Priest and Man. By Fredericka Macdonald, author of "The Iliad of the East," "Xavier and I," etc. Three volumes in one. 12mo, pp. 404; muslin. Price, $1.50. New York: A. K. Butts & Co.

One of the objects of the story seems to be to show how Roman Catholicism is at variance with some of the most beautiful instincts of human nature, and what baneful influence a bigoted priest can acquire over the mind of a child; also how love is stronger than religion in that same priest, causing him to forswear his creed for the sake of the object of his affection.

OUR PUBLICATIONS IN PRISONS.—Quite a demand, or call, has sprung up of late for our books and journals in the several State prisons of our country. We have sent—gratis—to several, when solicited to do so, though we could ill afford it. Here is a sample letter recently received, to which we promptly responded by sending a small donation in books, etc.:

SING SING, N. Y.

S. R. WELLS—*Sir:* We have received at various times and from different publishing companies, donations of books, papers, etc., to our library, and recently having had a number of applications for works of yours, I thought I would ask you to make us a donation. The following are the ones I have had special calls for, and they would be most thankfully received: [Here follows a list of the books, bust, etc., desired.]

Many of the men confined here become very studious, and leave the institution well educated; and I feel it my duty to do all in my power to help them to advance in all things that are good, and this is one of the ways I am compelled to take, viz., beg books for them.

Hoping you will pardon my assurance, I am, sir, with respect, yours,

J. A. CANFIELD, Chaplain S. S. Prison.

[A very proper thing to do. But why not ask the State, for which these prisoners labor, to make an annual appropriation of money to pay for such good books as are needed for their use, instead of asking publishers to donate the books at *their* expense? If this can not be done, then let there be a fund raised by charity, and appropriated to this purpose. Who will start this most useful and reformatory work? Our way to lay up treasures in heaven is to do good on earth. What other class need the Gospel of light, knowledge, and religion more than our poor prisoners? Who will help?

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JEAN INGELOW, THE POET.

THIS lady is generally acknowledged to be the chief among the living women whose verses command the admiration of the reading world. She has won her way to this high position quietly, modestly, and by virtue of the essential merits of her compositions. She has risen from a comparatively humble position in English social life, her father having been a small banker in the old town of Boston, in Lincolnshire, a north-eastern county of England. It is said that her mother is of Scottish descent, and a

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woman of superior capabilities. The portrait of Miss Ingelow certainly shows features containing traces of the Scottish type of expression, but there is a softness and smoothness in the configuration, taken as a whole, which remind us of the work of a master chisel or pencil. The character is at once robust and gentle. A strong intellect, marked by an unusual activity of the perceptive faculties, is shown in the portrait, evidencing an urgent desire to obtain information—to know what is worth knowing. The head rises high in the region of Firmness, Self-Esteem, and Conscientiousness, a birthright, we infer, obtained from her mother's side. Persevering, earnest, unshrinking in what she has once undertaken, Miss Ingelow usually reaches or learns the end of it before she relinquishes the task.

A fine temperament contributes its most valuable aid toward the balance of her organization. She is endowed with excellent vital stamina, and is not easily wearied or hectored by unexpected and protracted effort. She appreciates responsibility, and keenly feels the lack of integrity and the moral delinquencies of others. Her spirit is aroused far more quickly and thoroughly by an exhibition of indifference to the claims of duty and honor on the part of another than by the mere material loss which she may sustain in consequence of it. She is warm and generous in her sympathies, but not promiscuous in her consideration of those who ask for help. The fullness of the side-head indicates an appreciation of utility, of the adaptation of means to ends, and also a highly-endowed esthetic organization. Temperament and organization combine to make her a true artist, a pure and high-toned poet; but the basilar organs of her brain are strong enough to preserve the balance, the orderly relations of her thought, so that her verses do not exhibit "a fine frenzy rolling," but aptitude and consistency.

Miss Ingelow was born in Boston, of which town mention has been made already, in 1830. Her early life appears to have passed amid the quiet surroundings and avocations of the English girl. That she was fond of reading and contemplation when but a mere child is evident in her poems, and the taste for poetry was developed early in her life. The volume which first drew public attention to her as a writer of excellent verse was published in 1863. Its favorable impression in England was such, that it may be said of her, as it was similarly said of Lord Byron, that she "awoke one morning and found herself famous." The book was republished in this country in the autumn of the same year that it appeared in London, and obtained a wide circulation. This first volume contained the inimitable "Songs of Seven" which has become familiar to even the schoolboys and girls of America, and many other of her best-known compositions.

In 1867 Miss Ingelow published the "Story of Doom," which also was favorably received by the English and American reading public. Another volume was given to the world, the "Monitions of the Unseen," and not long since still another, "Poems of Love and Childhood," in which most of the characteristics are sustained which made her first volume popular.

Miss Ingelow has won much esteem also by her ventures in the domain of prose, having written many stories and sketches for the *Sunday Magazine* and other periodicals. Some of these have been collected and published in book form with the titles, "Stories Told to a Child," "A Sister's Bye-hours," and "Studies for Stories," "Poor Mat, or The Blinded Intellect," and "Mopsa, the Fairy," all of which are excellent for the entertainment and instruction of children.

A novel from Miss Ingelow's pen appeared in print about a year since, under the title "Off the Skilligs." Although excellent in many respects, this venture does not come up to the standard of her poetry in vigor, freshness, naturalness, and knowledge of the in ner feelings.

Of Miss Ingelow's private life very little is known. Naturally shy and reserved, she has shown the disposition to keep her personality out of sight, and to be known to the world merely as a name. With her widowed mother and a sister, she lives in a retired part of London, as she herself has said, "in a quiet street where all the houses are gay with window-boxes full of flowers."

In her poems there is so strong a reflection of the real movements of the heart that we can not wonder at the hold they have obtained

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upon society. Here and there, too, crop out strains of o'er true philosophy. For instance, in the "Scholar and Carpenter:"

"I loved her well, I wept her sore,
And when her funeral left my door
I thought that I should never more
Feel any pleasure near me glow;
But I have learned though this I had,
'Tis sometimes natural to be glad,
And no man can be always sad
Unless he wills to have it so."

The movement of her verse is at times very beautiful, at once intermingling and so accordant with the sentiment expressed that we are completely charmed by it. "Lily and a Lute" is one of the poems which to us possess this characteristic in a marked degree. Witness the lines—

"I opened the doors of my heart. And behold,
There was music within and a song,
And echoes did feed on the sweetness, repeating it long.
I opened the doors of my heart. And behold,
There was music that played itself out in æolian notes;
Then was heard, as a far-away bell at long intervals tolled,
That murmurs and floats
And presently dieth, forgotten of forest and wold,
And comes in all passion again and a tremblement soft,
That maketh the listener full oft
To whisper, 'Ah! would I might hear it forever and aye,
When I toil in the heat of the day,
When I walk in the cold.'"

A fitting close to this brief sketch of Miss Ingelow is the following life-lesson, which has of late obtained considerable circulation through the press:

"What though unmarked the happy workman toil,
And break, unthanked of man, the stubborn clod!
It is enough, for sacred is the soil,
Dear are the hills of God.

"Far better in its place the lowliest bird,
Should sing aright to him the lowliest song,
Than that a seraph strayed should take the word,
And sing his glory wrong."

THE PROPER STUDY OF MANKIND.

UNDER the above title the Rev. Dr. John Cotton Smith publishes the following sensible article in a late number of his journal, *Church and State*. We are pleased with such clerical utterances, for it shows progress in the right direction. Clergymen, above all others, save, perhaps, the physician, should know how to read character:

"There can be no doubt that, to arrive at a comprehension of men's characters, to gain insight into the deeper sources of their opinions and actions, to be able to dissect and reconstruct in our intelligence their whole moral and mental organism—that this is a matter of great practical moment and a power of great practical utility. It is this power that makes the successful diplomatist, the political chief, the leader of men in any sphere of action. Nor is it less an advantage in the ordinary relations of life. Complications are continually arising in our daily intercourse which insight into each other's characters alone can hope to disentangle, which, indeed, that insight would often prevent; and when the ties of intimacy are loosened, and the serenity of friendship clouded and troubled, it is by nothing so much as by our inability to understand each other. The advantage of clear perception of the characters and dispositions of those we live with is so obvious—it is something, indeed, so necessary to the smooth and even course of life and the successful conduct of it, that it might seem strange to find men generally exercising so little this faculty of insight, were it not evident that the difficulty of the study of character is, at least, equal to its importance.

INCONSISTENCY AND VARIETY.

"One difficulty that besets the study arises from the complexity and consequent inconsistency of human character. We fancy it an easy thing to understand our fellow-beings; we think we can take them in at a glance. It is this haste and levity that make our estimate of character so shallow, our judgment of motive so incorrect, our appreciation of conduct so mistaken. '*La plupart des caractères vrais sont inconsequents*'* was the

* "Most true characters are inconsistent."

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remark of a shrewd observer of men, and it deserves to be borne in mind. Real men and women defy all attempts to bring them under rule and compass. When we think we have squared and fitted all the points of their individuality into our estimate, there appears a new trait to confound the whole calculation. The generous man has fits of avarice, the miser of liberality; nay, the same man will have streaks of disinterestedness and of selfishness, or of vanity and humility, running through his disposition and making it a tangle of many-colored threads. Opposite qualities surprise us by presenting themselves almost together; now melting into each other by imperceptible shadings, now balanced against each other in a fruitless effort at equipoise. It is perplexing to have to do with such chameleons, as it might perplex an architect to find a salient angle suddenly become re-entrant under his view, but we must accept this disconcerting mobility as the very sign and condition of life.

"If we would find a consistent sort of people, with few perverse anomalies in their composition, and comprehensible at a glance, we must go to fiction for them. In the poorer sort of novels we find the hero conducting himself, throughout the most trying circumstances, in a manner to move our constant admiration, while the villain's blackness of heart is unrelieved by a single gleam of good. Personages who are the embodiment of a single characteristic are not especially difficult to conceive or portray, but they certainly imitate humanity abominably. Truthful representation of human character as it lives in living men, with the discords of its multiform complexity resolved in the secret harmony of personality—this is attempted by very few, and accomplished by almost none. Since Shakspeare, perhaps no one, if we except George Eliot, has drawn human nature from a thorough comprehension of it. Even the genius of a Dickens is content with rude sketch and caricature, which makes an individual conspicuous by exaggeration of a single trait, or even by a single peculiarity of phrase or gesture.

"From this variety and complexity which belong to human character it results, paradoxically, that the better we know a person, the harder he is to understand. As an ordinary acquaintance he appeared consistent and comprehensible enough; it is when we come to terms of intimacy that the anomalies disclose themselves which reverse our preconceptions. For the more we know of a man, the more elements of variety we discover, and the harder it becomes to construct the unity of the character. He is like the sea-coast, which, seen from afar, presents broad masses and bold outlines, easily appreciable, but which on nearer approach reveals lesser inequalities, that before were melted into uniformity by the haze of distance, and an infinite variety that it baffles the attempt of keenest vision to take completely in.

"One disturbing element enters into the problem of character which affords new evidence of its protean variety and adds to the difficulty of its comprehension, and that is the fact that every one takes on a different character for each person he comes in contact with. In the intercourse of mind with mind, and heart with heart, we involuntarily, and even unconsciously, assimilate to the character of each associate, or else react against him as against a polar opposite, so as almost to be a different man with each. Each draws out certain of our qualities and puts certain others into shade; shakes, at it were, the kaleidoscope of our being into one special pattern. Yet to each one we are equally ourselves; our untransferable nature remains fixed at the center, and colors each transfiguration. And this it is in which consists the mystery and the puzzle. Mere assumption of a certain character from hypocrisy would be nothing in itself occult. But here is no assumption; what we appear we are; what we are is not a simple, but a complex; not a single, but a manifold. In like manner we, too, are active in this reflex interchange; we impose our individuality on others, and the modifications of this reciprocal influence extend indefinitely. In view of this it has been shrewdly remarked: 'We should beware of saying we know a person because we have seen him under all possible circumstances; we have not seen him under that of our own absence.'

WE SHOULD KNOW OURSELVES.

"A chief source, however, of our failure to understand others is our ignorance of ourselves. In the study of character, the Del-

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phic maxim must be the starting-point. In this, if in any science, it is true that self-consciousness is the basis of knowledge. Yet how seldom do we let the curtain fall upon outward vision, in order to turn the eye within. How few of us live habitually in the inmost chambers of our own soul; how many have never once penetrated into the 'abysmal depths of personality,' and stood face to face with their own Ego in the light of full self-recognition. And without this self-indwelling, how comprehend the action of the manifold influences that surround us, how lay a hand on the secret springs of our interior mechanism? We are often a weary puzzle to ourselves. For we are microcosms—a world in miniature. We, too, have our cloud-islands and our earthquakes, our fair-seeming morasses and fathomless oceans—yes, and our comets and shooting-stars. As often must we look on in wonder at what goes on within us as at what goes on without. And there come to most of us conjunctures, crises which bear within them a sudden season of calm and lull, when we draw apart for a space from the absorbing action that stifles thought, when we are let into ourselves and must stand amazed, perhaps affrighted, at beholding what manner of men we are. There are, indeed, wrapped up in this manifold and wondrous nature God has given us mysteries which only He can fathom, and at times, when a horror of great darkness shrouds the self from the self's own view, our only comfort is in those words of His inspiration: 'Beloved, if our heart condemn us, God is greater than our heart, and knoweth all things.'

"Another thing that disables us from reading character, and helps to its misreading, is lack of deep and genuine sympathy. In fact, these two, self-knowledge and imaginative sympathy, are the great methods of the study and the master-keys to the secret of character. To the insight of this sympathy all hearts and moods of mind lie open. It was the grand saying of the ancient, '*Homo sum, nihil humani a me alienum puto*,'* and it is for the Christian who has been shown the 'more excellent way' of charity to carry out that saying in fuller application and nobler use. Narrow-mindedness is but another aspect of cold-heartedness. It is intolerance that shuts us from our kind. Let love enter the heart, and the scales drop from the eyes. Let the prejudice that hedges us about, and isolates us within the circle of our individuality, give way before the generous emotion that takes possession of the heart, that warms and quickens the faculties, that kindles the glow of a subtile perception, tremulous with the magnetism of heart-communion—and then we shall find our understanding not easily at fault in its judgments of our brother men."

Department of Religion and Psychology.

Know,
Without or star, or angel, for their guide,
Who worships God shall find him.—*Young's Night Thoughts.*
The soul, the mother of deep fears, of high hopes infinite;
Of glorious dreams, mysterious tears, of sleepless *inner sight.*—*Mrs. Hemans.*

SOME THOUGHTS ABOUT THE CLERGY.

THERE is no other class so closely scrutinized and commented on as the clerical. By common consent, ministers of religion seem to have been metamorphosed into a species of ladder, by means of which ordinary mortals expect to ascend to heavenly regions. They are required to maintain the attitudes of gods while possessing the infirmities of humanity, to unite devoted humility with ardent zeal and boldness, tenderness with firmness; and, in short, the wisdom of serpents with the harmlessness of doves. If by any means they could attain to the ideal standard of sanctity insisted upon, then it is to be feared that they would speedily become unfit

"For human nature's daily food;"

and, as in the days of yore, be quickly

* "I am a man, and count nothing human foreign to me."

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translated to a more advanced stage of existence.

While it is impossible to become oblivious to the apparent shortcomings of many clergymen, nevertheless we have sought in vain for the profession or occupation in which no renegade or unworthy member is to be found, and ministers may triumphantly point to the "vast cloud of witnesses" who, from the earliest dawn of Christianity, have hazarded their lives and sacrificed their dearest earthly hopes that they might proclaim the Gospel of Christ. We can not forget the martyred missionaries and faithful teachers of the cross. The names of Eliot and Judson, of Wesley and McCheyne, with their rich and affecting memories, come to mind, and we can triumphantly mention them as examples and guides. Nor need we look to distant lands or to other days for noble illustrations which cheer, or lives which adorn and bless their calling. They are found in the cultured and devoted pastors of village hamlets and quiet vales. Men who—

"Nor e'er have changed, nor wish to change their place.
Unskillful they to fawn, or seek for power,
By doctrines fashioned to the varying hour.
For other aims their hearts have learned to prize;
More bent to raise the wretched than to rise."

And do we not meet them in the talented occupants of city pulpits whose eloquent appeals are wafted from shore to shore and across the ocean wave, and whose lives are a continual benediction?

There are some who appear to imagine that the studies of religion are so paramount, its consequences and responsibilities so solemn, that, no matter how languidly, drawlingly, tediously presented, their homilies should be received with profound awe and listened to with rapt attention. Instead of the clear waters of the river of life, they proffer muddy draughts to thirsty lips, and for the Bread of Life throw moldy crusts and crumbs to famished souls; and preach not "Jesus Christ, and Him crucified," but themselves in their varying moods and phases. What lawyer could successfully plead for his clients, or what politician address his constituents, with the meager preparation and the listless manner which characterizes some pastors? What orator could electrify his audience, or what ambassador worthily represent the interests of his nation at a foreign court, were his statements obscure, his applications inappropriate, and his manner either tinged with funeral gloom or savoring of theatrical display? Taking for granted the special training now deemed indispensable as among the primary requisites for a successful ministry might be mentioned the careful and impartial study of the subject to be presented. Studied not alone from the solemn tones of theology, but from that great reservoir of light and knowledge, the Bible itself, which is not merely a skeleton of commandments, but replete with interesting histories and biographies, and abounding in practical and dramatic incident. Another important but more neglected requisite is the study of human nature; not from books, but from observation. It is not in the quiet study that the needs of our fellow-beings are principally to be learned, but by mingling with them and by that intuitive sympathy which alone wins hearts. Lest the orthodoxy of such a statement be questioned, it may be imperative to add that nowhere is its magnetic power so clearly illustrated as in the life of Christ.

No mention is made of His library and of His researches in classical lore; but numberless are the tales related of His deeds of love and mercy, His visits to "publicans and sinners," and the words of kindness and of warning so eagerly listened to in places of public resort. Above all contamination, with an eye that pierced through every fraud, and a heart that grieved for every sorrow, well might the multitude throng to hear Him, and the affrighted soldiers with awe declare "Never man spake like this man;" for He knew the hearts and needs of all, and each whom He addressed was conscious of the true life-portrait drawn by a master-hand.

Paul might be termed the first Christian phrenologist, and in all his epistles his marked respect for Individuality is shown. He does not irritate the Sadducees by thrusting on them the obnoxious tenets of the Pharisees, nor require from Gentile converts a strict conformity to Jewish customs. He zealously declares that "he became all things unto all men, that he might win some." How many shoot arrows at random in the air,

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teaching in unknown tongues and wounding where they should heal, or proclaiming peace when there is no peace.

Viewing life through the narrow vista of their own experience, judging the fettered lives of others by the Mosaic dispensation and their own comparatively sheltered and peaceful ones, they know but little of the ten thousand temptations which encompass most of their hearers. Let them watch the weary laborer whose life is one long toil, and they will cease to wonder that to him all the joy of religion is summed up in the single word, "rest." Let them visit the anxious mother as she industriously provides for the present and plans for the future of her children, and they will not be shocked that corroding cares are engraven upon her heart.

Go where prejudice, ignorance, and vice have erected their fortresses and welded their adamantine chains, and what lessons of pity and forbearance will be learned! Observe the smile which innocent amusements have brought to the pallid cheeks and the light to the listless eye, and their strictures on the frivolities of youth will be more lenient. Go "where ambition makes men mad," where the warrior fights for glory or renown, where the pale student burns the midnight oil, where the artist tries his skill, and the poet dreams of his ideals, and see not crime or useless efforts, but nature revealing herself in her children.

Nothing can be more offensive to the attentive hearer than the drawling tone so frequently persisted in by some of the clergy. Not being endowed with the meekness of Moses, these did not urge as an excuse from sacred duties that they were "slow of speech and of a stammering tongue;" nor did they think of remedying their defective utterance by practicing elocution with pebbles in their mouth; but were content to be confirmed in their hesitating manner, which painfully reminds one of a school-boy not yet initiated into the mysteries of Webster. Not less reprehensible is the habit indulged in by some enthusiastic speakers of startling their hearers by speaking in a tone so loud that a stranger might suppose that the greater number of the congregation were afflicted with chronic deafness; it mars the solemnity of the occasion, grates harshly on the ear, and is inappropriate. Others, pursuing an opposite course, deliver their discoures in a tone so low as to be suggestive of the mysterious whispers of the oracles of Delphi, and are intelligible only to the favored occupants of front pews.

Fortunately for the dignity of the profession, levity in the pulpit is rare, and not characteristic of the true Christian shepherd. Jests and flippancy of speech are never so indecorous as when heard in the house of God. They never win souls, and create but contempt and aversion. A celebrated actor, being persuaded to attend the church of a clerical friend, asked him, after the services were over, what important duty he was about to perform. "None," replied the clergyman. "I thought you had, judging from the hasty manner in which you entered the pulpit and left it," said the actor. He then asked the divine what books were on the desk before him. "Only a Bible and Prayer-book," was the answer. "*Only* a Bible and Prayer-book!" repeated the player, "why, you tossed them backward and forward, and turned the leaves as though they were those of a day-book and ledger."

The affected solemnity which would enforce its appeals with a dejected mein, and frequent moans and tears over a lost world, ever choosing the saddest and most terrifying portions of Sacred Writ for texts, repressing the most innocent of smiles, deprecating the most harmless pleasures, and portraying religion in its sternest aspects, is not the preaching which will teach the worldling of a "peace which passeth all understanding," or bring the weary wanderer to Christ. To this class belonged the Pharisees of old, who wept and fasted that they might be seen of men, bound heavy burdens on the shoulders of others, which they themselves would not touch, and for a pretence made long prayers; and no other sect so much excited the Saviour's indignation.

While feeling that much importance attaches to elocutionary training, in so far as propriety of manner, careful enunciation, modulation of tone, and accent are concerned, yet it should by no means degenerate into studied acting; for, although 'tis also the pastor's province to "hold the mirror up to nature, to show virtue her own features, and

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vice her own image," yet a higher sphere is also his.

The model preacher is thus aptly sketched by Cowper:

"Would I describe a preacher such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me; I would trace
His master-strokes and draw from his design,
I would express him simple, grave, sincere;
In doctrine uncorrupt, in language plain,
And plain in manner, decent, solemn, chaste,
And natural in gesture, much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in looks
And tender in address, as well becomes
A messenger of grace to guilty men."

The times have passed away when fierce denunciations and cruel persecutions were estimated fit and effective weapons in a righteous cause, but the spirit that actuated them still lingers, and bigotry, sectarianism, and petty spitefulness still disturb the peace of churches and impede their progress. Mohammed promulgated his religion by the sword; but the Christian pastor who seeks to imitate him in destroying liberty of conscience, repressing the God-given instincts of the human heart, and forcing his flock into a path of his own devising, has neither rightly learned the teaching of Christ nor imbibed of His Spirit.

In olden times and among ancient nations the office of the priest and physician was inseparable, and so much unhappiness, ill-health, and morbid feelings, with their attendant results on mind and morals, are caused by unhygienic habits of living, that it would seem, even now, desirable that ministers should preach physical as well as moral truth and practice. The body may be but the casket which enshrines the soul; but never in this mortal career can we afford to neglect its requirements and needs, for our physical, moral, and spiritual natures are all interwoven; and especially in the rural districts would a weekly or monthly hygienic lecture by the pastor be productive of much good. Might not the importance of culture in its various phases, the little civilities of life, the beneficial influence of good books and periodicals, and the advantages of a more liberal education be successfully urged by country ministers in fire-side conversations or social talks? The truest Christianity is that which teaches that happiness is its primary end and object, and love, pure and eternal, its light and strength. Happiness is not found in selfishness, but in the constant path of duty, in the peace of an approving conscience, the enjoyment of earthly blessings and confidence, in a Heavenly Father's protecting care.

He best fulfills his ministry who, by kindness and encouragement, combined with all needed firmness,

"Allures to brighter worlds and leads the way,"

cheers the despondent, strengthens the weak, restores the erring, and succors the tempted; and by fervent charity toward all, calm cheerfulness, and unfailing trust through all the storms and trials of life, unmistakably shows to his people that though

"To them his heart, his love, his griefs are given,
Yet all his serious thoughts have rest in heaven;
As some tall cliff that lifts its awful form,
Swells from the vale and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

C. J. A.

MOURNING APPAREL.

IN a recent number of the *Hebrew Leader* we find an article on the above subject which must commend itself to our readers for sound practical sense and pointed logic. It is a fitting corollary to what has appeared in these columns on extravagant funerals:

The custom of wearing mourning apparel may be ranked among the unprofitable and discarded practices of the past. We consider the fashion as unfeeling and cruel. It is of no use to the dead, nor to the living. By many it is thought to be a mark of respect, but a very limited observation will at once show to the contrary. Look at the heir who has long waited for death to come and remove a friend or connection. He entertains no respect for the deceased, and yet he clothes himself in all the habiliments of grief. His soul is as cold as the very body that he follows to the grave. The proper way to show respect for departed friends is to imitate their virtues.

But there are positive evils resulting from this pernicious practice:

1st. The cost of mourning apparel. This to

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many families is very burdensome. For instance: a father of a numerous family dies, and leaves no property. His wife and little ones are thrown upon the charities of an unfeeling world. But yet, such is the tyranny of fashion, that a large sum of money must be spent in the preparation of garments that are supposed absolutely necessary for the occasion.

2d. All this work must be done at the time when it is extremely inconvenient; when, perhaps, friends and relatives have been wearied with midnight watchings; when all need repose from the mournful and trying scenes that usually attend the closing hours of human existence.

3d. The custom is the very climax of impropriety. It is certainly shocking to the finer feelings of our nature to see the relatives of the dead standing before the unburied corpse, discussing the propriety of different dresses, disputing about the cut of a sleeve, or the fashion of a bonnet, when the same light that revealed the paltry trappings of fashion shone coldly over the rigid and awful features of the dead.

4th. The custom renders death gloomy. Surely, death has terrors enough without our increasing them by an unnecessary custom. The passage to the grave should be rendered pleasant and cheerful. It would seem as though society had labored to render the end of human existence terrible in the extreme.

We do wrong. God does not require it. If we all had right views of death, one half of the gloom and sorrow that now pervade society would be banished from the world. "The grave!" says an eloquent writer, "The grave! Let us break its awful spell, its dread dominion. It is the place where man lays down his weakness, his infirmity, his diseases and sorrows, that he may rise up to a new and glorious life. It is the place where man ceases—in all that is frail and decaying, ceases to be man—that he may be, in glory and blessedness, an angel of light."

Let us not, then, throw around death so much gloom and dread. If that philosophy be true which teaches us that the spirits of the dead are the viewless ministers and watchers of the living; attending and holy spirits watching over frail mortality, and lingering about the places of their olden home, then would one tear, shed in the deep sincerity of bereaved affection, one sigh from the full heart of sorrow, be far more acceptable to the departed spirit than all the pomp and circumstance of funeral splendor.



Physiognomy, or Signs of Character.



Of the soul, the body form doth take,
For soul is form, and doth the body make.—*Spenser.*

SIGNS OF CHARACTER.

IT is amusing to read in the newspapers the speculations and impressions of observers and non-observers in character-reading. Here are several "extracts," which indicate the growing interest of people in the subject of physiognomy, if they are not altogether invested with that scientific character which is the warrant for confidence. A writer, who, by the way, has ideas very like some which have appeared within a year or so in this JOURNAL, says, in the New York *Christian Advocate*, on

JUDGING CHARACTER BY FACES.

"A man's character is stamped upon his face by the time he is thirty. I *had* rather put my trust in any human being's countenance than in his words. The lips may lie, the face can not. To be sure, 'a man may smile and smile and be a villain;' but what a smile it is—a false widening of the mouth and creasing of the cheeks, an unpleasant grimace that makes the observer shudder! 'Rascal' is legibly written all over it.

"Among the powers that are given us for our good is that of reading the true characters of those we meet by the expression of the features. And yet most people neglect it, or doubt the existence of the talisman which would save them from dangerous friendships or miserable marriages, and, fear-

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ing to trust a test so intangible and mysterious, act in defiance of their impulses—intuitions—and suffer in consequence.

"There are few who could not point out an actual idiot, if they meet him, and many know a confirmed drunkard at sight. It is as easy to know a bad man also. The miser wears his meanness in his eyes, in his pinched features, in his complexion. The brutal man shows his brutality in his low forehead, prominent chin, and bull neck. The crafty man, all suavity and elegance, can not put his watchful eyes and snaky smile out of sight as he does his purpose. The thief looks nothing else under heaven, and those who lead unholy lives have so positive an impress of guilt upon their features that it is a marvel that the most ignorant and innocent are ever imposed upon by them.

"Perhaps it is the fear that conscientious people have of being influenced by beauty, or want of it, which leads so many to neglect the cultivation of the power which may be brought to such perfection; but a face may be beautiful and bad, and positively plain and yet good. I scarcely think any one would mistake in this way, and I aver that when a man past the earliest youth looks good and pure and true, it is safe to believe that he is so."

The Christian Age puts on its spectacles, looks wise and witty, quotes great authorities, and relates anecdotes bearing on the subject of character-reading as follows:

THE GAIT PROCLAIMS THE MAN.

"Shakspeare makes Polonius tell his son, Laertes, that 'the apparel oft proclaims the man.' But a greater than Shakspeare—Solomon—tells us 'that man's attire and gait show what he is.' And true it is, that self-sufficient men, bashful men, energetic, phlegmatic, choleric, sanguine, and melancholy men, may each and all be known by their attire and gait. Theodore Hook was one day standing on Ludgate Hill, in conversation with Dubois, a well-known wag of the Stock Exchange, and one or two other kindred spirits, when their attention was called to an aldermanic-looking person, 'with fair round belly, with good capon lined,' strutting along like a peacock, with double chin in air, his chest puffed out, and a stride of portentous self-importance. Hook, with his characteristic audacity, immediately crossed over the street, went up to him, took off his hat deferentially,

"'And in a bondsman's key,
With bated breath and whispering humbleness,'

thus saluted him: 'I really beg your pardon, sir, for the liberty I take in stopping you. But I should feel very much obliged to you, and so would some friends of mine over the way, if you would kindly gratify a *curiosity*, which we find irrepressible. We have been observing you, as *you walked*, with very lively admiration, and we can not divine who you can be. *Arn't you somebody very particular!*'"

Here comes *Harpers' Bazar*. If it would devote more space to such discussions, and less as to how people must dress themselves if they would be in style, it would do more good in the world. We thank the writer for this bit of science—or is it Gospel truth?—on

OUR FACES.

"The countenances of a nation define the characteristics of the people. Every human face indicates the moral training as well as the temperaments and the ruling traits of its owner, just as much as every human form indicates the quality and amount of physical exercise. This is proved by the varieties of human faces everywhere visible. Those lives that have been given to physical labor, unbrightened by an education of ideas, have always a stolid, stupid expression, even while their limbs and muscles are splendidly developed. The more savage a people, the uglier they are in facial development. The very features of their faces are disfigured by violent and ungoverned passions. People whose employments are intellectual invariably have a large, clear gaze, a bright out-raying expression, as if from inward light shining through a vase. Where a fine organization and deep sensibility accompany the practice of intellectual pursuits, often the features take on a transient, luminous look. Persons endowed with powerful sensibilities, however plain their features, always have moments of absolute beauty. 'My sister-in-law is plain,' said one lady of another, 'but I have seen her so absolutely beautiful at times that she drew everybody in the room toward her. Then she is very happy, her face kindles with an absolute radiance.' The refining effects of high culture, added to deep religious feel-

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ing, not only subdue evil passions, but beautify and elevate the entire expression and bearing of an individual. [Yea; and in such a character heaven and earth are brought together.—ED.] Thus it is a physical as well as moral fact that it is the power of every person to improve his own beauty as well as bearing by a constant control of passion and temper, and a deep and constant cultivation of the intellectual faculties, pure affections, and the moral nature."

We extract the following racy bit from the New York *Herald* on character-reading, as supposed by the writer to be revealed in the walk, or, as he puts it, in the

GAIT.

"After studying the walk and gait of men at Saratoga during the summer, a correspondent prepared a chart whereby one can tell 'character,' just by noticing the walk.

"Unstable persons like, Theodore T., Geo. F. T., Mrs. W., and Governor Beveridge, of Illinois, walk slow and fast by turns.

"Fun-loving persons, like Sam Cox, Mrs. Harriet Beecher Stowe, Olive Logan, and Oliver Wendell Holmes teter and tilt up and down when they walk.

"Careless persons, like Lincoln, Greeley, Zack Chandler, and Susan A. are continually stubbing their toes or stepping on somebody's dress.

"Retiring persons, like A. T. Stewart and Charles O'Conor, walk swiftly and slip through a crowd unobserved like eels through a fish-rack.

"Good-natured persons, like Schuyler Colfax and Frank Carpenter, put an envelope or knife in the palm of their left hand, or snap their fingers every few steps.

"Strong-minded people, like Anna Dickinson and Secretary Bristow, toe straight ahead, shut their mouths, and plant their whole foot down on the floor at once.

"Wide-awake people, like Gen. Sherman, Gen. Sheridan, Speaker Blaine, and Senator Logan, swing their arms and 'toe out,' while their hands fly about miscellaneously.

"Lazy people, like Senator Morton, Judge Davis, of Illinois, and Gen. Grant, and others who smoke, slosh around loosely, first on one side of the walk, and then on the other, while they skuff their heels along the ground without lifting them up.

"Managing and conniving persons, like Thurlow Weed, Governor Fenton, and Andrew Green generally walk with one hand clutched hold of an envelope or stuffed into the pocket, while their heads lean forward, indicating subjective thought.

"Observing persons, like Wendell Phillips, Henry Ward Beecher, and Josh Billings walk slowly, while their eyes look down on the ground and on each side, and the body frequently turns clear around, as if the mind were reflecting on something passed.

"Careful persons, like Peter Cooper, Gen. Dix, Fernando Wood, and Augustus Schell, lift their feet high and bring them down slowly, often touching something with their canes, or kicking a stone or stick to one side of the way."

"AN ESSAY ON NOSES,"

(which we found in an exchange without the author's name attached) should have a place in this combination. It contains some well-drawn conclusions, and is by no means wanting in piquancy. The writer thus alludes to the better known class of noses:

"The aquiline, when animated by blue blood, quivers in color with dilated nostrils, like the war-horse. The long, slim nose is generally followed by its owner into a systematic and precise groove in the world, and seldom turns from a settled purpose.

"Mrs. Grundy's nose may be said to have an independent respiratory apparatus, and possibly is not unlike an interrogation point.

"What shall we say of the pug, the pitiable target for youth's remorseless arrows, and perhaps at that callow season not exempt from membraneous agitation, from inhaling of pepper or other pungent cures of an odious habit, applied to the apron sleeve by well-meaning mothers.

"A broad, flat protuberance is sometimes set above a wide, mirthful mouth and solid, square jaws.

"A piquantly *retroussé* nose may be charming in coquettish young ladies; but it unhappily ofttimes degenerates with their mother's years and obesity into an elevation of the olfactory organs, as if constantly offended.

"A crooked nose does not by any means augur an angular disposition nor shrewish propensities.

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"Another style, seldom possessed by men, is comely enough at the beginning and symmetrical of bridge; but in the culmination is a little, round, vicious ball, which, on provocation is exceedingly rubicund and irrascible. It is a sort of barometer for internal indignation, and a focus from which sparks of fury scintillate.

"It may not be intimated that an insignificant nose is not suggestive of unusual ability and attainments; nor is it always to be taken for granted that prominent ones show marked intelligence; yet we are wont to give the latter the benefit of the doubt."

Finally, this paragraph on the laugh of people, by which it will be seen that much of character depends on "which side of the mouth" one laughs:

"To recognize the character of a person by his laugh is not difficult. There are as many kinds of laugh as there are vowel sounds. Persons who laugh in A are frank, inconsistent, and fond of noise and motion. The laugh in E belongs to phlegmatics and persons disposed to melancholy. The O indicates generosity of sentiment and boldness in movement. Take care of its possessor, if you belong to the opposite sex. The laugh or giggle in I of children and innocent persons denotes a torrid, irresolute, devoted, and pliable nature. The blondes laugh in I, but that does not say that they are all innocents. Avoid like the pest those who laugh in U. These are the avaricious, the hypocrites, the misanthropes. For them the joys of life have no charms."

There is meaning in every action, if we could but read it. In our walk, talk, work, play; in our frowns, our smiles, our weeping, or rejoicing we betray certain phases of character which may be read truly by the scientific observer.

THE EAR OF MAN.

Gate of the brain, and twisted like the shell.
What mighty powers! bar its delicate way,
And music born of heaven, beneath whose sway
The heart bends captive, dies; the tolling bell
Wakens no solemn thought; the organ's voice
And kindred man's unknown. The summer skies
Are blue, and wide the summer landscape lies
In beauty, but no melodies rejoice
The heart; lost, water songs; the tones of trees;
Yea, the whole tongue of nature. The eye sees
But the ear hears not: sight without a sound!
The appalling lightnings, not the assuring bound
Of thunder; bows the wood without a cause;
One dull, monotonous peace; silence without a pause.

THOMAS WHITTAKER,

THE ENGLISH TEMPERANCE REFORMER.

THIS gentleman inherits a fine quality of constitution. He is about six feet tall, and weighs not far from 180 pounds, and is in all respects well built and robust in health. He takes from his mother's side his sympathetic nature, which sometimes leads him to forget his own interests and rights. It is natural for him to serve and help others.

He is uncommonly energetic; is inclined to grapple with difficulty, to appreciate the far-off, and get ready to meet it. He is also uncommonly cautious, watchful, and inclined to make everything sure and certain. He believes in justice, and loves the truth because it is true. He has regard for age and authority, and reverence for things sacred and great, and respect for the feelings of those who are weak.

His social affections enable him to win his way wherever he goes. People like him, enjoy his society, and he has a kind of magnetism that enables him to move and influence others. If he can get his eye on a man and take his hand, he is sure to carry his point, since he rarely claims that which is either unjust or improper. He can even persuade people to forego their own convenience to conform to his wishes.

He is ambitious to be respected, and thinks much of his reputation. He is full of facts; remembers what he sees, hears, and expe-

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riences, and, having rather large Language, he can tell his thoughts in a clear and pertinent manner. He is a good critic of character and disposition, and also of subjects and topics; reasons by analogy rather than by dry logic, and explains his subject so as to make a very clear and direct impression.

He is ingenious, has taste for the beautiful and the grand. His chief qualities being practical talent, prudence, sympathy, uprightness, executive energy, and warm social affection, he is well calculated to work his passage to success.

During the past three months Mr. Whittaker, who is one of the oldest, if not actually the first, of the advocates of teetotalism in the United Kingdom, has been on a visit to the United States, and for the first time in his life has been engaged addressing American audiences in support of the principles



PORTRAIT OF THOMAS WHITTAKER.

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and practices which he has so long and ably urged upon the attention of his own countrymen. There are thousands of adopted citizens in this country to whom the name of Thomas Whittaker will be familiar as household words, and these will be glad to see a good likeness of him in this JOURNAL; and many hundreds of them will have the opportunity of hearing once more his forcible denunciations of intemperance and of the drink traffic, and his earnest appeals on behalf of sobriety and the blessings which it brings to the toiling masses from whom he has sprung.

Mr. Whittaker was born in Yorkshire, England, on the 22d of August, 1813, and will, therefore, soon have completed his sixty-first year. Although past his threescore years, he is vigorous as in his youth. Age sits lightly upon him. He can travel now, as he used to do in his early labor in the cause of temperance, many miles daily, and lecture almost every night, with very little apparent fatigue—with no apparent fatigue when warmed up with his subject and the sympathies of a good audience.

The early life of Mr. Whittaker was spent in Lancashire. He was employed from boyhood in the cotton factories of that great seat of the cotton trade. Like all the operative classes of England at that time, he believed in his beer. Anything that would "rob a poor man of his beer" would be the height of cruelty and despotism. The aristocratic "ten thousand" might rob the masses of education, of the rights of citizenship, even of cheap bread, so long as they did not "rob a poor man of his beer."

Under this hallucination about the importance of beer and its value to the workingman, Mr. Whittaker grew up to manhood, indulging in it, and, of course, stronger liquors, with his fellow-workmen, until he learned by experience what evils they produced.

On the 18th of April, 1835, the subject of our sketch visited, out of mere curiosity, a temperance meeting held in Blackburn, Lancashire, where he was then employed in a cotton factory. This meeting was addressed by several of "the men of Preston," as Joseph Liveray, James Tear, and these early advocates of the first out-and-out teetotal pledge were then styled. It was not long before this time that they had "signed teetotal" in the now famous "cock-pit" of Preston. Some of these speakers were known to Thomas Whittaker, and, influenced by their arguments and appeals, and encouraged by the good counsel of his elder brother, William Whittaker, who was a godly young man, he decided upon signing the teetotal pledge. The two brothers went forward at the close of the meeting and affixed their signatures to the roll-book of Blackburn teetotalers.

From that date until this time Thomas Whittaker has been a noble champion for temperance truth and temperance teaching. Having a mind and a will of his own, the jeers and sneers and jests and jibes of fellow-workmen had no effect upon him, except to make him bolder for principle and right. At that period they watched a teetotaler to see how long it would take him to die. They invariably saw, or fancied they saw, the abstainer wasting away daily from doing without "his beer." But Thomas Whittaker lived in spite of their prophecies, and grew healthier and heartier without the beer, while his beer-drinking opponents have gone down to early graves, none of them reaching his age.

Very soon he became a public advocate of his newly-adopted principles. Mr. Whittaker was born a speaker. He possessed, naturally, those abilities that qualified him to be a ready, fluent, and witty platform orator. He was not long, however, occupied in addressing meetings in and around Blackburn when the annoyance which he received from his fellow-workmen made it exceedingly unpleasant and uncomfortable for him. He determined to get rid of this by removing to Preston. And so, one morning in the year 1835, he walked from Blackburn to Preston to look for employment in one of the cotton mills of the latter towns. While at breakfast in the Temperance Hotel, Mr. Joseph Liveray entered the apartment, and, expressing his surprise at Whittaker's early visit, was not less sorry to hear of the reason for it. After some conversation, Mr. Liveray asked him, "Would you like to go out as a temperance missionary?" Mr. Whittaker looked upon this offer as a providential

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opening for him. He agreed to return to Blackburn to consult Mrs. Whittaker, and, if as agreeable to her as it appeared to him, he would accept Mr. Liveray's offer. He walked the nine miles back to Blackburn with a light heart. Mrs. Whittaker viewed the opening for temperance work as from the Lord, and from that time Thomas Whittaker has been constantly at work as a public temperance advocate.

That year he attended the Conference of the British Temperance League, held at Manchester, and spoke several times. On the 9th of May, 1836, he entered upon the work of agent and lecturer for the League. In this capacity he visited all the towns and villages in the north of England, holding temperance meetings almost every night. It was at that time no unusual thing for Mr. Whittaker to take a bell, a horn, a drum, or any instrument that would make noise enough and gather a crowd, and thus equipped proceed through a town as his own bell man, announcing his own meetings. By this means he usually succeeded in gathering an audience, not generally of a very polished type. But Thomas Whittaker was well adapted to catch the attention of the roughest assembly of hearers, and to hold them under his sway, even when they entered determined upon being disorderly. In these early labors in the cause of temperance Mr. Whittaker was sometimes twelve months away from home —absent from his wife and young family.

So early as 1837 Mr. Whittaker found himself introduced to a London audience, in that world-famed building, Exeter Hall. He was, comparatively, an uneducated Yorkshire man and cotton operative, but his address produced a deep and profound impression. His allegorical style is peculiar to himself. He was early designated "the Bunyan of the Temperance Reformers." His speech on "Great Britain Stranded in Drunken Bay," at the time that the steamer *Great Britain* was stranded in Dundrum Bay, was one of his happiest hits. "The Wrong Omnibus," "The Sweetmeat Shop," "Irongate," "The Three Forms—Moderation Form, its Dangers and Difficulties; Drunken Form, its Madness and Miseries; Teetotal Form, its Triumphs and Blessings," are a few of the allegorical subjects by which he presents the temperance question in a most effective manner before the minds of his audiences.

In dealing with opponents of the temperance cause, Mr. Whittaker's power of keen and biting sarcasm have often been felt as a two-edged sword, piercing to the very "dividing of the joints and marrow." Wielding this weapon too scarcely at times made for him enemies even among "weak-kneed" teetotalers, who desired, like the Revs. Dr Hall and Dr. Crosby, of New York, "judicious advocacy of intelligent temperance." But wherever the temperance cause required a vigorous defendant, its friends might be certain at all times to find Thomas Whittaker in the thick of the fight. Wherever any one said "There is a lion in the path," Mr. Whittaker was always certain to take that road and conquer "the lion."

In the press Mr. Whittaker did most efficient work for temperance. His pen has for all these years been as ready and as powerful as his tongue. He published a paper of his own for a considerable time. In later years he owns and conducts one of the best of temperance hotels, in Scarborough, the famous English fashionable watering-place; and his fellow-citizens have four times elected him as a member of the Common Council.

Since his arrival in this country, on a visit to four brothers who reside in New York State, he has been addressing meetings in the States of New York, New Jersey, and Massachusetts with all his usual ability and energy. He has greatly delighted every audience that has had the privilege and pleasure to hear him. The State Temperance Alliance of Massachusetts kept him engaged for a month, and other State societies ought to keep his time entirely occupied until he prepares to return to his native Yorkshire in May next.

LEGS—WHAT THEY MEAN.

AN enthusiastic Frenchman once declared the human leg the most philosophic of studies. "Let me see the leg," says Guantire, "and I will judge the mind;" and it does seem natural that the leg should indicate the disposition, as the shade of the hair should indicate the temperament. What sloth, for instance, does the limb betray! What a shrew is the possessor of a limb like

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a walking-stick! But what a gentle woman is she with the arched instep, the round ankle, and the graceful pedestal, swelling to perfection, and modulated to lightness! What dogged obstinacy the stumpy leg with the knotty calf exhibits! What an irresolute soul does the lanky limb betray! How well the strong ankle intimates the firm purpose! How well the flat ankle reveals the vacant mind! Young men about to marry—observe! The girl with the large leg will become fat at thirty, and lie abed till midday. The brunette, with slender, very slender limbs, will worry your soul out with jealousy. The blonde with large limbs, will degenerate at thirty-five into the possession of a pair of ankles double the natural size, and afflicted with rheumatism. The fair-haired damsel with thin limbs, will get up at half-past five to scold the servants, and spend her nights talking scandal over tea. The olive-skinned maid, with the pretty round limb, will make you happy. The little rosy girl, with the sturdy, muscular, well-turned leg, will be just the girl you want. If you find a red-haired girl, with a large limb, pop the question at once. No doubt these hints are reliable, and the fashions make them quite practical and available.

[The saucy fellow deserves to have his ears boxed! We doubt if any lady, no matter what the color of her hair, would accept him on any conditions. Having been refused, probably, he takes this method of revenging himself on the sex.

By the study of our "New Physiognomy," it will be found that one part—be it hand, foot, leg, arm, head, face, neck, etc.—is in harmony with every other part. So that, if the Frenchman bases his observation on Anatomy, Physiology, Phrenology, and the temperaments, he *may* read certain traits of character even in the human leg.]

Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth.—*William Penn.*

THE REIGN OF PANICS.—THE LESSON.

SUCH is the theme treated by Bonamy Price, Professor of Political Economy in the University of Oxford, England, before the Chamber of Commerce of New York City. No subject of political economy, outside of the preservation of our political and religious rights, possesses a stronger claim to the consideration of Americans than this. Perhaps the above-named exceptions even should be waived, as it might be strongly urged that the more and more frequent recurrence of these hitherto unaccountable societary tornadoes called panics, by prostrating fortunes, scattering savings, discouraging thrift, and numberless other forms of disaster, so discourage and generally demoralize society as to shake the foundations of our political, religious, and moral institutions.

A most intelligent and estimable gentleman, president of one of our most successful banks, talking with the writer of this, remarked, "You earnestly advocate expansion of the currency as an eliminator of credit; do you wish to be understood as desirous of entirely abrogating credit?"

"By no means," was the response; "but I urge making cash the general rule and credit the exception, especially in sections distant from the metropolis, where bank facilities, clearing-houses, and other contrivances for utilizing credit are not available, and where every dollar's worth of production takes a dollar in money to move it advantageously."

Our friend, not seeing the horns, hoof, and tail, as he evidently thought were inseparably connected with an advocate for expansion of currency, squarely joined us in deploring the results of credit, unavoidable as credit might be. He remarked, "The tendency of credit is to expansion. When that expansion reaches a certain point, explosion followed by collapse ensues."

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We were too polite to say so, but it occurred to us at once, that he had truthfully stated the subject, and his next admission must logically be, that the real inflationists are the bankers and bullionists.

We illustrated to him our appreciation of his position by the following story of Daniel Webster and Rufus Choate. Both were chronically impecunious. They met one day in the U. S. Senate cloak-room, each seeking the other for assistance in financiering.

After long thinking as to how to get past three o'clock without a protest, Webster brightened up with, "I vow, Choate, I believe we can fix it. Loan me your note for $5,000, three months, and I believe Corcoran will discount it for me and we'll divide."

"Done," says Choate; "but if you will also let me have your note for the same amount, I think Riggs will do that for me, and we'll divide that too."

"Brother Choate," said the immortal Daniel, "with your amendment to my motion accepted, what the d——l is the use of dividing? If each man keeps his own proceeds, it is simpler and amounts to the same thing."

"Gracious! Brother Webster," was the response, "what a practical intellect you have! I never could have planned it so admirably."

And those two worthies exchanged notes, and an hour later the ledgers of the banking-house of Corcoran & Riggs had credits to the accounts of Webster and Mr. Choate—each $4,925—say $9,850; also credit to interest account of $150, and a debt to bills discounted of $10,000; and if those bankers had then made up a "government return," the deposit account would have footed $9,850 more than it would have done an hour earlier. Multiply that transaction 100 times and the aggregate is handsome. He admitted its entire pertinence and we had forgotton the circumstance until Professor Price's remarks recalled it.

He began by adverting to the terrible undefined fear which marked the inception of a panic—more terrible because unexplained,—each man's fright intensifying that of his neighbor, until, tornado-like, it had spent its force, and men groped among the ruins for the remnant of their possessions.

The Professor said, "We know and have seen in England, that the fathers of the city, the great bankers and wise men, sat in council all night and asked each other 'What is the cure?' But a panic is not easily cured by sitting up all night. Some would say from their recurrence that they come under some physical law; are a periodic visitation, like a comet with a decennial period. A ten-year hurricane is given by some as a law of the money market. You are bound to be ruined every ten years. You are not conscious that you have done any wrong, but it is simply a great typhoon raging over a great number of agitated minds. Is this so? Is it a law of business that amounts to a physical law? If it is, it certainly is a most extraordinary phenomenon, and one which requires very much bigger proof than the recurrence of panics. There would be a very unpleasant result, for if it is a law inherent in business there is no remedy. We can not cure typhoons and equinoctial gales. If they are the law of the money market you must reduce your sails, stand by your helm, and you may possibly get off with the loss of a mast or two. But of all that I believe nothing. I believe the cause of these panics can be stated, and when you know the danger and the cause likely to disturb, you can take proper precautions."

WHAT ARE NOT THE CAUSES.

"A bad harvest in England was a loss of $150,000,000, with its sequence of buying bread-stuffs of the foreigner. This did not create a panic.

"War is the most destructive thing in the world, but that does not create a panic.

"Again, take a cotton famine in England. It was a terrible loss of money. Wealth in those districts was paralyzed because America had no cotton. The poor men had no wages. All that vast apparatus of capital was earning nothing; consuming, buying, but not selling. But there was no panic. That year is not enumerated as one of storm. Therefore, we don't get, by mere destruction alone, into a reign of panic."

WHERE IT STRIKES.

"The real fury of the storm, in its national importance in distinction to individuals, is its bearing upon banks, upon discounts. It is not so much on rate per cent., though that is bad enough, but it *is the impossibility of discount* which constitutes the terrific agitation and the loss to the nation."

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THE CAUSE IS THE SO-CALLED CREDIT SYSTEM.

"Modern trade, as you are well aware, is carried on upon a very peculiar method. I have no doubt it is in New York as in England. The characteristic is that it is carried on with other people's capital, not the traders'. The traders are not the people who provide the capital for their business. Some they do provide; the bulk certainly not. The distinctive peculiarity of modern trade is that it is carried on by bills, and bills have to be discounted, because a bill means, 'I can not pay to-day, but I will pay this at three months.' The goods are given, the sale is completed, and the man who sells holds in his hand a piece of paper which says that after three months he will have his money, but not before. The man so circumstanced wants to go on with his business, which he can not do if he has to wait three months for his funds to come in. How are his workingmen to be paid or his ship to be sent away? That is done by discounting bills at banks, and the national strain of the crisis is its action upon the general trade of the nation by acting upon the discount market. This discounting takes place in banks, and, therefore, we now see a locality of the storm. It is somehow or other connected with banks.

WHAT IS A BANK?

"Banks are peculiar institutions. I know a great many of the eminent bankers of England well. I have asked directors of banks, the Governor of the Bank of England, and personages of that kind a very simple question; but I never met only one man, dead and gone now, who could answer me this question: What is a bank? and what does a bank deal in? That lies at the root of the question of crises.

"I know what a grocer is. He deals in candles, in tea, in sago. I know what a fruiterer is. If I ask such a man what he deals in, he has not the slightest difficulty in answering my question. Now, will any gentleman in this room favor me with a reply? [A pause.] Can't anybody tell me? Some of you are probably bankers. Do you think me a very troublesome fellow to ask you such questions? [Laughter.] You draw checks and you pay them, and that is enough for you."

And right, here let us remark, that this "Chamber of Congress,"—this body which demands consultation and influence in the shaping the financial management of this nation, whose words are thought to be entitled to all the respect of the utterances from Mount Sinai; these Sir Oracles, who expect no dogs to bark when they open their mouths, *could not one of them tell what was a bank, what it dealt in, and what were its functions.*

Shade of Dickens! If you were present you would have seen the Hon. Montague Tigg and Captain Jack Bunsby thrown in the shade. And when the old iconoclast told them that bankers dealt in money *only to a very slight extent;* that their functions were those simply of *brokers in credit*, and *challenged* them to discuss the question, it is not surprising that the old schoolmaster in the contempt he must have felt, told them that a dozen of his boys at Oxford could have readily answered his questions.

But the point of the joke is yet to come The expected arrival of the worthy professor was duly announced by the city press, with mighty laudations, in true American flunky style, in those same columns which had never alluded to American teachers of the same truths, excepting in terms of scurrility and insult. With the same cringing servility and sycophantic toadyism, the Chamber of Commerce was urged to invite him to address them, and when he told them in more or less polite terms that they were ignoramuses and inflationists of the worst sort, the fathers of panics, the stimulators of speculation, and as a corrollary crushers of production they threw up their hats in joy and published his caustic criticisms as a "campaign document."

And all this reminds us of a very pleasant personal experience with the president of that same Chamber of Commerce.

Desiring some statistical information, we obtained access to their library, and were very politely treated by the gentlemanly president, who informed us that he was the author of that series of articles which were then conspicuously appearing over the signature of "Knickerbocker," in the *Times*, and which, by the way, were very extensively copied, indeed, and afterward republished in pamphlet form, and to this day are by many considered authority. The worthy president referred us

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to them as authority as far as they went in statistics.

We politely suggested certain errors which might be typographical.

"Impossible," was the response, "the editor of the *Times* sends the proofs to me for revision."

We pointed out the errors and he insisted on the correctness of his figures until he consulted the authorities we designated, when he gracefully caved and expressed grateful appreciation of the favor we had done him, as he should have done, as, if not corrected, his errors might have been severely criticized. Notwithstanding which, he, knowing our views on finance, invited a discussion.

We declined, quoting the language of a recent personal letter from ex-Chancellor Halsted, saying:

"I was surprised to learn that 'a year since you would have thought the idea of a currency without a gold basis a blasphemy.' I have long—many years—been of opinion that the so-called specie-basis system is a sheer absurdity, a false pretense. What percentage of a sufficient circulating medium could be redeemed in specie? The country wants, and the people are fast coming to the idea of a currency based directly on the credit of the Government, convertible into government bonds bearing a low rate of interest. I agree with you that it has always been rash for this country to allow specie to be the basis of our currency, and that now, when our currency has stood more firmly than ever, subjected to almost the greatest supposable strain for a dozen years (based on the credit of the government), to return to a system which has so often subjected us to ruinous monetary disturbances, would indeed be 'insanity.' What stronger proof than the frequent recurrence of such disturbances do men want, that a money system on a so-called specie basis is, in Cicero's words, in reference to another matter, '*non modo improbus, sed etiam fatuus*'—not only what it ought to be, but also silly."

On his further pressing the point, we agreed to such discussion, providing he would show that this nation possesses one single gold dollar free from claims of foreign creditors on which to base our currency, and consequently our industries and commerce.

His response was that we had the material to draw the same from Europe.

We responded, "Surely not by produce, as the balance of trade is to strongly against us."

"They want our bonds," was his response. "Why?" "For investment, to obtain the interest." "Yes," was our rejoinder, "and if no other element of mischief existed, our paying for the use of money twice what the average earnings of production yields would rapidly land us in bankruptcy and repudiation."

We introduce this experience and that with the bank president before quoted as important testimony concurrent in various points with the more immediate subject-matter.

The Professor resumed—

A BANKER IS NOT A DEALER IN MONEY.

"Now the gentleman will probably say that a banker deals in money. I say, No. I deny that flat. A banker is not a dealer in money. It is not an affair of money. I dare say many gentlemen will fire at me now. Shot for shot. It is all fair. [Another pause, waiting for a reply.] Well, gentlemen, you don't seem ready for a fight. Well, we will go on then."

Mr. Price then defined the word money as being derived from the Temple of Juno Moneta—the mint of Rome. Strictly speaking, coined metal was the only money, but he was very willing in this discussion to include bank notes as money.

Mr. Opdyke inquired, "In what class would you place the paper promises issued by the United States Government that are made legal tenders?"

Professor Price, "They come under the definition that I have given of money in the secondary sense. They roll about just like coin, and are taken from hand to hand. Sir John Lubbock, of Robarts & Co., analyzed the receipts of £19,000,000 of that firm, and found that in that amount £3 in £100 were cash, and ten shillings only were coin."

Think of that, oh, ye who howl against the present volumn of currency of this nation, knowing as you do that is but half the amount per head of any other civilized nation.

Think of the English solid, conservative specie basis circulation wabbling around like a top with a basis of fifty cents to the $100.

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A BANKER ESSENTIALLY A BROKER.

"A banker is essentially a broker. That is his true character and nature; an intermediate agent between two principals. Banking has nothing to do with money, except in one single point. I can not thoroughly explain that now. If you tell a banker to issue notes, he of course sells them to the public. Every note that is issued by the Bank of England or the United States Government, or by a private individual, is sold. The customers of this banker are the buyers. He collects their bills and he pays them in his bills. To that extent there is a resource in the banker who lends upon discount. That extent we know is limited in many cases. It has disappeared in England from the country banks."

THE SPECIE PIVOT IS NOT THE IMPORTANT MATTER.

"Now what is the good of all this investigation? What reference has it to crises? This; that, as I said before, as banking is the region for commercial typhoons and hurricanes, it is essential to see the causes that act upon banking, and it is not from such rubbish as a certain quantity of bank notes, certain things in the £3 in the hundred; it is from these 97 things, and they are goods, are property, are goods sold, parted with, and the contract expressed on pieces of paper to pay money on demand or at the time specified."

The reader will please remember that the 97 *things*, refer to Sir John Lubbock's analysis above quoted, which was in liquidation of £100 indebtedness thus—

Specie per cent.....	½
Bank notes	2½
"Other things".....	97
Total.....	£100

"That is the force of banking, and, therefore, gentlemen, if banking is abundant, it is because many goods have been sold, and the sellers of these goods do not want to buy much. Let me repeat it. Banking is easy, discount is easy, the rate of interest is low, in the proportion that men have given away their goods and are not disposed to buy to a corresponding full extent of other goods. Then bankers have much to lend. But when this is the other way; when the farmer has spent all his capital in caring for his farm, and the bad and naughty weather comes in August, and the corn is spoiled, then the poor farmer is in very different circumstances with his banker. With a good harvest he has plenty of time to wait. When he has no wheat, or little to sell, he goes into town—perhaps has his old horse to replace with a new one—and he puts nothing in his banker's hands and very possibly he asks him to lend him money. Look at the effect upon the banker. His means are reduced because the farmer deposited nothing and perhaps wanted money, and to whom he must lend. That is abundant means for banking and poor means for banking."

In summing up the professor explains that so long as the trust funds in the banker's hands are kept entirely within his control; that if £5,000 ($25,000) are deposited with him for thirty days, and if he loans it and is sure to get it back before the depositor calls for it, all right.

"But, encouraged by the size of his deposit figures, which may be and generally are constructively derived from discounts, as we exemplified in the Webster and Choate experience, he lends to a gentleman of great estate, £10,000 a year, whose land is capable of a great deal of improvement, and who wants to lay out £50,000 upon it. The banker is satisfied with the solidity of the squire, and lends him the £50,000 to drain his land with. The man goes on draining, and what takes place? He puts laborers to work. They eat, they drink, they wear their clothes out, and so on. The work may take a couple of years. What has been going on? A great destruction of property, which is not reproduced. The silk man sells his silk, and that is reproduced. If you were to set all the inhabitants to making holes in the ground, and then to fill them up again, the result would be that at the end of the year they would all starve. You would want to get your coffins ready, because you would have been eating up all your stores, and when the operation is over you have nothing at all. Then how is Mr. Banker in his position. The squire can not pay. His draining has not been productive. The produce will come five years hence. But the food and clothing of the workingmen have been used up. The banker's resources fail therefore. Then come the crises. They are the consequences of the destruction of property which

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is not replaced," and the principle involved in this demonstration is developed in intensity in proportion to the magnitude of enterprises and the length of time required for reimbursement.

If the reader has carefully read the foregoing he will have seen that all the professor's heavy and well-directed shots are aimed square at the head of credit as distinguished from cash transactions.

"The moral to the bankers is, look to the state of things made, the quantity of bread made, clothes, shoes, etc. Some banks may say, 'Am I to look at all that? Am I to watch the progress of the nation and know what everything means? You are not a practical fellow. You don't understand the banking world.' Very well, then. Then comes the whirlwind. Don't blame me. It seems to me just as though you deliberately said that you would rather have the storms than do as I say."

When Professor Price is sufficiently relieved of the attention of his obsequious worshipers to study the history of our national finance for the past twelve years, he will find that, as soon as we cut loose from the silly adhesion to specie and based our currency on the resources of the nation, thus furnishing the government with ample means to make its enormous purchases for cash, production was wonderfully stimulated, credit was fast being eliminated, debts and mortgages were rapidly being paid off, mercantile failures were of rare and rarer occurrence, we passed the fatal tenth year when the panic was due without a ripple, and were fast solving the problem whether credits and their attendant panics could or could not be eliminated.

But that school of political economists represented by the Chamber of Commerce, having abandoned us at our hour of peril, sneaked again into our national councils, and, by their sophistries, cajoleries, bribes, and intimidations, changed the fair aspect of our prosperous land to the den of idleness and bankruptcy which it now is. We trust that, as our credit mongers have so fully succeeded in destroying the industries of this nation in annihilating our cash resources, Professor Price will not cease in his warfare upon the enforced credit inflationists and their attendant panic imp until they shall be stricken so low that there can be no resurrection.

AMERICAN IRON SHIPS.

THE *Nautical Gazette* becomes "jolly" over the fact that our mercantile marine, almost destroyed or driven from the seas during the late war, is in a fair way of being reestablished. Here is what it says:

"We are informed that already an American iron ship-building firm on the Delaware is advertising in European newspapers that it is prepared to contract for vessels of all classes, to be built of the best American iron, and at prices as low—if not lower—as can be obtained on the Clyde, Thames, or Mersey.

"Although this announcement may surprise many of our readers, it does not surprise us, for long since we stated in these columns that this would be the result within a few years. The truth is, that our ship yards will ere long be thronged with busy artisans, turning out the best of ships for our transatlantic cousins. We do not at first expect to fill orders for British ship owners, but our early orders will come from Germany, France, and other continental countries, and then in due season we shall fill orders from Great Britain. We can imagine the smiles wreathing the mouths of some of our canny Scotch readers; but laugh as you may, dear friends, our words will come true. Our *turn* is coming, and we shall not only expect to reap a rich reward for ourselves, but to furnish a better ship than the world has seen for many a long day. We have everything here to enable us to fulfill our statements, and we intend to let the world know it."

A San Francisco paper, in allusion to the improvement which has begun to be noticeable in our American marine, says:

"The increase in tonnage for 1873 over 1872 was 628 vessels, with an aggregate capacity of 150,164 tons. John Roach, the eminent American builder of iron ships, has

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publicly announced that he is prepared to construct such vessels at no greater expense than if they were built in England. The fact is, our ship-building interests have never been nearly as promising since 1860 as they are at the present moment. As an example of the activity now prevailing in our ship yards, we cite the fact that for the single *week*, ending July 25th, no less than sixty American-built marchant vessels were awarded official numbers, and several of these vessels registered 1,500 and 1,600 tons each, while a large proportion registered from 300 to 800 tons each. We trust that there will be no more frantic outbursts of lamentation on this very important subject, but that those who undertake to discuss it will first make themselves acquainted with the facts."

ISAAC C. BUCKHOUT,

LATE CHIEF-ENGINEER OF THE NEW YORK AND HARLEM RAILWAY.

A COMPARATIVELY young man, yet as an engineer Mr. Buckhout had earned a reputation which would be considered highly creditable to any man in his profession, and his death, on the 27th of September last, is generally regretted as a loss to New York. Phrenologically, he was well organized. Combined with a large, well-balanced brain of fine quality were the temperamental conditions required for the most favorable results. The head was long and high. Observe the distance from the center of the ear to the top, and to the forehead. The bulk of the brain was forward and above the ears; consequently, his mind took an intellectual and a psychological direction. He was at once scientific, philosophical, and prophetic. He was also eminently social, kindly, and companionable, but of that quiet, unobtrusive nature, which does not exhibit the strength of its emotions except on occasions which compel their expression. His features, as shown in the portrait, were smooth and symmetrical, and his character, also, had little of the rugged, harsh, or severe in its composition. His faculties acted with but little friction, yet were intense and thorough in function. Large in intellect, both perceptive and reflective, and he was an observer and a thinker. He had large Order, and was methodical; large Calculation, and excelled in mathematics; large Causality, Spirituality, and Constructiveness, and he was original and creative; Imitative, too, but more given to original plans and projects. Integrity was a leading trait in his character. He was honorable in all things.

Isaac C. Buckhout was born in Eastchester, Westchester County, N. Y., November, 1830. His early education was received at a public school. He first entered the business world as an assistant to Andrew Findlay, surveyor, in laying out the village of Morrisania. From the experience here gained he felt his heart to be in the work; and, choosing the profession of an engineer, he entered the New York University, where he received a thorough course of instruction under Prof. Davies. In 1848 he was employed under Allan Campbell as rodman, in laying out the Harlem Railway, from Dover Plains to Chatham Four Corners. In 1851 he went with J. W. Allen, civil-engineer, and under his direction surveyed and laid out the city of Paterson, N. J. Returning to New York, he obtained an appointment as city surveyor, and entered into partnership with Captain Southard. Resuming his connection with the Harlem Railway, he superintended the construction of the old viaduct over Harlem Flats, and the bridge over the Harlem River in 1853.

In 1857 he was appointed engineer of the Harlem Railway Company, and in 1863 was made engineer and general superintendent, which position he held until July, 1872, when he resigned the superintendency. In 1868 he designed complete plans for the New York City Central Underground Railway, a private corporation, of which Wm. B. Ogden was president. He next superintended the construction of the iron bridge over the Harlem River, the piers of which stand as monuments of his skill. He designed the Grand Central Dépôt, New York, and also drew plans for a much larger one at St. Louis, which were accepted and adopted. He made

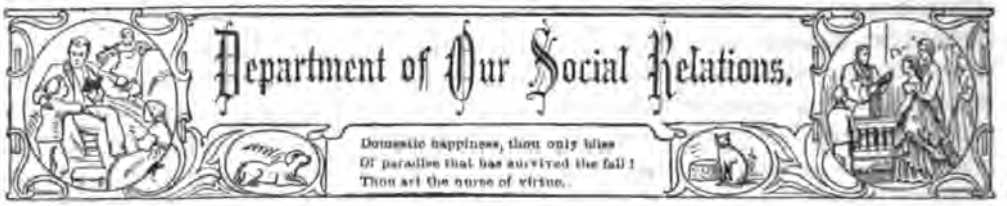
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plans of both the Underground and Elevated Railways for Commodore Vanderbilt, which were adopted; and designed plans for an underground railway in Brooklyn, which were accepted. In 1872 he completed the plans for the Fourth Avenue Improvement, and was superintending engineer of this great work at the time of his death. He was also at the same time engaged in engineering the Sixtieth Street Improvement, where there are in process of building bulkheads, piers, cattle-yards, and an immense grain elevator for the New York Central and Hudson River Railway Company. He also made plans for the Western Union Telegraph Company, by their request, for their building on Broadway New York.

These extensive works are the more notable of Mr. Buckhout's designing, and there were plans innumerable which his fertile brain had executed for charitable and private purposes. As a writer says, "It can hardly be a wonder that he scarcely reached his prime, for, with an overwrought brain, he was as conscientious in superintending every detail of the work as it progressed as he had always been in originating plans." He was a victim of malaria (typhus fever), assisted or aggravated by overwork, exposure, and ceaseless anxiety.



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THE KEY TO WOMAN'S SUCCESS.

COUNSEL FOR THOSE WHO FEEL THAT THEY ARE DENIED THEIR PROPER PLACE IN THE WORLD.

FIRST of all, my dear madam, have you a clear and practical idea of the thing you desire to do? Have you a definite, calmly-considered, coolly-chosen aim in life, and the conscious ability, the determined pluck, resolution, daring, and perseverance to stand by it through all the blandishments of temptation and the dead, stifling atmospheres of discouragement? Are you ready to sacrifice personal ease and enjoyments, the love, sympathy, and companionship of friends, the flattering opinion and approval of society, the graces, sweetnesses, intoxications of an idle, irresponsible, aimless existence, to the stern duty of accomplishing the higher end you hold in view? Have you the courage to face serenely the stinging sneers of scorn and contempt, to take meekly the jeering flings at your weakness and inexperience, and to push your way, unaided and alone, amid the rush and jostle of competition, with eye fixed singly, and heart set wholly, on the goal of your ambition?

Or is there, in place of a steadfast mark, only a glimmer and shimmer of dancing lights before your vision, instead of a firm-seated love, a flutter of great aspirations in your bosom, a yearning and sighing and crying for some far-off, indefinable good; a restless, vague, unhappy longing to do and be, and gain something, somewhere, somehow that shall make you the envied, admired, worshiped, and *féted* heroine of a nineteenth century romance? Do you expect to glide along to the fulfillment and consummation of your grand, soaring, beautifully-shining, yet confused and indistinct desires, without cross or hindrance, struggle or surrender, missing no enjoyment, dispensing with no luxury, loitering, dreaming, pulling posies, singing songs, telling tales, casting lots by the way? Do you look, because you are a woman, for all obstructions to be swept from your path, for gallant bestowal of privileges and advantages in the unequal race of weakness with strength, for men to stretch out helpful hands in rough, precipitous places, and even to bear you on their shoulders up the dizzy heights to which your giddy fancy points?

On your honest self-examination and candid answer to these questionings depend the assurance of your success or the certainty of your failure in worldly undertakings. If you are brave, strong, self-poised, self-dependent, shirking no hardships, shrinking from no responsibilities, asking no favors, pleading no exemptions from the general and impartial rule; patient, constant, active, cheerful, ready and willing to accept all risks, to take the bitter with the sweet, the rough with the fair, the disappointment with the reward, going straight with unwavering and unflinching resolution to the mark that is clearly set before you, then the world has not only a place and a mission for you, but a need so imperative that it will never cease its importunate calls, nor let you slip from the ranks of its busy and earnest toilers until, still striving for goals of higher endeavor, you fall at the gate that opens to the wide freedom of the stars.

But if you are uncertain of what grand, startling, overpowering thing you want to do; if you are afraid of hard, unrelaxing, unromantic, and uncongenial labor; if you cry out at every smart and hurt and pain; if you expect others to carry your burdens, and to lift you up to the attainment of your hopes and ambitions, it must be that you will often find yourself neglected, overlooked, outrun, and pushed to the wall by the rushing crowd

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of eager aspirants, who know clearly what they strive for, and your lofty claims disregarded and set aside for the foolish, feeble, weak, and vain assumptions that they are.

It is all very grievous and wounding, without question, but there's no use whining over and bruising one's self against the hard, jagged, and immovable rocks of fact. It has been said a thousand times, and may need to be said a thousand times more: There can be no success without resolute, unvarying purpose, without persistent, unremitting effort, and the sacrifice of many precious things which it would be sweet to keep.

Men are not so generous as to yield their own dearly-earned privileges and advantages to weaker claimants, for whom it is so much easier to coin tender and gallant phrases. Women are not so trustworthy, and so well disciplined that they discharge with ability and entire fidelity the duties already consigned to their hands. The offices that they covet are not so satisfying, nor so wide-reaching in power and influence as appeared in the hot, breathless struggle of attainment. Neither men, nor women, nor offices are what they might be, nor what they shall be when time and events have wrought a more perfect work and adjusted each and all to true and harmonious relations.

There is much to learn, much to be endured, much to be developed in this era of our progress from the darkness and bondage of error and superstition to the divine light and freedom of knowledge and truth. Bare affirmation and denial will not meet the demands of our day. All things must be proven. That woman has the latent power and inherent right to compete honorably and successfully with her brother in the responsibilities and rewards of public life, a few just, candid, and clear-seeing souls have courage to believe and declare, adducing instances, rare but bright, in support of their daring faith. But it remains for the great body of womankind to justify and enlarge this generous confidence, so that there shall be no longer any doubt and caviling and discussion regarding the vital and important matter. And this can be done practically, not by clamor, appeal, and assertion, but by honest, hearty, thorough, and determined work in avenues already open, or in those which patience and perseverance may force. To be sure, it would be vastly easier, and infinitely more agreeable, to make one's election, and follow one's chosen vocation without having to encounter the opposition of public sentiment, but the victory is always greater, and the discipline more perfect in proportion to the resistance overcome. It is something better to demonstrate to sneering, captious, prejudiced unbelievers the fact of your ability to perform worthily a good and useful work in fields where your right to work at all is contested, than to act with every worldly advantage in your favor, and to achieve only, or less than, the results expected and exacted of you.

What, after all, is this loud outcry of wrong and injustice about? You do not want permission to exhibit your inferiority —your incapacity—in short, you do not ask leave to make a fool of yourself. When you have moved heaven and earth to get the tardy and ungracious acknowledgment of your rights, and the unwillingly-granted opportunity to exercise them, it will be a little mortifying to fail, from any reason, to prove the justice and validity of your claims, giving your watchful opponents thereby fresh ground for argument against your false pretensions. But if there be any honest work, in or out of your prescribed sphere, which you feel in your soul the power and the will to do, in God's name lay hold of it and pursue it with love and courage to the limits, and beyond the limits of law and convention, trusting to the wisdom, sagacity, reasonableness, and equity of law-makers and conventionists to enlarge your boundaries and remove all arbitrary and unnatural restrictions to the free play and employment of your capabilities.

This perpetual reproach and storm of appeal to men, as if their sense of right was too obtuse to perceive the fairness of your demands, and their selfishness too intense and absorbing to yield to them except upon compulsion, creates a bitterness and strife of feeling above what is needful. Assume that whatever is conducive to your happiness, development, usefulness, and general good you have the undoubted liberty to take, quietly, firmly, without bluster or defiance, and the

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honor, dignity, chivalry, and self-respect of manhood will not forbid. When we look at it coolly, we see clearly enough that it is never contention and discussion which settles any uncertain and disputed question of morals or manners, the proof of actual experiment alone having power and sufficiency to break down the prejudices and opposition of obstinate and opinionated fogyism, and establish a new and better order of life and things.

Are you ready, my friend, to give this test to the world? Will you longer spend in exhortation, accusation, and abuse the breath that might be made so much more convincing and available in actual and earnest deeds? The time has been when the sharp, pointed, piercing, and pursuing clamor of tongues was needed to open the sight and quicken the consciences of men; but the hour of speech is past, the day of action is begun. Evils without number you may have still to overcome, but if there be one wrong more grievous, and more to be complained of than another, it is the molding and training of centuries of ignorance and superstition which have made you so irrational, inconsistent, uncertain, and unreliable a creature that now, when your own loud outcry of injustice and oppression has stricken the fetters of barbaric laws from your limbs, you stand regretfully holding the broken links of your beloved chain, shivering and shrinking from the wide, cold, untried freedom and self-dependence that you asked.

A. L. MUZZEY.

BEFORE AND AFTER SCHOOL.

BEFORE SCHOOL.

"Quarter to nine! Boys and girls, do you hear?"
"One more buckwheat, then—be quick, mother, dear,
Where is my luncheon-box?"—"Under the shelf,
Just in the place you left it yourself!"
"I can't say my table!"—"Oh, find me my cap!"
"One kiss for mamma and sweet Sis in her lap."
"Be good, dear!"—"I'll try."—"9 times 9's 81."
"Take your mittens!"—"All right."—"Hurry up, Bill; let's run."
With a slam of the door they are off, girls and boys,
And the mother draws breath in the lull of their noise.

AFTER SCHOOL.

"Don't wake up the baby! Come gently, my dear!"
"Oh, mother! I've torn my new dress, just look here!
I'm sorry, I was only climbing the wall,"
"Oh, mother, my map was the nicest of all!"
"And Nelly, in spelling, went up to the head!"
"Oh, say! can I go out on the hill with my sled?"
"I've got such a toothache."—"The teacher's unfair!"
"Is dinner 'most ready? I'm just like a bear?"
Be patient, worn mother, they're growing up fast,
These nursery whirlwinds, not long do they last;
A still, lonely house would be far worse than the noise;
Rejoice and be glad in your brave girls and boys!

—*R. I. Schoolmaster.*

JANE HADLEY.

JANE HADLEY sat in the kitchen doorway of her father's house, resolving, as she had done many times, to end her present mode of existence. Not that it was any worse in reality than it had always been, but Jane had outgrown it, and her constant thought was to escape from it.

"I can not lead this life any longer, father," she said, "it is degrading. To stay here all my life, to churn, and scrub, and black boots for my bread, is paying a price beyond its value, and I can not endure it. You have given the two boys the control of your business, and the girls are married, save Margaret, and she soon will be. Then I shall be the drudge for her husband, as I have been for Hettie's and her children, and I have made up my mind to find a home elsewhere."

"What do you keep preaching about your condition for, Jane? it 'pears to me you aint half as grateful as you ought to be for what you've got," he answered.

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"Grateful!" she replied; "no, I am not grateful for anything, for there is nothing to be grateful for. I am going where I can earn my living as a man does his, without let or hindrance; where my time will belong to myself after I have done my daily work; where there will be no sisters to quarrel with me, no brothers-in-law to attend to my shortcomings for me, no vagabond brothers to insult me with insinuations that I don't work hard enough."

"Get married, then, like the others."

"Father, the kind of men who have come courting in this family are not the quality that satisfy me."

"Jane Hadley, you are a fool," cried her eldest sister, Hetty, who at that moment came out to where they were sitting. "You ought to get married, as father says, and get off his hands."

"As you have done, Mrs. Green," replied Jane.

The bare hint of this kind was enough to throw Hetty into a passion, and Jane knew it, for she had not gained anything by her marriage. The quarrel waxed warm, and the other members of the family came out to reinforce the injured party, as they always termed anybody who was at war with Jane.

The girl had reason to be nervous and tired that night. She had commenced the day with a headache; yet she had ironed and cooked, and did chores, while Margaret sat in the parlor entertaining her beau, and Hetty and her step-mother gossiped with a neighbor who was spending the day. The children, too, had worried her; for Hetty had two unruly urchins who were always in her way when the others wished to be relieved of their care. Now the day was over, and she sat there to quiet her head and rest. Her father always fretted her with his fault-finding, and this night it was particularly jarring on the poor unstrung nerves. Her step-mother made life harder for her than it would otherwise have been; yet it had never been a bed of roses. Her own mother had long been dead; perhaps, if she had lived, the lonely, tired girl would have not been so utterly cast off; as it was, there was nothing but antagonism for her.

"Jane is always putting on airs, and making herself believe she is too good to work here, as we have done," said Margaret, who had never done any work of any account in her life.

"And did not have as much as she could eat every day of her life," chimed in Jake, the eldest brother.

"Jane never wanted to go off and set up for herself until she met the city people who were in the village last summer," was Hetty's response.

"She wants to learn some women's rights views," said Margaret.

"Her place, like all women's, is in her family, with her mother and sisters," said Hetty's husband, the vagabond who had married her for a home.

"Who is my mother and my sisters!" exclaimed the poor victim, her white face more pallid than ever. "He is my brother who protects me, and my sister is she who loves me. I have neither the one nor the other," saying which she turned away, and walked wearily up-stairs to her little room.

Once locked in this friendly retreat, she threw herself on the bed and wept bitterly. She longed to die, and be out of the wretchedness and misery in which she lived. Then she thought of her mother, and somehow the mother in heaven seemed nearer to her than the household about her. She was restless; an undefinable feeling seemed to possess her. It seemed to her that she was not alone; that some one was near her; that if she could only catch the sound she could hear her mother speaking to her. Gradually she grew quiet and was soothed by the stillness and peace of the silent hour. It helped her to be still, for she learned how to think and plan rationally, not passionately, as she had before been forced to do. It was easy to act now. The way seemed opening before her, and something, perhaps it was her conscience, kept asking her questions that could not be passed over unanswered.

"How much money have you, Jane, that is your own, and in your own possession?" it asked.

"Ten dollars," she answered, aloud, forgetting that she was alone.

"What would you rather do as a life pursuit?"

"I would rather teach little children, or be a clerk in a village with a library, which

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I could read, or do any kind of work that would take me to a town or city, and let me live systematically, as I never can here."

"Where can I go?" she added, in an earnest query that surprised herself.

Thinking earnestly for a long time, she remembered that a cousin of her mother's, whom she had never seen, was a milliner in Linnville, a village a hundred miles away.

"That's it!" she exclaimed. "I will go to Cousin Miriam, and ask her for work until I can learn of some position I can fill." Her resolution once taken, she was surprised that she had not thought of it before; it seemed so easy of accomplishment. Just as does anything that one has been prepared by thought and suffering, long-continued, to undertake suddenly, and at the right moment. But the way has not just opened, it has been opening gradually, as one is being strengthened to walk in it.

It did not require much effort to arrange her small wardrobe, after which she set her room in order, and then dressed herself for traveling. It was past twelve o'clock when she had put everything to rights, and at two the man would be up to start to market. She intended to go with him, yet without his knowledge at first. So, putting out the light and carefully unlocking her door, she glided down the back stairs and through the kitchen door, out into the yard.

The market man was already astir, and she lost no time in getting to the wagon. It was a large, old-fashioned, covered affair, filled with barrels and baskets of vegetables and fruits, and behind these she climbed and seated herself on a box which she had thoughtfully provided. For more than an hour she sat there waiting for the horses to be fed and harnessed. Then they started, and along the high-road they jogged, the moon shining bright, and the stars twinkling in all the heavens.

As they neared the town, Jane hesitated as to what was best to do. She had said in her note, which she had left on her table for her father, that she should go with Abram, yet she was not willing to have him know of her presence. Fearing, however, that if he saw her get out at the market-place there would be a scene, she determined to speak to him.

"Abram," she called, "I am uncomfortable here; may I sit on the front seat?"

The man reined up his horses and looked about him in a startled, frightened way. He did not know where the voice came from.

"It is me, Jane Hadley, Abram, so please don't be afraid that it is your ghost."

"Golly, miss, how you did skeer a fellow; but what are you doing there?" Abram was a staunch friend of Jane's, and had often openly muttered at the way in which her family treated her.

"I am going away from the farm a bit, Abram, and I did not want Hetty, nor any one, to know of it. In fact, I only made up my mind after they had all gone to bed last night, and I knew I could trust you to take me safely."

Jane was not mistaken in the trust she reposed in the kind-hearted man. Perhaps if she had let him know of her going before they started, he would not have taken her, but eight miles away, he felt differently; he was her protector now, and would see her safely wherever she would go.

"But where are you going, Miss Jane?" he asked.

"To a better place than I have left, Abram, I hope, but don't try to know now. I will thank you if you will not ask me, and when I am situated so that I can write, I will send you word where I am. I know you will be glad to hear that I am doing well, will you not, Abram?"

"That I will, Miss Jane, and I will help you if you wish for anything.

"Thank you, Abram, I shall not go far just now, because I have not money enough; but I am not afraid of the future. I will make my way."

"Sure you will, ma'am. You know how to work for them what aint good to you. I guess you will please whoever treats you decent."

At last they drove up to the market, and Abram jumped down and offered his hand to his companion. She asked the hour, and finding it was nearly time for the train to pass, she alighted, bade adieu to the honest friend she was leaving, and, with tears streaming down her face, she turned away to go into the wide world alone.

It was an all-day long journey to Linnville,

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and it was quite night when she left the cars and entered the dépôt alone. She asked a child standing near if he knew where Miss Miriam Wheeler lived in the village. "Oh, yes, the bonnet-maker she meant, did she not? Yes, he would show her the place." And, lifting her valise, he led the way along the village street and to the very door of the modest cottage where resided her relation. "Ma'am, a lady is come to see yer," yelled the lad, who, delighted with his fee, was bound to show that he appreciated it. The door was opened by the lady of the house, and Jane stepped within the hall. "Cousin Miriam, I am Jane Hadley's daughter; do you remember her?" "Why, sakes alive, you don't tell me so? Of course I do;" and the astonished hostess kissed her guest and looked at her delightedly. "Now this is a real pleasure, child, I am glad to see you. Come in."

Jane was overcome with gratitude at the warmth of her cousin's greeting, and could not speak in reply to her busy questionings. She followed her into a cosy room, and, throwing her arms about her cousin's neck, wept unrestrainedly.

She had found a real home at last, plain and unassuming it was, and small enough in external size to have been stowed away in one end of her father's old rambling house; but home it was to her, and such as she had never known before. Her cousin was lonely and growing old, and it did seem "as if the Lord had specially sent Jane," she said, "to keep her company and learn the business. Girls," she added, "that just hire out anywhere, and don't care for anything, are wasteful and careless; and it is a real comfort to have one of your own blood to help you."

It was just the place for Jane, and she, too, felt that she had been led to it. Encouraged by kindness, she soon learned the work, and at night she would make bonnets and hats, and amuse her cousin, whose failing sight prevented her from using her needle readily.

She did not keep her promise to let Abram know of her whereabouts for a long, long time. It was no good to have her family know where she was, she said, and as none of them had ever mentioned her cousin's name to her, she was not wrong in believing that they knew nothing of her, and would not suspect where she had gone. She had known her cousin only through the letters she had written to her mother in their young years, and these letters Jane had always retained as sacred mementoes of her mother. Nor was she far from right in believing that the sight of these old letters went far toward winning her the love of her cousin, and the invitation to make her house her home as long as she would stay.

When she did send a message, five years afterward, to Abram, he wrote to her at once, telling her of the sad condition of her neglected father, grown old rapidly and down with rheumatism, the result of overwork. "He can not work any more," he wrote, "and your brothers want him to get out of the way as soon as he can, now that your stepmother is dead. When he dies I shall leave the place, Miss Jane, and then, perhaps, I will stop and see you as I go on out West."

She consulted with her cousin, and, gaining her consent to bring her father there, she sent Abram money and begged him to get her father to her as quietly as he had once taken her to the market, and, perhaps, he might do as much good. Her wishes were carried out, and the next week Jane had the inexpressible pleasure of welcoming her decrepit and aged parent to her home. "It was as if the Lord had again been at work," said Cousin Miriam, who was as happy as Jane to have the old man find in her house, what he had not known for many years in his own, a place of quiet and rest.

Jane could not help saying to her cousin one day, as she noticed the contentment and joy depicted on his wasted, worn face, "Seems to me, sometimes, when I look at father and know that but for this home he would have suffered the terrors of neglect and cruelty down to the last, that mother had a hand in bringing all this about, and if I didn't know that she had been dead all these years, I should say she had opened a way for both of us."

"And how do you know that she hasn't, Jane?" answered the pure and simple-minded woman beside her. "How do you know who the good Lord sent to do this work? And ain't you free to suppose that if He wanted a messenger to send to tell you to take the old father to your home, that your

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mother would have been the gladdest soul in heaven to bear the tidings?"

Jane looked at the speaker affectionately and murmured, "'According to your faith be it unto you;' surely yours hath made you whole." LAURA C. HOLLOWAY.

CONTRASTS OF CHILD-EXPRESSION.



WELL-BORN.



ILL-BORN.

HERE are two pretty little girls. One, evidently, is all love and sunshine, while the other is sullen and shadow. One is happy, the other is unhappy. Why? The one is the child of healthy, happy wedlock; the other is the child of sorrow, regret, and of unhappy marriage relations. The one was *welcome*, and gave joy to the house; the other was unwelcome, and gave grief and bitterness. The one was born of clean, temperate, religious parents; the other was unfortunate in these respects, and her blood is tainted with rum, tobacco, drugs, and disease. Stock-growers, who seek the best results, "look out" that all the conditions of health, quality, and disposition are favorable to their purpose. How is it with regard to the human race? Who thinks of these things? Who cares? Goodness and grace, health and happiness, come through obedience to God's laws. We need not discuss the point. A word to the wise ought to be—must be—sufficient.

HUSBANDS AND WIVES.

HOW much preaching, lecturing, and writing has been done to set the world right on the subject of marriage, parentage, usefulness, and happiness in this, the most sacred of human relations. And yet how many go wrong! How much infelicity there is in unhappy wedlock! Why? There are many, many causes: 1st, incompatibility; 2d, ignorance of each other's disposition; 3d, ungoverned temper; 4th, extreme sensitiveness; 5th, meddlesome interference on the part of others; 6th, jealousy; 7th, a lack of truthfulness and honesty on the part of one or both; 8th, bad habits, intemperance; 9th, a lack of economy; 10th, a want of that "charity which suffereth long and is kind," and failing to fulfill the Divine injunction of doing each as he or she would be done by. They have not yet learned that beautiful and truthful lesson—that it is, indeed, "more blessed to give than to receive." They started wrong, and were influenced by wrong motives, principal among which was the one that he or she might gain something for his or her own selfish purpose. It was not with the intention of *conferring* a favor, but of obtaining a favor, that he sought a wife

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and she a husband. Hence their unhappiness. Here is a picture of a BEAUTIFUL CHRISTIAN HOUSEHOLD, from the Springfield *Republican*, which we commend to all readers: Marriage is the union of man and woman in the love of each other to love the Father in heaven and the brother on earth. Civil marriage is only the pledge of lovers to society that will thus marry. The most impassioned devotion between the wedded couple is only the germ from which this godly plant of Christian piety and philanthropy can grow. And as the family is a divine garden for the culture of heavenly love, so there is no position in which two human beings can do each other such fearful injury as in the paroxysms of revulsion and jealousy that desolate the home. Jealousy is not the natural accompaniment of a consecrated love, but with sensuality, the base child of selfishness. While husband and wife are in the bonds of self, all these furies stand ready to ply the scourge of retribution; but when they have risen above self-worship to the worship of the supreme love, these demons are exorcised, and the human frailties of each other are borne in the spirit of Christian charity.

The great art of married life is to preserve youthful love, that it may ripen into this exalted religious consecration that binds a true family to society, humanity, and God. The method of educating a youthful love up to a Christian marriage is mutual reverence in husband and wife for each other's nature, and constant effort in both to develop that nature into the style of character for which it was designed by God. A true husband does not desire a feminine shadow of man in his wife, but aids her to be the finest woman she can become; knowing, as her womanhood is developed, it will bless him in ways beyond the comprehension of a poor child-wife, stinted in spiritual stature. I have seen a noble woman marry a man in whom she had discovered the germs of greatness, and consecrate herself to leading her boy-husband up to manhood, not stopping to ask if he might not outgrow and forget to prize her. What could bind him to her with such deathless affection as the thought that he owed his manhood, under God, to her?

The husband and wife should cheerfully resign each other to the duties, trials, and temptations of life. Each has a providential sphere of activity which will appear in due time, and only mischief comes from the attempt of either to relieve the partner from personal responsibility. Many young husbands destroy a wife by a mistaken desire to shield her from every sturdy experience, and sequester her in a bower of flowery fancies and elegant laziness; and many a fond father thus dooms his daughters to a fate the most deplorable that can befall woman. Womanhood is strength. A child-wife, shrinking from trial, scared by real life, is good for nobody. The ideal American woman should not be a hundred pounds of flabby muscle and neuralgic nerves, infolded in precious draperies and glittering with jewelry, but a healthy, active, cheerful, whole-souled and whole-bodied woman, ready to respond to God's call, and fearing nothing in the way of her duty. The tempter gives such a woman the highway, but haunts her who, amid the dreadful *ennui* of a sentimental and idle life, rushes into crime for the excitement of something to do.

Thirdly, the husband and wife must learn by experience the best way to endure each other's infirmities of temper and character, and aid in one another's reformation. For such infirmities do always exist, and married happiness depends on the acquirement at once of fidelity to a true ideal, broad charity, and an indomitable spirit of mutual helpfulness. So, dear young madam, when you learn that your God-like young husband, Julius Augustus Apollo, has a bad temper, smokes in your drawing-room, or doesn't "know it all," don't be angry with anybody that can't help seeing his faults. Hold up your head and say, "I never took this young gentleman for one of the celestials, but for a young man whom I loved better than any other; and I intend to help him to become a better man, every year he lives." So do you not, oh, J. Augustus! make a fool of yourself by pretending not to know that your Minerva eats too much, trips in her grammar, or is too sharp on her neighbors. Everybody knows it, and your mission is to help her reform these unpleasant traits. Your little wife is to live forever, and if you begin in good season, you may give her a

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good lift toward becoming the angel she is not now, but certainly can be in the possibility of her nature. It is just at this point, when husband and wife know fully each other's faults, that the irreligious household explodes into anarchy, but the religious home develops in its noblest style. For each partner in such a house will at once go about self-reformation; and each will do all that can be done for the other. It is a delicate operation to attempt the reformation or improvement of a husband or wife; and often it only can be done indirectly by silent and gradual influences that bring the troubled and sinful soul into a new atmosphere of inspiring love and peace.

Finally, husband and wife should determine to live with each other, learn, enjoy, and share life together. It is a fatal mistake to organize a family on the principle that one partner must enjoy the privileges, and the other do the hard work and endure the sacrifices. The man who condemns his wife to the life of a home recluse while he runs over the world, or the woman who glorifies herself in a career of fashion that dooms her husband to eternal drudgery in the counting-room, violates the golden rule of the home. There are few associates or clubs that are not improved by the union of man and woman. Why should not the cultivated woman of Springfield be invited to enjoy the society of any distinguished visitor, like the men? A great deal of domestic "incompatibility" is the result of a persistent selfishness in husband or wife that clutches all the flowers of life for self, and leaves the companion only the withered blossoms of second-rate enjoyment.

I am not romancing on the possibilities of family life; for I have seen better things than I have described. I could show you a little one-story cottage where this principle of Christian union has been acted out for half a century. Down in a valley, with the swelling hills and dense forest closing in upon the verdant meadows, sloping toward distant uplands in front, facing a quiet village road, a brook singing through a grove of elms, and thickets of fragrant alders behind, over-clambered by creeping plants, surrounded by borders of flowers, a narrow lawn and garden on one side, and an old mill, rumbling day and night, on the other—stands this modest home. The rooms within are narrow, the furniture old, with few "modern improvements;" but there dwelt a family whose members have been linked together in a life which has borne celestial fruits. Fifty years ago the mother took her place in that home, and has been always the strong, wise, protecting "angel in the house." All has been done by earnest consultation between the husband and wife; and, though wealth has not been gained, something better is there. A dozen children came in, and such as have not gone to God live an honor to their name and their land. Books and high thoughts have never been absent; Christian faith and hope have infolded the little house. The work of all has made the home a hive. Cheerfulness and joy abide after the ravages of years. Long ago the husband was called home. The wife remained, the counselor of her sons and daughters, the revered center of holy influence for the village, till, one Sabbath morn, she, too, was called above. Out of that house have gone words that have thrilled a thousand hearts with new life, and more than one strong soul that is now molding out civilization, dates its noblest impressions from days spent under that lowly roof. This is but one home and one family; but what might we not become were every household such a league of living power? For only when palace and cottage shall vie in the glorious rivalry of the Christian life will the land glow with the beams of righteousness, and our beloved America become the kingdom of God.

Confusion of Ideas.—My brother W. once found a lady's brooch, which he next day advertised in the newspapers. Shortly after the announcement appeared, he was waited on by a lady who eagerly stated that she had lost a ring, and proceeded to describe it. "But," said my brother, "it was not a ring that I found; it was a brooch." "Oh! yes," replied the lady, "but I thought you might have seen or heard something of my ring!" Phrenologists would call this a want of Causality. It looks like a want of common-sense.—*R. Chambers.*

[Well, what is a want of Causality, but a want of common-sense?]

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EZRA CORNELL, THE ADVOCATE OF EDUCATION.

FOUNDER OF CORNELL UNIVERSITY.

THE death of this distinguished man, distinguished for his interest in popular education, and in the liberal arts, occurred early in the month of December last. He was not an old man, having scarcely attained his sixty-eighth year, but he had during the ten or twelve years previous to his decease accomplished what would be considered a noble life's work for any man, and stamped his name in undying characters upon the records of American philanthropy. He will be remembered as the founder of Cornell University, at Ithaca, N. Y., with the opening of which the American system of collegiate

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education may be said to have taken a new departure.

He was born at Westchester Landing, N. Y., on the 11th of January, 1807. His father was a potter, and young Cornell spent a good deal of his time in the shop where the wares were offered for sale, and in performing miscellaneous services. In 1819 the elder Cornell removed to De Ruyter, in Madison County, where he settled on a farm, and also established a pottery. There the farm mainly occupied the attention of Ezra. His educational advantages were few, and obtained chiefly at De Ruyter, by attending a few sessions of the winter school. This lack of mental training in his youth doubtless had an important influence in the philanthropic projects of his later years.

He exhibited a remarkable degree of constructive talent when a mere boy. At eighteen he undertook to build a house for his father, and succeeded admirably. This trial of mechanical skill did much toward developing his character. In 1826 Ezra left the home of his father to seek a fortune for himself. Circumstances led him to Ithaca, where he formed such business and social relations that he made that place his permanent residence. He worked in a cotton mill at first, then in a flouring mill for ten years, superintending the latter in every particular.

Next we find Mr. Cornell interested with a brother in operations of an agricultural nature, which called him to different parts of the Union. During a visit in Maine, in 1843, while prosecuting his business, his attention was directed to the telegraph schemes of Prof. Morse by a gentleman who had contracted to assist in laying the telegraphic cable. Mr. Cornell became so deeply interested in the matter that he joined the contractor in the execution of his part of the work, and by his ingenuity and tact contributed, in no small degree, toward the success of the experimental line of telegraph which was built between Washington and Baltimore.

He devoted his time and means to the development of the practical uses of telegraphy, and in the end reaped a harvest of success and a splendid fortune.

No sooner did Mr. Cornell become a rich man than he began to devise methods for the beneficial use of his wealth. His life-purpose was to found a great university, in which anybody could learn anything desirable among the sciences and arts of life. And in the little village where he stopped, when a young man of twenty-one, to work for a few dollars a month he saw the realization of his dream in the stately buildings which now crown the hill overlooking Lake Cayuga.

A writer in one of our weeklies says truly:

"Mr. Cornell was one of the men who are called peculiarly American, because of the feeling that his qualities and his career, the energy, probity, sagacity, industry, and economy which gave him the victory over adverse circumstances, are precisely the forces which have subdued this continent and made this nation. He filled many positions, among others that of the presidency of the State Agricultural Society, and was chairman of the board of trustees of the Cornell University when he died, and in all he showed the same fidelity and intelligence. Personally tall and square, his face was of the American type, grave and shrewd; and he made an immediate and profound impression of honesty, sagacity, and pluck. His pride and joy was the university, to which his devotion was so absolute and absorbing that it was not always easy for him to understand why others were not as wholly interested as he." He felt "that all his money and his time and his powers were but a divine bounty which he held in trust for the benefit of his fellowmen."

We owe some tribute of consideration to this most worthy exemplar of noble charity in that he on more than one occasion showed a warm interest in phrenological science, and intimated to us his appreciation of its benefits as an aid to education and to the comprehension of mental phenomena.

Effects of Novel-Reading, or the Imagination on Health.—The following incident has obtained some currency in the press: "Alexandre Dumas was writing a serial novel for a Paris journal, and one day the Marquis de P—— called on him. 'Dumas' said he, 'have you composed the end of the story now being published in the ——?' 'Of course.' 'Does the heroine die at the end?'

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'Of course—dies of consumption.' 'You must make her live.' 'I can not.' 'Yes, you must, for on your heroine's life depends my daughter's.' 'Your daughter's?' 'Yes, she has all the symptoms of consumption which you have described, and watches mournfully for every number of your novel, reading her own fate in that of your heroine. Now, if you make your heroine live, my daughter will live too. Come!' Dumas changed his last chapter; his heroine recovered. Five years afterward Dumas met the marquis at a party. 'Ah, Dumas!' he exclaimed, 'let me introduce you to my daughter. There she is. She is married and has four children.' 'And my novel has just four editions,' said Dumas; 'so we are quits.'"

[We think it unfortunate that any one should become so much of a slave to the imagination, as to permit fiction to affect the health, but such is very often the case, and especially among those addicted to novel-reading. A proper religious training, with a good degree of faith in the goodness of God, tends to buoy one up, and prove curative in even severe disease and suffering.]

GREELEY, COLORADO.

THE temperance town of Greeley, Col., is located midway between Denver, Col., and Cheyenne, Wyoming, on the line of the Denver Pacific Railway, about fifty miles from either of the above points. It was founded April 5th, 1870, and hence is less than five years old. Established as a colonial enterprise under the leadership of N. C. Meeker, then connected with the New York *Tribune*, it received the indorsement of Horace Greeley, who was present at the initial meeting in Cooper Institute when the project was first brought before the public, and he became treasurer of the colony. About 12,000 acres of land were purchased; a town site one mile square was laid out into business and residence lots, and the remainder of the lands were subdivided into four, five, ten, twenty, and forty acre parcels, for the benefit of the colony members. Two irrigating canals were projected, one on each side of the Cache la Poudre River—one thirteen and the other thirty-two miles long—and the town soon began to grow under the wise leadership of N. C. Meeker, Gen. R. A. Cameron, Henry S. West, and others, and under the guardianship of the man whose name it bears.

To-day Greeley is known through the length and breadth of the land as a town devoted to temperance, education, and social culture. No saloon or tippling house has ever darkened its fair fame. It has about 2,500 inhabitants, churches of different denominations, societies, schools, lyceums, and all the culture of towns east of the Mississippi that have been founded for fifty years, for the reason that its citizens have come from the States and brought with them the civilization, the arts, the sciences, the habits, and the customs to which they had been accustomed; in a word, they had come to to this distant place to build up HOMES for themselves and for their families.



GREELEY PUBLIC SCHOOL.

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No verbal description of the town will speak for it more strongly than the picture of the Greeley public school which is herewith given. It cost $30,000, and is, as it may well be, the pride of its people. It points, with an index as true as the magnetic needle points to the pole, to the intellectual status of Greeley, and is an assurance to all who look toward a residence in the town that education is one of the elements infused into its life and growth. Occupying a central site in the town, facing a park of ten acres, it is one of the first objects which greets the tourist or settler as the railway train whirls down the distance between Cheyenne and Denver.

As might be supposed, Greeley is a growing town. Its future is second only to Denver, for her location is such as to make her the center of the railway system of Northern Colorado, while her agricultural resources are unquestionably the finest and best in Colorado.*

Department of Physiology—Our Sanitarium.

Cultivate the physical man exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—the physical, intellectual, and spiritual—that the complete man can be formed.

PREVENTION OF INSANITY.

MANY of us, at times, have felt that it would not be hard for us to become insane. Most of us have, at one time or another, felt insane promptings. Mad impulses have risen up in our minds, prompting us, or at least suggesting the thought to us, to leap from dizzy heights, to plunge into rushing waters, or to do some other fatal or insane act. We are conscious of these impulses, and know them to be wrong; and we quickly check them and shudder at the realization of the dangerous character of the ground upon which we have been thought-drifted.

Such experiences give us an insight into the manner in which others, with a strongly developed tendency to insanity, almost imperceptibly drift into the region of madness and irresponsibility. We perceive how essentially important is the exercise of our wills in the control and diversion of our thoughts and the restraining of blind impulses. Although we may not be able to compel, directly, our mind to think such and such thoughts, and not to think other thoughts, yet, by arrangement of outward circumstances and direction of the attention, over which we have a large degree of control, we may efficiently direct our thoughts as we most desire and as we deem to be best adapted to our good. In this way, it may well be believed, insanity may be and is often prevented. We often see two men start out in life, each with equally developed insane tendencies and possessing equally faulty heritages. The one goes on to success and reputation, and the other to madness or suicide. The one has systematically bent all his energies and abilities to the accomplishment of some great life-purpose, has renunciated much, denied self often, and thus efficiently disciplined self, and in this way has curbed in and restrained all vagaries of thought and impulse, and directed them into the general current of his efforts to the accomplishment of his life-work. The other, for the want of such a self-disciplining life-purpose, has been left without a sufficiently powerful motive to self-government, and in this way opened the door for those perturbed streams of thought and feeling which make madness.

Not many persons, perhaps, need go mad if they knew the resources of their own nature and knew how systematically to develop them. Even the insane themselves sometimes possess a great degree of self-control. The fear of suffering if they yield to their insane propensities is often sufficient to restrain them. They will sometimes effectually conceal all appearances of insanity when they have an object to gain thereby, such as per-

* Readers desiring more information about Greeley can procure it by addressing Messrs. Pabor and Allen of that place.

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petrating some insane deed as the avoidance of being sent to the asylum. It is the power of self-control possessed by the insane that enables those in charge of insane asylums to preserve a good degree of order among the inmates by calling out this element of their minds; and the further development of this same self-control enables those who admit of amendment to subsequently recover reason. If, then, there is this power possessed by the insane which enables them not only to conceal their delusions, but also, when fully called forth, restores to such of them as admit of recovery their reason and sanity, is it not likely that, had this power of self-control been developed in their youth, the insanity might have been prevented? Certainly this is but a just and natural inference.

The education of children should be such as calls forth the will-power and control of their impulses and emotions. A child should be taught that many of the most valuable experiences and objects in life are to be gained only by self-denial, abnegation, and disregard of inclination. They should be taught to war with circumstances, to resist inclinations, and temptations, and control impulses, propensities, and appetites.

Anything which weakens the power of self-control tends to madness. The indulgence of appetites and passions, by weakening the controlling power of the will, impels the predisposed toward insanity. The records of intemperance show that the unrestrained appetite for drink is one of the most powerful causes of insanity. A striking example of this is afforded in the records of the Glamorgan County Lunatic Asylum (England). During the period of the "strikes" in the coal and iron industries, in which Glamorganshire is extensively engaged, the number of admissions of male patients were only about half or a third as many as in other periods. The reason of this seemed to be that during the "strikes," for want of wages, the workmen had to live without drink, because they had no money to spend in purchasing it. There was, also, the same striking decrease in crime during the same periods, showing how close are the relations of intemperance, crime, and insanity.

The efforts of the individual may do much to prevent his insanity, even though he has a strong inherited tendency thereto. Generally well-directed efforts will be sufficient for such cases. He who knows that he has this heritage should act understandingly in the matter. He should seek to regulate his actions, at all times, according to the dictates of duty, and principle, and truth. Uprightness, honesty, and truthfulness are powerful mental sanitary measures. No indulgences of appetites, propensities, or passions should be permitted. Particularly, no craving for alcoholic drinks should be gratified. No mad suggestions or impulses should be permitted to sway the actions.

Self-development should be the principal aim in life—a complete development—of the whole man in all his perfectness, in body, mind, and soul. Health of body, strength, and activity of all the muscles, the healthy performance of all the bodily functions, should be earnestly and *intelligently* sought after. Development of mind, a bringing out into activity its capabilities and powers, and establishing the controlling power of the will all tends to produce and perpetuate sanity. Worthy motives and noble life-purposes are guiding principles in life which a right education will not fail to call into action.

Another means of prevention of insanity is the avoidance of intermarriage among families in which insanity is inherited. When such a heritage exists in both parties, the offspring will be endowed with a double portion of the taint. This fact should be clearly understood and borne in mind by young people. A young man whose family are possessed of the hereditary taint should not permit himself to "fall in love" with a member of another family of like heritage. Falling in love being much a matter of propinquity, an avoidance of it may be secured by keeping out of the way of the dangerous attraction. If, however, they have already fallen in love, it is better that they should suffer a few pangs of heart-ache rather than bequeath to innocent children an increased heritage of mad tendencies. By the exercise of judgment in the assortment of marriages, much may be done toward eradicating this tendency to insanity from families, and then, by right education and proper way of living, much of the insanity of the world might be done away with. HENRY REYNOLDS, M.D.

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SUICIDE AND ITS CAUSES.

We have received a letter from a valued correspondent, in which she says: "The cause of suicide is a subject which interested me. My attention has been more particularly called to the subject by reading a description of the attempted suicide of Miss Sykes, as her circumstances were favorable for hope and happiness, and she was just entering upon her second college year at the university in Ann Arbor. There seems to be nothing in her circumstances to lead to the act of suicide, and it seems that the cause must be looked for in the peculiarity of her mental organization. We would add that the physicians think she had not overstudied, and that her interregnum year, which was employed in teaching after having passed one year successfully in the college, afford no reason to suppose that she had overworked her brain; and, as her health was considered to be good, they do not account for her desire to terminate her life from any mental aberration occasioned by overwork or by ill-health."

Reply.—Many people overwork in business, in study, and in the cares of family, and perhaps a diagnosis by a physician would not reveal any tendency to insanity; yet there are thousands of people who are living on the very edge of the line which divides between sanity and insanity. Then there are weary, overworked, and care-burdened mothers whose husbands ill-treat them, and whose children awaken in them a load of anxiety lest they should follow the evil ways of the father, or become as poor as they are, and be obliged to do the battle of life alone. We occasionally read of such mothers murdering two or three of their children, and then attempting to commit suicide—perhaps succeeding in it. Such a case occurred in Brooklyn within a year, and the woman was taken to the insane asylum at Auburn, with Kate Stoddard, only a few months ago.

There are persons in apparently robust health, who are fleshy, eat well, and can work well, and evince no appearances of an exhausted or overworked brain, who require only some specific occasion to throw them over the line. There are writers, clergymen, and eminent business men who perform their daily labor with signal ability for years. All at once they manifest some strange freak of insanity. The great tension of thought and feeling had produced irritation and an inflamed condition of some part of the brain, which resulted in disease and consequent mental aberration.

There may be persons whose mental organization, to use a paradox, is naturally abnormal, that is to say, they have inherited peculiarities of development from parents who had lived an unbalanced or dissipated life; and such persons may have a tendency to insanity under special and peculiar pressure, or to suicide, which is but another form of insanity.

We have known cases where parents have been extremely anxious about money and their future prosperity; for a year or two they have been wrought up to a feverish and painful anxiety on the subject, and the child born to them within that period has taken on, as his own nature, the abnormal and uneasy condition of his parents during that period. While the children born before this trouble, and those born after it had passed, were easy, happy, hopeful, and not painfully eager for money; children born during such years of financial depression and consequent painful activity of Acquisitiveness have been brought to us as thieves and pilferers by nature, and our advice asked with regard to their improvement.

Suppose parents to be trembling on the verge of disgrace, of bankruptcy, almost insane, and, perhaps, contemplating suicide: one may imagine a mother to entertain the act of suicide for months, and it would not be strange if a child born under such an influence inherited a suicidal predisposition. Man is, indeed, "a harp of a thousand strings," and the wonder is that it is not "jangled and out of tune" more often than it is. Occasionally, one time in a thousand, a child may be introduced into life under favorable auspices, every condition being as good as it could be. In such rare cases human nature is illustrated in its highest and

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best phases. But the great majority of children born are marred and marked, mentally or physically, with some infelicity of temper or some defect of talent, or animal tendency induced by the unfavorable conditions of his parents previous to his birth; then, being trained and educated in the family under these unfavoring conditions, he is marred, not only before his birth, but directed and controlled afterward by conditions which are more or less imperfect.

Looking at the subject from these points of observation, it will be easy for the reader to understand that a person may be born with a thousand glorious attributes and traits, with a generous and loving spirit, with an outreaching intellect, harmonious and well poised, with good moral powers, and yet inherit a tendency to suicide, which only requires a little overwork or some wrong conditions, caused, it may be, by dyspepsia or strong drink, to develop it; and that which is true of the tendency to suicide, is also equally true, in some cases, in regard to theft, dissipation, or some other aberration of character or talent.

TREATMENT OF WOUNDS AND BLISTERS.

WE extract the following from an exchange: "Every person should know how to treat a flesh-wound, because one is liable to be placed in circumstances away from surgical and veterinary aid, where he may save his own life, the life of a friend, or of a beast, simply by the exercise of a little common sense. In the first place, close the lips of the wound with the hands, and hold them firmly together to check the flow of blood until several stitches can be taken and a bandage applied; then bathe the wound in cold water."

We add to this the warning not to shut off the access of air with plasters or healing salves, but allow the blood to dry on the edges of a wound, as this is the best salve in the world.

The following is also excellent, and ought to be published once a year. Take a pan or shovel with burning coals, and sprinkle upon them common brown sugar, and hold the wounded part in the smoke. In a few minutes the pain will be allayed, and recovery proceeds rapidly. In my case a rusty nail had made a bad wound in the bottom of my foot. The pain and nervous irritation was severe. This was all removed by holding it in the smoke for fifteen minutes, and I was able to resume my reading in comfort. We have often recommended it to others with like results. Last week one of my men had a finger-nail torn out by a pair of ice-tongs. It became very painful, as was to have been expected. Held in sugar-smoke for twenty minutes, the pain ceased and promised speedy recovery.

One of the most generally diffused erroneous notions is that it is good and beneficial to break a blister, whether it is caused by a burn or the heating of a part of the body by continued friction under pressure, to which the feet especially are exposed after long walks in ill fitting shoes or boots. Such blisters are always found filled with a clear liquid, which must be retained and not drawn off by lancing them; and also those blisters often caused by a part of the skin being forcibly pinched and squeezed, and which contain blood, must be left alone. This water or blood in blisters is a healing substance, of a kind most appropriate for the parts where the skin is destroyed, and if the blister is allowed to dry out by itself, the new skin forms much more rapidly under it, and much pain is avoided. If the blister contains blood, it must be treated in the same way, as blood is the best healing salve. And, by the way, while using the term "healing salve," it may be well to state that there are no healing salves or healing plasters. All salves and plasters retard healing, and many wounds which heal notwithstanding the salves and plasters applied, would heal in half the time if left alone.

ONE of the most curious discoveries made during a recent investigation of alms-houses is, that the paupers live so long. The average length of life after admission is said to be twenty years, though the inmates are, upon entering most of them, well advanced. Such is the advantage of being free from botheration, worry, fret, trouble, anxiety, disappointment, and the like things.

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Department of Literature, Science, Education.

True philosophy is a revelation of the Divine will manifested in creation; it harmonizes with all truth, and can not with impunity be neglected.—*Comte.*

THE EMOTIONS OF SAVAGE AND CIVILIZED MAN.

WHAT mechanism in all nature approaches in nicety of arrangement and perfect adaptation that of the human mind? "Fearfully and wonderfully made" is man, but it is not in a physical sense that we can thus speak, for in the lower orders of life we find many examples of complexity of organization outrivaling his; but in him alone is true intellectual development. Ah, the mind of man! wondrous thought! how varied in its functions! how unbounded in its growth! It is an undying principle, that when time ends will only have begun its march, and ever rising will follow a course limited only by eternity. It is the seal of heaven on man's brow, the stamp of Deity on his nature. In man physical we find no typical feature that is not foreshadowed in the animals preceding him in the order of development; but in his mental nature is a barrier which can not be scaled, an impassable gulf which separates him from all other creatures and constitutes him a being *sui generis*.

Prominent in the mind are the characteristics termed the Emotions. They are the source of man's supremest joys; on their wings we are borne aloft, wafted heavenward. In them the tenderness of affection is nourished and love finds utterance; they are the language of the soul—the echo of its feelings. They give home its hallowed charms, paint the "brightest pictures on memory's wall," and entwine fresh garlands around the past. How beautiful man's emotions when pure and good! they twinkle in the eyes of the laughing babe and play on infant lips when that first of words is lisped. They beautify youth, ennoble the man, and encircle age with a halo of heaven. We hear them in the merry laugh, in the shout of song and dance. In the dark, deep recesses of the sorrowing heart with muffled lips they speak, they join the bridal pageant, and linger at the bier. They form the link that connects earth with heaven, binds man to God.

But this is not all; the picture hath another side. This robe, so pure, so bright, too oft is stained, and the fountain poisoned from which men drink crime and direst woe. Those wings which, well directed, soar to angel heights, may sink to deepest depths. That which kindles love and feeds the flame may consume also. That beacon to virtue's path may beckon on to ruin.

Hence, that the emotions should be ministers of good, servants to promote our well-being, they must be educated and controlled. They run wild when the charioteer lets loose the reins. As the passing cloud that kindly shelters us from the rays of the summer sun, and pours out refreshing rain, may burst in the fury of a storm, so with the emotions.

TWO LEADING CLASSES.

Let us now compare the two great classes of men, and note the effects of education and other causes upon their emotional traits. If we trace the genealogical tree through all its branches, we will be led at last to two main roots, *desire* and *fear*, which form the centers from which radiates a long train of feelings and impulses. Some include among the fundamental emotions joy and sorrow; but these are plainly the natural offspring of desire and fear. From desire flow love, hope, joy, ambition, selfishness, pride, and ostentation. Fear has for its progeny hate, revenge, sorrow, cruelty, and superstition. In the savage heart the emotions are in a constant state of unrest, and the chief deities there enthroned are selfishness and fear, from which emanates all the violence, mischief, misery, and crime that characterizes his nature. His earliest thoughts were directed toward self. Subsistence and safety from dangers by which he was surrounded were the great end of his life, he experiencing no feelings of pride, patriotism, or affection.

EMOTIONS IN THE UNCIVILIZED.

The passions of man in his primitive condition admit of a wide range and variety of modification, resulting from a diversity of climatic and other natural causes; in fact, they are to a great degree molded and directed by the aspects of nature. In countries where the

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climate is austere, whose face is covered with fields of eternal snow and impassable mountains of ice, where nature may truly be said to wear a freezing countenance, man is weak and imbecile, a slave to the conditions under which he lives. As, for example, the inhabitants of the polar regions. Descending somewhat, we find the Northmen, born amid crags and cliffs, and cradled among the storms, leading a rugged life among surroundings less extreme, where labor is necessary to subsistence and receives her reward. His capacities are developed, and his energies not appalled and paralyzed by nature's overwhelming displays. He is brave, warlike, and hardy. His heaven is a grand battle-field, where men fight, and wounded bathe in fountains of pure water to be healed. He dreams of a festal board in the halls of Odin, where, in the presence of the war-god, he will drink from the skulls of his enemies.

But, going south, we meet another extreme, where the vegetable world presents a scene of prolific spontaneity, where are jungles of wild beasts and flow wide rivers, where venomous reptiles crawl over the ground and insects swarm in the air. Here nature is overpowering, terrifying, and enslaving to man; subsistence requiring no effort, his energies wane and he is a depraved, servile creature, everything around him conspiring to degrade him. The force of this argument becomes apparent when we contrast the regions of barbarism with the countries where now exist the great civilizations, and where, throughout his whole history, man rose most readily from degradation. The natural aspects of ancient Greece were favorable to the growth of a refined race. There nature was elevating in all its phases. Its indented coasts and glassy lakes, its beautiful skies and green slopes, inspired man with pure and lofty conceptions, and gave to the barbarous Pelasgii an impetus that culminated in the lore of Athens and the valor and patriotism of Sparta. In Europe we find the most perfect intellectual development where nature lingers in mediocrity.

In the instances where nations have risen in the scale of civilization, in climates where nature was extreme, we behold in their very growth the germs of intellectual and moral decay, as is exemplified in Egypt and Arabia. Under such circumstances, in all cases where refinement has been attained, it was of short duration.

Fear in the savage heart is due to ignorance of the phenomena of nature around him; being unable to explain them, he is terrified. From fear superstition flows, which in turn aids in giving birth to credulity, which, among the uncivilized, is very strong, often leading to the extremes of cruelty and horror. In their ignorant conception of their deity's claims, they hesitate not to sacrifice themselves and their children to appease his wrath. Nature, amid which they live, is a sealed book of mystery. They behold the sun rise and set, and the moon ride through the heavens, not knowing what they are, whence the come, or whither they go. And in dumb terror they shrink from unusual occurrences. Hatred and revenge in the savage heart are poison to those nobler qualities—mercy, charity, and benevolence. That these should be prominent in his nature is not strange, for unenlightened and superstitious, without moral standards, deluded by ill-conceived ideas of religion, that—as a natural result—would follow. In this childhood of the race we behold it in one of its stages of incompleteness, without the lights of religion and science, struggling in its growth against great physical odds. Thus the emotions are not kind winds to fill the sails of this bark of life; but boisterous, tempestuous gales to toss it to and fro and dash it against the rocks.

EMOTION IN THE CIVILIZED.

But what of civilized man? How stands he in the balance compared with his less-favored brother? Civilization may be divided into two classes, the lower and the higher. Under its influence the emotions assume peculiar features, although the same bases — desire and fear—underlie the whole. In the lower walks of life, where the refinements of society have not given polish, and education has not enlightened, they are ruder, plainer, and less complex than in the higher. Thus, among the peasantry and sturdy yeomen, we find frankness and hospitality. In the humble cot a stranger is received unquestioned, and with true generosity made to share its homely fare, and given with an unstinting hand.

> "Within the oyster's shell uncouth
> The purest pearl may hide;
> You'll often find a heart of truth
> Within a rough outside."

And in the walks of lowly life we find the finest examples of virtue, chastity, and frugal industry.

We may remark that among the lower classes superstition is more common, for ignorance prevails to a greater extent; and, not unlike the savage, when failing to understand the

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operations of nature, or when anything out of the ordinary course transpires, they attribute it to the supernatural. As a consequence of this, they are more devout in their religion, and believe freely in dreams, signs, and ghosts. In this class there exists different grades of superstition; for example, persons living in the rural districts are more prone to it than the mechanic and laborer of the city. For the reason that the former lives in an isolated condition, being deprived of the knowledge that naturally flows from free communication; also their subsistence depends upon the soil, and its success upon the weather, which is capricious, and whose changes they are unable to understand. They live in the constant presence of nature, of which they are utterly ignorant. The latter lives in constant association with his fellows; his support, flowing from his own efforts, is affected by no contingency of wind or weather, and is influenced by no agency which he does not understand; hence he is more intelligent and less superstitious. Two other classes—the soldier and the sailor—afford examples of the effects of mode of living upon the emotions.

The soldier conducts his operations on the land, amid scenes and circumstances that are natural and familiar to him; while the sailor exists on an element which he fears, and whose movements he can not comprehend; he is tossed upon the waves by adverse winds, and is carried hither and thither by the storm. Fresh mysteries are constantly before him; he is unable to explain how the winds blow, or the tides ebb and flow, and, as a result, is more superstitious and credulous.

Those of the lower classes are not, as a rule, stimulated with ambition for power or wealth. They sail not on the turbulent sea of politics, nor run the giddy round of fashion.

Entering the home of luxury, another scene presents itself. In the refined centers of society a different variety of passions prevail. We behold there a strange intermingling of feeling. On the one hand we meet with the noblest and purest examples of virtue, chastity, benevolence, and religion. On the other we see virtue prostituted, benevolence transformed into grasping avarice, and Deity blasphemed. With the finest specimens of man's best nature is associated the basest depravity. Here men good and true would worship God, and there the air resounds with oaths and shouts of bacchanalian revel. Here honest industry enjoys its reward, and gamblers clutch their gains. Genius and ambition take wings and find loftiest flights, and infamy its grave. Luxurious ease and pride, half-starved, walk side by side. Selfishness and philanthropy meet face to face. The higher ranks of society are characterized by politeness, honor, and gallantry. In this soil truth and falsehood grow; there honest men and villains flourish. Deceit, flattery, and corruption are standard commodities; and vice, under the cloak of polish and refinement, simulates virtue.

Thus ofttimes between the savage and civilized man how dim is the dividing line. When we compare the skulls of the pre-ancient cave-dwellers and mound-builders with those of our own race, we are enabled to determine to a great degree their intellectual condition, did no other evidence exist. These long-buried bones are silent historians of the past, to tell us of a people bold and barbarous; and these skulls, contrasted with those of the Anglo-Saxon, serve to show us how much of man physical is due to man mental.

" For of the soul the body form doth take,
For soul is form, and doth the body make."

ULYSSES L. HUYETTE, M.D.

J. P. GRUWELL, M.D.

THIS portrait at once conveys the impression that the original has relations to a pursuit essentially of the scientific or professional order. At the first sight we would pronounce him a physician. His perceptive organs indicate culture; they have been exercised to a great extent in the contemplation of physical phenomena, in the discrimination and classification of things, so that they have developed in a harmonious order. He is a natural investigator, a true student in the realm of life. The form of his forehead indicates the quality or class of brain which readily acquires information, and is alive to the reception of new and valuable truths. What interests him he is disposed to analyze; is a keen observer, and also quick in conclusions. He is not, however, a credulous man — easily won by plausible statements or taking appearances, but rather disposed to demand facts and demonstration before accepting novelties.

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His elevated top-head shows practical Benevolence, active sympathy, while the set of the feature evinces much positiveness, emphasis, aspiration, and energy. He believes in God staunchly, but is not wedded to the observance of denominational tenets. He is a good-natured man, appreciates the mellow and humorous sides of life, but more given to the manifestation of the useful and beneficial in conduct and statement than to the mirthful. He has a fund of genial sociability, however, which contributes in no small degree to his success as a physician. He does not appreciate money sufficiently to have it come between him and his services to a patient.



The subject of this sketch was born on the 19th day of May, 1810, the fifth child of pious parents, in moderate circumstances. They had left the scenes of their early life very early in this century, and, with two small children, had set their faces westward. Passing over the mountains and the "beautiful river," they entered a quarter-section of wild land, in Stark County, Ohio, nearly one hundred miles west of Pittsburgh. At that time these parts were almost an unbroken wilderness of lofty forest trees, but few openings or clearings having yet been made. Here and there the humble log-cabins of settlers made their appearance, constructed generally without the aid of the saw-mill or nails.

Neighbors were "few and far between;" few being within less than five or six miles of their new home. It was amid the wilds of nature, where the utmost caution and unremitting vigilance could not always prevent the depredations of savage beasts, and where the proximity of roaming Indians filled the mother's heart with apprehension, that our subject first saw the light of day.

Both his parents died at advanced ages, but while he was yet a young man; while they lived they patiently endeavored to provide the *real* necessaries of life for a rapidly increasing family. Above all other considerations did they regard the training of their children in paths of virtue and probity, that they might lay a foundation for true usefulness in their mature years.

Schools, of course, in such conditions, were

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simply out of the question, and many children grew up in the "settlement" destitute of book-learning, yet they were active, intelligent boys and girls, blooming with healthful vivacity. The father of our subject, however, had too much regard for mental instruction to suffer his children to lack it altogether. As soon as they were old enough, he employed much of his spare time and wet days in teaching them to read and write.

When John was about ten years old, a winter school of one quarter's length was opened in the meeting-house, and here, for the first time, he entered school as a regular scholar.

To attend this, he and an older brother had to travel two miles through an unbroken forest, along a path, or trail denoted by "blazes" on the trees, made by hewing off the bark with an ax, and which could be seen at some distance. After this, a winter school, open generally for three months, was taught in the neighborhood, which he had the opportunity to attend. Besides this he had no other school instruction. He, however, sought to make the most of spare time: a principle which had been instilled into his habits in early childhood. This habit has doubtless influenced his whole life.

When seventeen years of age, he had made considerable progress in the common branches of an English education. He then left home to reside for a time with a married sister, and in her household the major portion of the following two years was spent. Here he was furnished with new and wider fields for observation, and he eagerly embraced the opportunity for improvement. A library in the place, owned by an association of which his brother-in-law, a man of taste and culture, was a member, afforded him the means of gratifying his strong thirst for knowledge. A community of "Owenites" in the vicinity gave rise to no small controversy and discussion. And the Hicksite defection in the Quaker Church, which culminated about this time, proved another exciting cause of disputation and investigation. These incidents, together with the change in his surroundings, seemed to inspire young Gruwell with additional life and vigor, and open out before him different avenues of thought.

Always acquiring knowledge with facility, he now seemed to put forth all his energies to improve by his present opportunities and to subordinate all other things to the pursuit of literary and scientific acquirements.

Having returned to his old home, and having obtained some knowledge of English grammar and geography, etc., and while pursuing other business and studies, he induced some young men and lads, his former schoolmates, to meet with him once a week, mostly Sabbath afternoons, for the purpose of taking lessons in these branches of learning.

This proved to be a most pleasant and profitable association, and was dissolved only that he might engage in more extended duties as an instructor.

He took charge of a winter school, and though a beardless stripling, succeeded well, giving satisfaction to patrons and gaining the confidence and esteem of his scholars generally. By the kind aid of a retired Philadelphia teacher, who, in his old age, had removed to the then "far West," he received instruction in the higher branches—algebra, geometry, etc., etc. This gentleman manifested a great interest in the young pedagogue, as he saw him manfully struggling against the many formidable obstacles which lay in his way.

Gruwell continued to teach in different schools for several years, with increasing prosperity and popularity, never quitting the vocation only to attend the Academy for a term, that he might be able the better to study medicine, the object of his ambition. He placed himself under the medical instruction of a very respectable physician, but in the mean time continued to teach, as a means of obtaining funds to finish his studies. This relation continued for several years, until, through his own untiring industry and perseverance, and the kind and opportune assistance of friends, he was enabled to matriculate in the medical department of the University of Pennsylvania. Having received his diploma, he entered upon the active labors of his profession at once, in Columbiana County, Ohio, where he rapidly gained the confidence and esteem of the people, both as a skillful physician and surgeon, and as a worthy citizen.

His whole life has been linked with the

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reformatory movements of the age. When young he took an active part in the Temperance cause, often giving it efficient aid by way of public lectures, in which he was quite popular.

The "county association for the promotion of genial education," in view of his ability and suitable qualifications for the work, while he was yet a teacher, engaged him to lecture in the different school districts of the county, on the importance and expediency of adapting the system of common school education to the entire wants of the people." When the good and great Thompson visited America on his mission of mercy and presented his views on the nature and sin of negro slavery to the public, our young student's interest was warmly and actively enlisted in favor of the abolition of slavery; and he became a fearless advocate of the cause, in the face of Mobocracy, armed, though it were sometimes, with unsavory eggs, tar and feathers, etc.

Under his medical instruction and professional training, as private pupils, were a number of the most successful and worthy physicians of the West. Dr. J. Miller, then of North Benton, Ohio, now of Topeka, Kansas, in writing of him to a friend, says: "As a man, he is honorable; as a student, persevering and arduous; as a preceptor, industrious, ever laboring for the benefit of his students; as a physician and surgeon, skillful and entirely reliable; he is kind and sociable in his family and among his friends, * * * has very agreeable conversational powers."

Adopting the principle for his rule of action, that, in whatever capacity a man may offer his services to the public, it becomes his incumbent duty conscientiously to use all means within his reach to fill the position properly and efficiently, he seemed, therefore, as his practice increased, to hold his professional duties as paramount to *all* others, laboring assiduously, by diligent study and careful observation to make himself worthy of public confidence and patronage. These he soon secured in a remarkable degree, but few, under like circumstances, succeeding better in usefulness and popularity.

Several years ago, for a time, he filled a position in an institution of learning as lecturer on the "anatomy and physiology of man," etc., which position he filled with ability and satisfaction. The proprietorship of the Institution was changed, and with it the Board of Instruction. During his connection with this school, his zeal and ambition in the practical duties of his profession did not, in the least, abate, but it was the opinion, that the more he was pushed in his practice the more lively and pointed were his lectures.

His height is about five feet ten inches, and he is well proportioned. Up to the age of thirty he was rather slender, with a weight of about one hundred and thirty pounds; at present it is usually about one hundred and sixty-five. His eyes are bluish gray, and, when excited, penetrating; his hair, fine, straight, dark-brown, slightly mixed with gray. All his motions, as well as voice, are rather quick, particularly when excited. His walk, even at his advanced age, is remarkably active, giving the impression of great energy and earnestness in his manner.

In the session of 1873–4 he was appointed one of the censors to examine the medical students, candidates for the degree of doctor of medicine, in the Iowa University. At this time he is giving a course of lectures in Penn College, Oskaloosa, Iowa, on Physiology and Hygiene, and kindred subjects.

A TEMPERANCE TOWN.—The Prattsburg *News*—Steuben County, N. Y.—says:

"We have no sympathy with, nor word of encouragement for, the traffic in alcoholic drinks. Legal restrictions have banished all such traffic from our fair village, and she now stands as a beacon on the heights to warn and encourage other towns in the work of banishing legalized rum and consequent dissipation and poverty. The business of this town was never more prosperous than during the months that liquor has been banished. The 'grass has not grown on our streets, Good-will and kindness pervades the intercourse of our business men toward each other, and the sun of prosperity shines with bright effulgence on all the walks of industry and trade that engage the activity of this people."

[Nor is Prattsburg alone in her glory of

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temperance principles. We could name several towns which are notable examples of thrift and of good order, and in which are no paupers of their own making.]

THE WORTH OF KNOWLEDGE.

KNOWLEDGE is power. This fact becomes more apparent at each successive step as we trace primitive man from barbarism and weakness to enlightenment and power. We get the same veritable testimony in viewing the scale of creation from the nomad to the philosopher, from the infant to the adult man, and from the first perceptions of a child to the supreme wisdom and power of God.

But facts of which we have knowledge are very different in their degrees of importance to individuals, to communities, and to the world.

For instance, a dog caught a rabbit—darkness followed the setting of the sun yesterday—these are very trivial facts, as they convey no knowledge that benefits man or enlightens the world. Much time is wasted in acquiring a knowledge of what are called accomplishments: such as dancing, music, and romance. These do not improve the intellects of their possessors, nor could they alone elevate a people far above Digger Indians.

History, as generally written, is of more importance; still, it is subsidiary as a department of knowledge. Most historians have dished out to us in ancient style, so that it amounts to little else than tedious details of the doings of ignorant or cruel kings and potentates; and half of what they write is traditionary or false, leaving us to judge which statements are worthy of credence.

Herodotus and Eusebius, the most reliable among ancient historians, wrote many things that no civilized man could believe. The French wove a tradition into their history to the effect that they descended from the Trojans, a race of giants who, it is claimed, came and settled in France after the fall of Troy. (See an account of the Trojan war in Homer's Iliad.) When a youth, I read in Goldsmith of the unfortunate meeting of Sylvia and her lover; of the subsequent birth of her twin bastard sons—Romulus and Remus; of their rescue from drowning by a wolf which suckled and reared them, etc.—all told as solemn truth.

The historian should be armed with veracity and science, that he may give the internal workings of a government, the characteristics of a people, the cause and the sequences of their doings. The study of language imparts a still more important knowledge. A thorough knowledge of the mother tongue is an indispensable requisite, but the dead languages, besides furnishing roots to English words, and thereby correct ideas of orthography and definition, are of no great moment. To learn many languages consumes too much time that ought to be devoted to more useful departments of knowledge.

Recently an intelligent young student, who had just entered upon his fourth year in college, confessed to me that he knew but little of science, as he had not reached that part of the curriculum, having occupied the whole of his time in the study of Latin, Greek, and what he called theology. This is but an example of the training in most of our colleges, particularly the old ones.

And the curriculum for the gentler sex is no better. The best powers of the fair maiden's mind are exhausted in learning absurd conventionalities—how to appear unnatural in company, and how to give the piano-forte the *tactus eruditus*.

All the kinds of knowledge yet referred to have the same relation to the mind that the decorations so much admired by savages do to the body—they are but paint, tattoo, and red beads. But practical matter-of-fact minds are not content with these things; they grasp after more substantial facts, for more intellectual pursuits, for more exalted and useful knowledge.

Man's intellectual and moral progress, his political and social condition, and his well-being in every relation of life depend upon his knowledge of the laws of natural phenomena. A proper conception and diffusion of this knowledge alone can dispel the phantom

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of superstitition which prostrates man's reason to traditional mandates and his body to mythic gods.

It is this knowledge that bursts the barnacles which bind him to barbarism, that inspires him with noble conceptions of himself and of his environment; that enables him to hold marvelous sway over the phenomena which had overawed his reason, and enables him to apply them to his own use, comfort, and elevation, and fills him with reverence for the Deity.

It is with this knowledge and power that man stands forth a potential paragon, and views in his person and in his surroundings the diastole of the Deific Heart. With this knowledge he governs the State, controls the Church, and adorns the Earth.

Science is everything to everybody at every moment. And yet a few minds do the thinking for all; they solve the mysteries of nature's fundamental laws, and then touch the crude surroundings as with a magic wand, and bring forth the bounties, the comforts, and the grandeur of an enlightened world.

The ignorant masses around us have no appreciation of or care for those learned men whose researches and wisdom have given them all they possess above barbarians. They look upon all their comforts as coming directly from God, just as if God had filled the world with all these comforts to order and left man nothing to do.

The land will not produce grain unless it is tilled, and then to get bread mills must be built, and to build good mills mathematics, physics, and mechanics had to be taught. Had it not been for science, our great rivers had not been bridged and navigated, our gorgeous buildings had not taken the place of wigwams, nor had enlightened England advanced beyond her cave homes and feudal huts.

But let us further trace the proud record of science. Mathematics, as it deals with space, has surveyed our lands, erected our houses, and calculated the distances, velocities, and approaches of the planets.

As it deals with number, it is the chief umpire in all commercial relations. As it deals with force, constituting rational mechanics, it has supplied labor-saving machines, bridged our rivers, and tunneled our mountains.

Physics has aided in constructing the barometer, hydrometer, microscope, telescope, spectroscope, and electroscope; and we see chemistry and electricity performing an essential part in all the activities of life.

Biology astounds us with its domain of organic life, 2,320,000 species of living forms are here presented, of which 2,000,000 species of animals have been classified and named. What a vast menagerie! And who did all this labor? Men of science. From these researches physiology was evolved, and by its development mountains of superstition have been removed.

By this knowledge we have the power to promote health, to ward off disease, and often to disarm death. It is a fearful responsibility for an individual to be placed as engineer and conductor of a machine so complicated as the human body; when the certain results of mismanagement are suffering and death. And another condition is that it is to be run without any knowledge of its complications, the relative dependencies of its parts, or of its capacity. And yet this is the real condition of all who live without a knowledge of physiology.

No wonder, then, that wrecks, blow-ups, and break-downs surround us on every hand. In the daily rounds of my vocation I see here a nice young man who, by a sportive leap, has broken his leg. There is a young woman suffering from a terrible malady. She has a finished education. Oh, yes! She sings sweetly in Italian, converses fluently in French, and touches the piano to perfection. But, unfortunately, she knows nothing about herself. Consequently, she took a cold bath yesterday, when the catamenia was just appearing, and now she is dying of convulsions. Superstition says: What a pity that God saw proper to kill this accomplished girl so untimely? He never did it.

Physiology underlies pathology, and has contributed mainly to its development as a science; but it is pathology that scrutinizes and determines the elements of disease—that points out the suffering organ or organs, and tells the probable duration and tendencies of disease.

It is pathology that traces signs and symp-

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toms to their sources, perceives the indications and points to the remedial measures. And it is pathology that comes as a ministering angel to cool the fevered brow, to soothe the ruthless pain, and, when possible, to ward off the dark mantle of death.

Then how important to society the knowledge and the office of him who in wisdom and kindness ministers to the suffering; and dead to true appreciation and to gratitude is he who fails to observe and to admire the mission and the progress of the medical profession. Notwithstanding the thousands of parasitic fungi garbed in its honored mantle, true medicine, by dint of its great minds, has made a triumphal march and attained an exalted position.

But it is true that none but intellectual and cultivated minds can make clinical observations or profit by experience. Who can become an astronomer by gazing at the heavens? Chemical and physical activities are going on all round us, though none but scientists can observe them. Physiological processes are every moment going on in our organisms, and only they who are veritable physiologists can comprehend them. In our evening walks we see the stamen of a plant deposit its pollen in the pistil of its companion; we see insects developing in definite segments, and we see the ant milk the aphis. Do the uneducated see these things?

When told of nature's laws, wonders, and beauties, people say, "Oh, yes; I knew all that; I have studied all those things;" when they have studied them about as far as a child has astronomy when it has seen the sun rise, or as it has zoology when it has learned to separate horses from cattle. The blacksmith thinks that after all his hammering he knows all about so simple a thing as an anvil; but he doesn't know that when he closes his shop and goes to church his anvil keeps on at work, its atoms being in ceaseless motion. The average physician may think that he knows all about water, but perhaps he doesn't know that if this bland fluid receives another atom of oxygen it becomes a caustic, or that particles of silver dropped into it now will cause explosion, or that a single drop of the water we drink has its particles held together by forces which, if released, would dazzle the eyes with a flash of lightning.

It would fill volumes to write all that may be written of the worth of science, and volumes more to portray its beauties. It has given the world the civilization and enlightenment we see to-day; it has released many nations from barbarism, and given them proper conceptions of Deity. Science is not at variance with religion, whatever the antagonism between it and the superstitions which have sprung out of paganism. The latter crushes reason and appeals merely to faith — to faith in the myths of tradition. True science, on the other hand, is but the mouth-piece of true religion. It emanates from God, is attested by veritable demonstration and truth, and is embraced by reason. CHARLES L. CARTER, M.D.

ABOUT CHIPPING BIRDS.

THE chipping bird, or chipping bunting, *Emberiza socialis*, is a bird so common all over the United States that, I presume, every one is somewhat acquainted with him. As its name indicates, it is a very social little bird, and many stories are told illustrating its friendship for, and confidence in man. Alas! I fear it is sometimes, as is the case with human beings, a victim of misplaced confidence.

I recollect once in early March, during a residence in Minnesota, a socialis alighted in the yard, within two feet of me, and fluttered about in a strange manner, seeming to be too weak to fly. I tried to put my hand on him, but he would flutter away a little, just beyond my reach. I ran in and procured some crumbs of bread, which I scattered about and, stepping away a little, had the satisfaction of seeing him devour them; after which he flew off, apparently much invigorated.

I give the chipping bird credit for much industry and patience. Its nest is simple, yet requires much labor in its construction, and is quite superior to the coarse nest of the robin You may look for them in low bushes or vines They are built of dried grass, sometimes interspersed with bits of string and yarn, and lined with cow hair. The number of eggs, as I have observed them, are three (I never saw more, though they are put down in the books as four

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or five), which are of a bluish green, or greenish blue, with brown spots on the larger end. I feel a particular affection for this bird, partially on account of its quiet, confiding ways, but more, perhaps, on account of its misfortunes. I have four nests in my possession, the builders of which have "come to grief" this last season. Two were robbed by boys; one deserted with its three eggs, on account of disturbance caused by some workmen who were constructing an arbor for the vine in which it was located; and the fourth I have something peculiar to tell about. It was built in a honeysuckle running over one of my neighbor's windows. The eggs were laid, and the period of incubation was fairly commenced, when a cat-bird, who had built the previous season in the back yard, spied out the hiding place of our little friends, and, concluding that "possession is nine points of the law," waged war upon chippy and, being the stronger party, forcibly took possession of the nest. Poor chippy made a desperate resistance. There was much scolding and berating, and sometimes a hand-to-hand fight, but all to no purpose. The defeated chippies lingered in the vicinity for two or three days, but finally gave up the contest and ingloriously disappeared; whither I know not, but sincerely hope they were thereafter left to "hatch" their brood in peace.

However, as is usually the case with evil doers, swift vengeance overtook the marauder and purloiner. It was not her lot long to thrive upon other people's hard earnings. It came about in this wise: She sat upon her little stolen nest until the eggs were hatched; then, as the little *kitten* birds began to increase in size, they found their domicile rather small. We watched them through the window, and such ugly, featherless creatures as they were, with such great eyes and their mouths gaping wide open a greater part of the time, so that their heads seemed bigger than all the rest of the body! They became so crowded that one had to rest upon the others, and a comical figure he made of it! Then, when the mother would bring worms and cram them in their throats, their mouths would shut like a trap, and they would close their eyes and swallow in a sort of sleepy ecstasy. Oh, those were happy days for them, and I fear their childhood, like that of many a human, was the happiest part of their lives.

But I was to tell how fate avenged the robbing of the poor chippy birds. One evening at dusk, as we were watching the little ones grow, my neighbor, (a man, as I live!) whose curiosity exceeded his judgment, raised the window in order to have a better view! The result was as might have been expected; out jumped the topmost fledgeling, and the other two followed suit. They hid in the grass, and we could not discover their hiding-place. When the mother returned and found her young ones gone she was frantic with rage, and flew at us with such brave fury that my friend was obliged to protect himself with a broomstick.

What was their future lot we know not, but suspect that a namesake of theirs, of the feline race, whom one evening we caught upon the window-sill watching the nest with eager eyes, knows more about it than she cares to tell. And we think we have a right to suspect, for how could we expect any good to come of the progeny of parents of such unscrupulous principles?

Nature's laws are inevitable. One question arises—Did those birds owe their misfortunes to total depravity, or to *man's* curiosity.

CLAUDE INGLETON.

WOMAN AS A PEDESTRIAN.—The Truckee *Republican*, a Nevada paper, stated not long since that a woman passed through that town who "has walked the entire distance from Kansas City. She has followed the railroad track closely, and has been some fifty days in making the trip. Nearly every conductor and brakeman on the railroad between Omaha and Truckee have observed her as they passed her on their respective trains. She was very reticent in conversation, but claimed to have a recreant husband in California whom she was seeking. Numerous offers were made her of a ride on the freight trains, all of which she peremptorily refused. She declined trusting herself to the dangers and uncertainties of railway travel, and walked every step of the way. Her dress consisted of a pair of loose Turkish trowsers, made of canvas, similar in texture to that used by miners for hose in hydraulic operations. A wool sack protected her neck and chest, and a small striped shawl was wrapped around her shoulders. In height and size she was rather below the medium. Her features were rather coarse, and, as may be supposed, severely bronzed by exposure to the sun and

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weather. The distance from Winnemucca to Wadsworth—136 miles—she made in four days, at the rate of 34 miles a day. She made no halt in passing through Truckee."

UNCLE DAVE'S FINAL SUCCESS.

"UNCLE DAVE" is an old darkey, aged about fifty-eight; is a native of North Carolina, but has spent the greater part of his life in Alabama, where, from the time he attained manhood, he acted as "head-man" for his master, which in slavery times was equivalent to being sub-overseer, and endowed with authority to punish idlers or delinquents in the field. He was also his master's "stand-by" in the care of his stock, especially his horses and mules. To fail in giving each its daily food, water, and currying was, to Dave's uneducated consciousness, the unpardonable sin. His twenty years' experience in "leading" the working-gang developed in him that species of *judgment* in which colored men generally, from their long habit of simply *following directions*, are wofully deficient. In 1872 Uncle Dave moved to Mississippi, having amassed a sufficient amount of money "clear" to equip his family for the journey, and pay their expenses by rail—no insignificant matter, as he had a wife, two grown sons, three grown daughters, and a "perfect tribe" of younger children and infant grandchildren on his hands. He had no difficulty in getting a house to live in and plenty of work to do. It was late in November, but the cotton-fields in those Mississippi bottoms were still white to the harvest, the seared-brown fields looking as if powdered with new fallen snow. The owners were freely offering $1.25 per hundred weight to pickers. Uncle Dave wisely took his pay in meat and corn, and early in January, having this stock of provisions to go upon, made an advantageous trade with a gentleman, who agreed to furnish him land and horse-power for half the crop. Behold! now Uncle Dave fairly launched as a *free, responsible* citizen, hands to do and heart to dare! His residence, indeed, was only a low, smoky, very dirty log-cabin, with an ample mud-chimney (in one corner of which Uncle Dave and his dog not unfrequently passed the entire night when the weather was very cold), and his furniture consisted merely of rude bedsteads, mattresses of shucks, pieced-up *comforts*, stools, a table, cup-board, and a few trunks: but Uncle Dave craved no better, which disposition on his part rendered his surroundings satisfactory. He at once "pitched in" to get his sixty acres ready for planting time, there being much to do in the way of removing the *debris* of the previous year's crop, knocking down cotton and corn stalks, piling and burning them, burning off sedge, clearing out drains and rebuilding fences. Unfortunately, his second daughter (an excellent "hand"), contracted a severe cold, which turned to galloping consumption, and soon ended her life. Still another misfortune was the idea Dave imbibed that "whiskey was an essential part of one's dietary on the bottom, in order to keep off chills"—(an error confirmed by the teachings of the most eminent drug-doctors, and fostered by their advice, prescriptions, and *personal* practice). Uncle Dave was eminently religious, yet his often *exalted* state of mind did not open his eyes to this quicksand of whiskey-tippling. His renter had stipulated to make all necessary advances in the way of provisions and clothes during the crop-year. Dave's appetite, growing with gratification, soon made him regard whiskey one of the necessaries, and his gallon per week one of the things he *must* have. The demoralization attendant thereupon was ruinous to him in divers ways. During Saturdays and Mondays (his spreeing days) his sons and daughters utterly neglected their work, and frequently rebelled against his authority, alleging that "daddie was dead-drunk." They "laid by" their corn "fired" from a final injudicious plowing, which had cut the roots, and their cotton was so "foul" that it suffered terribly from the drought in July and August. In the fall his family took chills, old Dave himself "shaking" in unison, whiskey *not* having availed to keep them off. Another grown daughter died, and Dave concluded to hire his crop gathered, which,

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with his large whiskey bill, and other expenses, quite exhausted the proceeds of his year's work. Besides, he gave several "cotton-pickings;" that is, invited "hands" to the number of twenty or thirty, repaying them by a big dinner and lots of whiskey to drink. The upshot of the year's cropping was that Uncle Dave came out several hundred dollars in debt, with nothing to go upon the next year. Through the liberality of the land-owner, he was allowed another showing—advances, however, were made to him very sparingly. He had begun to see how it was himself, and, to use his own language, "'termined to let whiskey alone, and sarve God Almighty." The result has been, we think, a success. He has paid all his debts with his share of the cotton crop, besides the rent; settled for last year's advances as well as this, and has a crib full of corn, a garden of long collards, plenty of peas and sweet potatoes, besides a good wagon and team. Aunt Judy, his big, fat wife, received training as a cook in slavery-times, and knows how to economize and make the most of her materials. She sets the little ones down to potatoes and pot-liquor, on which they seem to thrive, looking hearty and greasy. Dave is a great admirer of learning. I sometimes give him copies of my illustrated papers and magazines to look at, which delight him greatly. He has sent his two younger daughters and a couple of grandchildren regularly to school this year, and, at my suggestion, readily subscribed for a juvenile paper. I see him pass every Sunday, on his way to church, driving his wagon, Aunt Judy sitting by him in her chair, her children and grandchildren clustering round her in their good clothes, reminding me of a nest full of young birds. When I told him I was going to write a piece about him for the PHRENOLOGICAL JOURNAL, he said, "If you please, mistes, tell dem I've riz by de help of de Lord." VIRGINIA D. COVINGTON.

[A sensible story—or statement of fact—with a good moral, which white folks may profit by. The Lord helps those who *try* to help themselves. We do not know of His helping men to success in life, or to "rise," while they continue to drink whiskey. At least, we should have no hope for such help while thus indulging a perverted appetite. Experience is a good teacher, and Uncle Dave happily proved tractable before it was too late.—ED.]

THE EUROPEAN AND AMERICAN COAL FIELDS.

PROFESSOR E. B. ANDREWS, the State Geologist of Ohio, has given some interesting statistical information of the coal fields so far as ascertained of the world. The area of the coal strata of Great Britain is estimated to comprise 12,800 square miles; France, 2,000; Belgium, 520; Spain, 4,000; Prussia, 12,000; Bohemia, 1,000—a total of 32,320 square miles. The coal fields of America, according to the best estimates, cover an area of 192,000 square miles—more than six times the European area, and fifteen times the British. This estimate does not include the coals of formations more recent than the carboniferous, of which there is an immense area in the United States, and of a quality believed to be much better than that of similar coals in Europe. Beginning at the extreme east, the first coal fields encountered are those of Nova Scotia and New Brunswick. Of these, the first-mentioned are regarded as the most valuable, in respect both to quality and quantity. In Nova Scotia, although the carboniferous formation is of enormous thickness, the amount of available coal is relatively very small. The product of New Brunswick is a resinous mineral called Albertite, which, though not a true coal, resembles it, and is used in the manufacture of gas. Turning to the United States, the principal coal fields are those of Pennsylvania, containing anthracite in the north-eastern part, bituminous in the western, and semi-bituminous between. The total area of anthracite fields in that State is 472 square miles, and the product for the year 1878 was 20,025,019 tons. The coal in these fields is believed by some authorities to have been greatly overestimated, and that it will not be more than ten or fifteen years before the maximum output of anthracite will have been attained. From the Alleghany Mountains, westward as far as the middle of Ohio, north-

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ward a distance of one hundred miles, and south through West Virginia, Kentucky, and Tennessee, as far as Tuscaloosa, Alabama, stetches one vast continous coal field, measured not by acres or square miles, but by great States. In all these six States are found seams of coal of the finest quality and of great horizontal extent. The coal is of the bituminous class, but inclndes cannel and splint. Farther west is another coal field of vast extent, lying partly in Indiana, but stretching across Illinois, and projecting southward into Kentucky. Across the Mississippi there is another large coal area in Iowa, Missouri, Nebraska, and Kansas. Still others exist in Arkansas, North-western Texas, and Michigan. These are the fields belonging to the true coal measures. There are, besides, vast stores of coal of more recent age in Virginia and North Carolina, beyond the Mississippi, and far away on the Upper Missouri River, and in Wyoming, Utah, Colorado, New Mexico, California, Oregon, Washington Territory, Vancouver's Island, and even Alaska. There is also coal in Massachusetts and Rhode Island, but it is of poor quality. The quantity of coal contained in all these vast coal fields is simply incalculabie, and the possibilities, in connection with the future of our manufacturing industries, it would be difficult to overestimate. [This *is* a "great country."]



NEW YORK,

FEBRUARY, 1875.

"DEATH, RATHER THAN DISGRACE."

THIS is supposed by some, who know no better, to be the language of "high honor," and is meant to convey the idea that the person would rather die than be "let down" in the esteem of his or her associates. But the expression is simply the sentiment of large APPROBATIVENESS. It is not the outcome of Conscientiousness, integrity, or godliness. It means that the one who utters those words, "Death, rather than disgrace," is afraid of "what they say." He is a slave of Mrs. Grundy, and has nothing of the nobler martyr spirit which accepts the fact that at best poor human nature is fallible, and liable to err.

An ambitious young tradesman, whose credit has been extended beyond his means to pay, sees only financial suspension or failure before him. He can not borrow more, for he has no securities to offer. Bills payable are accumulating. Notes in bank are falling due. Collections are slow, or impossible. He can not sleep. Stimulants are prescribed. For a time these, with the accompaniment of a liberal supply of tobacco, drown his cares and smother his agonies, only for them to return with increasing force as his vitality becomes less and less. His appetite is morbid. He eats irregularly, bolting instead of masticating his food, washing it down with strong coffee, beer, brandy, or "bourbon," and at length has an attack of dyspepsia! For this he takes physic; now constipation sets in, becomes chronic, and he is discouraged. Blue devils surround him. He is tempted. Being weak in morals, having but the faintest trust in Providence, he gives way to despondency and finally to depair. *Then* comes the fatal philosophy, "*I would rather die than be disgraced;*" and he resorts to a fatal drug, the halter, the pistol, or to deep, dark waters, in which to hide himself from the world! And by this cowardly course he hopes to escape censure, criticism, and blame. He would not meet the responsibilities of his own deliberate acts. He leaves his debts and other duties for his friends to discharge and to remember him by. Manly, is it not? How NOBLE thus to "flat out" in this ignominious manner.

MORAL.—Don't go in debt beyond your depth. Don't try to make a great business splurge at the expense of others. Should fire or flood cut short your reasonable expectations; should your ship go down at sea; should your steam mill explode, your factory

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be swept away, your growing crops be devoured by grasshoppers, or should calamity of whatever nature befall you, accept it as a possible "blessing in disguise." Don't resort to stimulants "to carry you through." *That* is "out of the frying-pan into the fire." "But what is a poor fellow to do?" Stop and think. Then start, but go slow. If the way be dark, seek light from sources whence cometh divine light. Try prayer and a temperate diet. Many have been aided and guided by these means, and saved from self-destruction, if not from perdition. It is the function of the moral and spiritual faculties in the top-head to become *lights* to the animal and intellectual man. Prayer tends to reconcile one to the inevitable. It brings that peace of mind which passeth understanding. It gives bravery and moral courage. It takes away fear. It enables one to say and to feel that blessed sentiment of "Thy will be done." No real, healthy Christian ever committed suicide. Sanity and true Christianity will carry one through every trial, and fortify him against every temptation.

The only thing in this world one should fear is sin. Rectitude, temperance, a well balanced mind, with industry, application, perseverance, and a will to serve God and one's fellow-men, will prove a safe passport across life's troubled seas, and land us, not in a suicide's dishonored grave, but in that "house not made with hands, eternal in the heavens."

TEMPTATION.

"My son, if sinners entice thee, consent thou not."

LOOKED at from our stand-point, we should say the one most liable to be tempted, or to yield to temptations, would be the ignorant, the over-confiding, and the one of weak mind or of weak will. The next is he who has strong or predominant passions and weak moral sense; such yield readily to the lusts of the flesh, to appetite, to avarice, to a love for vain display, and to worldly ambition. Here and there is one who is most readily tempted through over-sensitiveness. Touch his so-called sense of honor, and you arouse his lower nature, and he resorts to brute force or to the more "polite," though barbarous, method of settling disputes between *gentlemen*, by the duel, as though this bloody code, this most ungodly practice, yet in vogue in some parts of our country, could determine who is right. A godly man never challenged a human being to mortal combat. Nor can a Christian accept such a challenge. This is a barbarous custom, and should not be tolerated among any civilized people. Here is where our text comes in—If sinners entice thee—or tempt thee,—consent thou not.

Take a poor, ignorant boy or girl, man or woman. He or she is like putty in the hands of a glazier, and may be led upward or downward—may be twisted, warped, perverted, and reduced to any sort of wickedness. And here is where the rights of society come in for its own protection—the right to demand education for *all*. Yea, "compulsory education," which fits, or aims to fit, each for self-support.

The lottery dealer tempts thousands of imbeciles and weak-minded persons—white and black—to part with their scanty means for a chance—to become a pauper to be supported at the expense of the town or the State. This is avarice, cheating, swindling, and should be stopped. All good citizens are interested, or should be, in the protection of the ignorant and the weak. Gin-mills, drinking-saloons, spirit-vaults, corner groceries, and other places where alcoholic liquors are sold are nothing less than infernal temptations to a large percentage of perverted men and women, who do not live on a plane above their appetites. To gratify this they spend their last dime, pawn their children's shoes, deprive them of bread, and imperil life itself. Rum is the saddest, the lowest, and the worst of all the tempters with which society has now to deal.

The temptation to theft is to be overcome by moral and religious training. Children and others should be taught as to what is mine and what is thine. The same is true as to temptations to licentiousness. If one be clad with the armor of godliness, he will have self-control and live a life of bodily purity. So of the slanderer and of the mischief-making gossip. Let each keep our text in constant view, and he will be safe.

"If sinners entice thee, consent thou not."

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LOTTERIES.

WE are sorry to see that the passion for lottery gambling is breaking out again. The lottery now puts on an air of respectability and calls itself a "gift" enterprise. Some one wants to sell an estate, and raffles it off. Each purchaser of a ticket gets an article of trifling value for his money, and besides, a chance for one of the prizes—we should say "gifts." Or there is a thin varnish of benevolence laid on to deceive the unwary. We have before us as we write, a "scheme" cut from a most respectable paper of this city, authorized by a State Legislature, and sanctioned by a governor and any number of colonels and honorables. It comes before the country under the plea of a public benefit, for the funds are to go to finish some enterprise, we will not here say what. A ticket-office has been opened in this city, which, in our opinion, is a clear violation of the law. Policy shops have for years past been compelled to put on disguises to escape detection; but here is a lottery which shows its place of business unblushingly to all comers.

Lotteries have always used the plea of general utility. In Kentucky, some public library has figured in the advertisements for we do not know how long. Canals, and county, and State buildings, and even churches, were wont to be announced in the schemes as beneficiaries. Usually these public objects represented merely the bonus paid by the managers to the State for the privilege of fleecing the people. The lotteries were managed for private profit and ended in private profit. Thousands were victimized and managers grew rich. But, no matter how honest the intention to accomplish an object of value to the community by a lottery, the means are wholly unjustifiable. Whatever tends to draw the poor away from steady labor as the sole method ordained of God for the supply of human wants is demoralizing. The fostering of the gambling spirit is an unmixed evil to society. When the poor are tempted to risk their earnings in lotteries, they are tempted to their undoing. Money is wasted, delusive hopes of sudden wealth are excited, industry slackens, and an infatuation takes possession of many, which makes propriety ever more impossible. For these reasons the lottery has been suppressed in most of our States, but the temptation to make profit out of the credulity of human nature is so strong that it is continually coming up again. We have driven it from church fairs, where for a time it sought a refuge, but it ever and anon appears in the garb of heavenly charity. The charity is very dubious that needs such a service, or such a servant.

In the name of public morality we protest against this revival of lotteries, and we protest, too, against the countenance given to them by respectable daily papers. A journal that advertises a lottery is a partaker in the criminality of this infamous business; is a panderer to one of the worst of human passions, and does more for the undoing of the young and unwary than can be counteracted by reams of editorial moralizing. When a paper of pretensions to respectability falls into this offense it casts doubt upon all its professions of integrity and zeal for the public good.—*The Methodist.*

[Right. This is the truth bravely spoken. We would that other religious papers—and secular papers also—would help to put down this system of swindling. But, Brother Methodist, what do you think of quack medicines? Do you not think them bad? Would not your subscribers be better off not to buy or swallow them? Then why not throw them out of your otherwise almost faultless paper? Can you not follow the example of the *New York Observer* in this respect? Announce to your readers that no more quack or patent medicine advertisements will hereafter appear in your otherwise excellent pages, and we believe the news would be hailed with hearty thanks.]

MESSRS. JAY COOKE & CO.

ONE of our city papers says: One of the surprising things in connection with the failure of Jay Cooke & Co. is the magnitude of their business. At the recent trial in Philadelphia, Mr. Morehead, one of the partners of the firm, testified that Cooke & Co. negotiated for the Government $1,930,000,000 in bonds, and afterward bought and sold $3,000,000,000 in addition. In ten years that firm transacted a business covering five billions of dollars, a larger amount than was ever handled in the same time by any house in the world. It would seem that a firm having the handling of so much money could have made enough by its enormous transactions to carry the Northern Pacific through a three weeks' panic, if not enough to build the road. Certainly most bankers would have rubbed that small amount from the coin as it slipped through their fingers, and either the firm was very honest or did business in a very loose way. Mr. Morehead thinks the house failed from over-confidence. It had been dazzled by the enormous sums it handled till a paltry $8,000,000 seemed a

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mere bagatelle. It is a remarkable instance of failure from doing a too large and profitable business.

As to the integrity of the principal of that firm—we are not personally acquainted with other members—there is not the slightest shadow of a doubt Mr. Jay Cooke is an honest man. He is eminently a patriotic citizen. He is a Christian gentleman, and, banker though he was, he performed no act on which he could not honestly ask God's blessing. He was engaged in an immense enterprise, requiring immense capital, and his resources were inadequate to the undertaking. He failed, possibly, through over-confidence, as other good men have done; but he made an honest failure. We venture to suggest that no better man than Mr. Jay Cooke can be named for the office of United States Treasurer. Intelligent, though not possessing prescience, honest, attentive, industrious, temperate, and profoundly religious, Mr. Cooke is, in all respects, worthy of a nation's confidence and trust.

It was the extreme modesty of Mr. Cooke which prevented us, years ago, from publishing his portrait and character in the PHRENOLOGICAL JOURNAL. When approached on the subject, he begged us, from time to time, to defer it, though many of our readers asked for it. We hope yet to overcome his objections, and to furnish a likeness with a careful analysis of his real character.

TOO MUCH ACQUISITIVENESS.

THE Chicago *Tribune* relates the following painful circumstance:

"The Rev. M. Craig, a clergyman, who is at present the pastor of a church in E——, Wis., has been arrested here for the larceny of books from the store of Des Forges & Lawrence. He has been in the habit of visiting Milwaukee frequently during the last year or two, and various booksellers here have, soon after his calls upon them, noticed that several costly books were missing. Des Forges, not wishing to accuse the clerical individual of thefts without proof, concluded to catch him in the act, if possible. He appeared in the store yesterday, was well received, and allowed to step behind the counter for the purpose of examining the newest publications. A clerk was detailed to watch him, and when he left the store he reported that several books were taken by the preacher. Des Forges followed, and had him arrested. About $15 worth of books were found upon his person. He admits his guilt, but says nothing in extenuation of it.

"It is understood that he has an extensive library at home, which was undoubtedly procured by theft from Milwaukee booksellers, as some one has carried on the larceny business very successfully in the book-houses here for a long time, and this man appears to be the person to whom the crimes will all be laid. He is now in jail here. He has a wife and one child, and is about forty years of age. His library will be examined by detectives, and the stolen property claimed, if it is possible to recognize it now."

[A similar case is that of Mr. Coombs, whose unfortunate disposition lately led him to commit suicide, rather than meet the consequences of an exposure. In a phrenological examination it would probably have appeared that Acquisitiveness greatly predominated over Conscientiousness in the brain of these men, and that the practice of petty theft with them was, or is, a kind of mania. But such weakness may be a man's only infirmity. In all other respects he may be a consistent Christian.]

OUR ROYAL VISITOR.

KING DAVID KALAKAUA,* of the Sandwich Islands, has been lionized thus far by Americans during his visit among us. He is a tall and rather stout man, of easy yet dignified manners, and makes a good impression generally on those he meets. Mr. Clark Mills, the sculptor of Washington, secured a cast in plaster of the king's head and face soon after the arrival here of our royal visitor. This cast shows, among many interesting characteristics, that it is above the average size of heads as we meet them among our own people, and manifests, according to the notions of phrenologists, large Firmness, Self-Esteem, and Ideality. The physiognomy is much more English than American in expression, with strong marks of voluptuousness, and very little appearance of Asiatic origin. The cheek-bones resemble

* Pronounced Kal-a-ka-oo-a.

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somewhat those of a North American Indian, almost concealed by the fullness of the muscles of the face. The lack of a good portrait precludes us from showing the features of Kalakaua at this time, but we hope to present them to our readers in the next number of the JOURNAL.

PRISONS IN MASSACHUSETTS VS. PRISONS IN NEW YORK.

THE *Prisoner's Friend*, a Boston newspaper, visited Sing Sing lately, and this is what he says:

"There is not a single feature of the Sing Sing Prison at all comparable with the Massachusetts Prison. Everything connected with the institution is a disgrace to the State; there is no redeeming feature about the establishment, unless it be filth and nastiness, and we advise all who are anxious to commit crime for the purpose of getting into prison, on account of the comforts and luxuries given them, to stop and think. The community must be corrupt which they wish to leave for the purpose of getting into purer atmosphere in a prison in the State of New York."

[But what are prisons for, if not to *punish* criminals? Would you make their homes so comfortable that they would improve while in restraint? No, no. The theory is to *punish*, not to REFORM the culprit, so that he will be no better when he comes out than when he went in. "Hit him again!"]

A PLAIN FUNERAL.—That was a most salutary, and, we trust, influential example which was lately set at the Trinity Church funeral of the late Henry Grinnell, formerly the head of the wealthy shipping-house of Grinnell, Minturn & Co. It was by his direction that there were no pall-bearers and no music, and that any display was carefully avoided. The deceased was in his seventy-sixth year, and will be long remembered for his generous expenditures in fitting out the expedition which sailed under the late Dr. E. K. Kane in search of Sir John Franklin, in May, 1850.

Ordinary funerals in New York cost from $300 to $500, while those of the "well-to-do" cost from $1,000 to $2,000. But what is the use? Why not spend the extra amount—if it must be spent—on some useful charity?

AGRICULTURAL HINTS.

Care of Cattle in Winter.—It is not only very important that cattle should be properly attended to during the winter months, but there should be special preparation before winter fairly sets in. Loss of flesh by hunger and suffering is a miserable preparation for winter. Cows, especially, need extra care. The milk drawn from them daily is a heavy draft upon animal heat, and for this reason they need warmer shelter than would otherwise be necessary. * * * The milch cows should be placed in the warmest sheds, the working oxen in the next warmest, the common stock in the next comfortable quarters. Horses should have warm stables, but ventilated, and not too near other stock, as the horse wants pure air, and should not be compelled to breathe, over and over again, his own breath, or that of other animals. Sheep-folds and pig-pens should be so constructed that the occupants can select positions suited to their nature, and especially to their present condition, as regards the degree of fatness and the length of wool. A big sheep, in high order, with twenty pounds of wool covering him all over from head to hoofs, would select cooler lodging, and keep himself out of doors a greater part of the day, than a little, meager one, with but two pounds of wool on his back, and little or none elsewhere.

Wild Horses.—The habits of wild horses are well worth studying, for in some particulars they possess almost human intelligence. They choose their own chiefs, which gives the signal for departure. When they find a field dried up, they walk through at the head of the column, and are the first to throw themselves into a ravine, a river, or an unknown wood. If any extraordinary object appears, the chief commands a halt. He goes to discover what it is, and, after his return, gives by neighing, the signal of confidence, of flight or combat. If a fierce enemy presents itself that can not be escaped by fleeing, the herd unite themselves into a dense circular cluster, all heads turned toward the center,

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where the young animals take refuge. It is seldom that such a manœuver does not force tigers or lions to make a precipitate retreat.

Keeping Apples Through the Winter.—Mr. Alexander Hyde, a well-known agriculturist in the west part of the State, communicated to the New York *Times* some useful suggestions in regard to keeping apples through the winter. One method is to wrap each apple in a bit of old newspaper, the paper serving both to keep out the air and prevent the apples from being bruised. A method more effectual still is to fill the barrels nearly full of apples, and then put in some dry, fine sand or powdered plaster, and shake it down gently. This will fill up all the interstices between the apples, and keep them fresh indefinitely. Another mode is to pit the apples in some dry, sandy, or gravelly soil, just as turnips and potatoes are pitted. On this point Mr. Hyde says:

"They will keep splendidly through the winter, thus pitted, but must be used speedily in the spring after they are dug out, as they will rot soon after exposure to the light and air. In order to pit apples, select some dry spot where there is no possibility of water filling the pit, and dig a hole three or four feet deep, and of any required size; place some clean, dry straw on the bottom, and on this the apples, to the depth of two feet, covering the whole with a layer of straw, and then a layer of dry earth, rising the latter above the general level of the ground and sloping it roof-fashion, so that it will shed rain. The apples will come out in the spring as crisp as cabbages when pitted in this way."

Tobacco-Raising Exhausts the Soil.—In the interest of true agriculture, and the recognition by intelligent economists that the American system of farming, generally, is hostile to a protracted fertility of the best land, it should be widely known that no other plant makes such enormous drafts upon the soil as does tobacco. Gen. John A. Cooke, of Virginia, says, on this point: "Tobacco exhausts the land beyond all other crops. As proof of this, every homestead from the Atlantic border to the head of tide-water, is a mournful monument. It has been the besom of destruction which has swept over the whole of this once fertile region."

The farmers of the Connecticut valley begin to see the same impending ruin staring them in the face, and are eagerly seeking for some fertilizer which will maintain the fruitfulness of their soil. They have recently found an excellent one in corn meal! So now we have a double waste.

Renew the Forests.—Timber may be increased on those tracts of land upon which it is being cut away. Plant the ground in the fall with acorns, black and white walnuts, butternuts, the seeds of the ash, etc. The nuts should be covered lightly with the soil and decaying leaves, so that boys and squirrels can not find them. They will come up in the spring, and if cattle are kept out of the woods—as they should be by all who would preserve the young trees—they will make a rapid growth. In the same way, cuttings may be put out in the timber in the spring. The mulching of the ground by the falling of the autumn leaves is the best dressing that can be put around such young trees, which, in a year or so, will surprise you with their rapid growth.

Trees on Boundary Lines. — The New York Court of Appeals not long since decided that a man has no right to the fruit growing upon branches of a tree overhanging his land where the trunks of the trees stands wholly upon the land of his neighbor. But the law regards the overhanging branches as a nuisance, and they may be removed as such, or the owner of the land shaded may remove them if he is careful not to commit any wanton or unnecessary destruction in so doing. Where the trunk of a tree stands on the line, the owners of the adjoining land have a joint ownership in the tree and fruit, and neither one has the right to remove it without the consent of the other.

Farm-Land in the United States.—An exchange says: "When we consider that less than one-third of the area of the United States, and less than a fifth of the entire domain of the United States is mapped into farms, and remember that of this farm area only one-fourth is tilled or mowed; and when we further reflect that the average yield per acre could be doubled if the many could be brought up to the plane of the few, in culture—then we begin to realize what numbers our country is capable of feeding, and what waste of soil and efforts come from neglect of the economic lessons taught by the statistics of scientific agriculture.

Cultivate the Fruit.—Mr. Fennimore says: "My long experience has taught me that all vegetables, from the smallest to the greatest, small fruit and fruit-trees, require the very best and constant cultivation in due sea-

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son; not to suffer small grain, and particularly white clover, to grow around the roots. As the trees come into bearing, it is very necessary that some stimulating manures should be applied. Leached ashes are probably the best fertilizer you can get—one hundred and fifty bushels to the acre; the next best is well composted manure. In all cases plow shallow; the feeding roots are all searching moisture and the best soil. Therefore, as the roots work to the surface, where the manure is, if you plow deep you destroy the feeding power."

Paper Barrels.—Decorah, Iowa, has a paper flour-barrel factory in operation. The barrel is made of heavy compressed water-proof paper, one-fourth of an inch thick, with wooden head and bottom, and two paper hoops on the ends on which the barrel rolls. This paper barrel weighs ten pounds less than the ordinary flour barrel, and will stand more rough usage.

Our Mentorial Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

The Pressure of our Business is such *that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.*

Questions of "General Interest" only *will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.*

Mental Development and Religious Character.—1st. If different moral developments give a tendency to divers religious creeds, how will you explain the language of Paul, namely, "Till they all come in the unity of the faith."

Ans. When people all believe alike in everything else, they will be likely to believe alike in religious matters; but we fancy that if all religious knowledge could be entirely blotted out, and a general statement of religious truth, not too sharply defined, was promulgated, the whole people could accept it; but you remember that in ancient times one was for Paul, another for Apollas, and another for Cephas, each person's mental tendencies accepted respectively the explanation of his favorite teacher.

2d. Is it true that different intellects are naturally inclined toward different faiths and modes of worship as held and practiced by different denominations, and if so, can you tell by the developments to which class an individual belongs or is most naturally inclined?

Ans. We have no doubt that Wickliffe, Calvin, Wesley, Murray, and Swedenborg, reading the same Bible, were led to take their different views concerning religious truth through the influence of their several organizations, and that those who are like them would naturally follow after them. We do not pretend to tell, in each case, whether a person belongs to this or to that church, but we have often said, and believed, that in a city where men can classify themselves as they wish, in respect to worship, we could tell whether a congregation assembled, say in some lecture-room, were Presbyterians, Baptists, Methodists, Episcopalians, or Universalists; because there would be a type of mental development in harmony with the general spirit embodied in their doctrine and discipline. The Scotchman, who said in reply to some complaint made of his head-strong spirit, "If any man will convince me of anything, I'll give up at once," but, with a knowing twinkle in his eye, added, "I would like to see the man who could convince *me*," reminds us of certain types of Christians. When we find a house full of such men, we think at once that they are Presbyterians, or Quakers, or Baptists. We would not suppose them to be Episcopalians, Methodists, Universalists, or Unitarians. In our daily examinations we are often impressed that a person belongs to this or to that denomination, and frequently say to a man that with such a high crown of head, such Caution and Conscientiousness, Firmness and Self-esteem, we should suppose that he came from the old Scotch Covenanter stock, or Quaker stock, and we have sometimes found that he united a descent from both. Of course there are persons belonging to those denominations who have submissive, conformatory, and mellow tendencies, and lack Firmness and Self-esteem, Cautiousness and Conscientiousness; but a thousand Presbyterians would have more high-crowned heads than a thousand Methodists or Universalists, and we think in general that the more liberal is the natural organization, the more mellow, and gentle, and conformatory, the more latitude and pliability will there be in religious ideas, and that

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is why these divers religious opinions have been introduced into the world, derived, indeed, from the same book. A goat will eat mulberry leaves and convert them into milk and flesh; while the silk-worm, eating the same food, will convert it into silk; each taking from the same food the ingredients which are appropriate to its needs, and rejecting the rest. We have heard the same text preached from by men of different denominations in the forenoon and afternoon of the same day, each being honest and intelligent, and each using the text in a way to harmonize with the views of truth peculiar to his personal organization and tone, and temper of the mind.

This same variety of character and mode of instruction is as well marked in respect to the twelve apostles as anything we see in these days. The apostle Paul was logical, talked government, authority, and law. St. John was distinguished for the sentiment embodied in "Love one another." Although Paul included the love, his marked stress and strength of teaching was of the philosophical and governmental sort.

"MAY I MARRY MY COUSIN?"—Because there are seeming exceptions to a general rule, namely, that consanguineous marriages are usually unfortunate, there are young, inexperienced, nay, ignorant young people who would rush into wedlock regardless of consequences. This question comes to us again and again, "Why may I not marry my cousin?" "She is light—I am dark." Or the reverse; and, while the old folks object, fearing it may prove unfortunate, *we* think there can be no danger, but have agreed to leave the question to the editor of the PHRENOLOGICAL JOURNAL.

Ans. We give consent on these conditions, namely, that you put off the marriage till after the lady shall have passed her fortieth year. *Then* you may marry; otherwise we forbid the bans.

In several of the States the marriage of cousins is prohibited by legislative enactment. They do this in the interest of the State. They would escape cost for the support of imbeciles, or of the deaf, dumb, and blind products of consanguineous marriages.

Some very curious statistics in relation to the subject of the marriage of blood relations have been presented to the French Academy, and largely published, in order to warn the people of that country against the danger of consanguineous marriages. It is said that full two per cent. of French marriages are those of blood relations. Without going into the ordinary representations in regard to the effect of such marriages on the health and bodily constitutions of the children, as well as the mental capacity of those who have the use of the organs of speech and hearing, these statistics are devoted especially to the relation of consanguineous marriages with the birth of deaf and dumb children. Strangers in blood may be so unfortunate as to have children who can neither speak nor hear. But the figures show that relations who are wedded are much more in danger of that misfortune. In Lyons and Paris it has been ascertained that, while one child born in ordinary wedlock may be deaf and dumb, the proportion of children of blood relatives is twenty-five per cent. greater. In Bordeaux it is thirty per cent. The liability to this misfortune increases very greatly, according to the nearness of the relationship. The persons who experience this misfortune have the faculties of voice and hearing, but are afflicted by the deprival of their children of these advantages. On the other hand, it is a remarkable thing as connected with the marriage of persons who are deaf and dumb, but who are strangers in blood, that their children are generally able to speak and hear.

MY EYES.—W. R. V., of Texas, complains of weak eyes, and asks for a remedy. He says: "I read a vast deal, day and night." And then asks if it is living in a windy, prairie country that causes his eyes to trouble him so. We think the remedy in this case lies in not permitting his eyes to rest at night, and to spare them from reading "a vast deal" even during the day. Drugs can do no good; whiskey and tobacco will aggravate the evil.

HANDWRITING.—Is the handwriting, in your opinion, the *key* to the character, as a rule? Has there ever been written any *work* upon this subject?

Ans. No; the handwriting is not the *key* to character, but may exhibit peculiarities which the writer's organization possesses. A free, *natural* style, will show much of the individual in it, but it is not safe to trust to impressions derived from it in matters of importance, unless the *head* confirms the hand. Mm. d'Arpigny and Desbarolles, French authors, have written a good deal on the subject in their volumes on Chironomy. See NEW PHYSIOGNOMY for a chapter on character as exhibited in the handwriting.

WANTS TO RAISE A MUSTACHE.—I can't raise a mustache, and the girls all tell me I would be a good-looking fellow if I had one. If you can help me out, let me know by first mail, for I'm in a hurry. Stamp inclosed for answer.

Ans. You will have to wait on old Dame Nature; all the quack specifics for making the hair grow, to the contrary, notwithstanding. One will put on sweet cream instead of soapsuds, and let Puss lick it off, instead of shaving. Another will use "bear's grease," sweet oil, or other so-called hair fertilizers. But Nature will take her time, and you must wait. Let the girls laugh. It won't hurt *them*.

PAPER PROMISES — WHEN INTRODUCED.—Will you please give me a brief history of paper money?

Ans. If you refer simply to the United States, Massachusetts, in 1690, to defray the expenses of an unsuccessful war against the Jesuits, made the first issue of paper money of any of the American colonists. In 1775 the Continental Congress pro-

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vided for the issue of "bills of credit," known as the Continental currency. They were very rudely engraved, and printed on thick paper, which caused the British to speak of it as the "pasteboard money of the rebels." In five years its value had so depreciated that $40 of this money was only worth $1 in specie, and in one year more it was worthless.

In 1781 Robert Morris was instrumental in establishing a national bank at Philadelphia, but in 1791, through the efforts of Alexander Hamilton, the first bank of the United States was granted a charter, but it did not really commence operations until 1794.

In Europe the first banking establishment which issued notes was the celebrated Bank of Venice, founded as early as 1171, and which owed its existence to wars, as an expedient for the government to get means to carry them on. The Bank of England was also founded at quite a remote date, 1694, and continues to the present day under a charter of the same name as when organized. It was not opened for business until January 1st of the succeeding year, when it immediately issued bank notes, none of which were of a smaller denomination than £20. Notes of the denomination of £1 sterling, were, however, issued in 1797.

The ancient Carthaginians had a kind of currency made of leather, which answered the purpose of bank notes. Still others of the ancients fashioned a kind of currency from the inner bark of the mulberry tree, stamped with the mark of the sovereign, the penalty for counterfeiting which was death.

What They Say.

THE SEASONS.—That the eye of man, which seeks variety, might not be wearied by monotony, the Creator, in His infinite wisdom and goodness, has crowned the earth with four seasons, each alternately diversifying the face of the earth with its own peculiar charms.

First in the train comes fairy Spring, the season of all lovely things, of leafy trees, of warbling birds, of daisied meadows, and purling streams. As far as the eye can extend, naught but beauty meets the admiring gaze; for beautiful, delightful Spring

> Is clad in beauty's cheering bloom,
> Exhaling all her sweet perfume,
> To chase bleak winter's desert gloom.

But the period allotted to this beautiful season must soon expire, and ere long Summer is ushered in to play its brief part on the stage of time, and though the flowers still may bloom, and the birds still warble their joyous notes, yet there is not so much of loveliness in earth and sky, and the refreshing breeze is wanting in that delicious balminess which characterizes the preceding season, while its oppressive heat and stifling dust prepare us to hail with intense delight that irresistibly charming, though somewhat melancholy season, when the emerald dyes of summer are changed into the golden, crimson, and russet hues of Autumn. But as we survey her beautiful and gorgeous robe, a peculiar sensation, one of mingled pain and pleasure pervades the mind, for we know that it is but the herald of the naked bough, the leafless tree; and fancy pictures the stamp of decay written upon every leaf, and then comes the saddening thought that we, too, are verging toward the Autumn of life, and must soon pass away. For a similar reason we experience a melancholy pleasure in listening to the wailings of the Autumnal winds, in viewing the falling leaf, and listening to its mournful rustling beneath our tread. At length Autumn has drooped into Winter. The trees are stripped of their foliage, the birds have left their boughs, the flowers no longer bloom, the gurgling voice of the streamlet is hushed, and beauty seems to have departed from the earth, save when arrayed in its robe of fleecy snow and pendant icicles; then again we survey the earth with a delighted eye, and mentally exclaim, *How beautiful even is winter!*

M. A. JENNINGS.

A GRATEFUL reader writes as follows: Please accept this acknowledgment of the gratitude I owe your firm, not only for its periodicals, but also for its other publications, books so eminently fitted to direct the young toward a higher and better life. To these and the JOURNAL, which I have read for some twenty years, I look back as the good seed from which sprang the aspirations for personal improvement which have saved me from physical and mental ruin, and rendered my life one of hope and labor, not for myself alone, but for others. Ever remembering you as a benefactor of mankind, I remain, yours, truly,

J. P. K.

FINANCE AND FARMING.—A Kansas correspondent writes as follows: I send you a check * * * for three dollars, subscription to the PHRENOLOGICAL JOURNAL. The disenthronement of King Gold will become more important than the abolition of African slavery; it is the enfranchisement of the white down-trodden people. Proudhon, the great French thinker, in his pamphlet, "Résumé de la question sociale," says that a people who abolish royalty in man must abolish the domination of gold, if they are logical.

The financial question is well discussed in the West, and its importance fully appreciated. A paper advocating the reform would find plenty of subscribers in the Western States; but, although we don't care about any political party as such, the ideas which gave vitality to both parties have crystallized into institutions. Neither of them can present a new issue; their work is done, and new combinations are forming on new issues. We

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found in Kansas an independent movement, supported mainly by the Grangers. The hard times and the money expended by the old political rings will, perhaps, defeat our ticket, but we will succeed next time.

My corn crop has been a complete failure, partly on account of drought, but mainly from chinch bugs. I will buy corn in Iowa early in spring; I will plant 100 acres in flax, and only 80 acres of corn. The 40 acres of Timothy seemed dead at the end of August, but now the ground is green as emerald. I will plant 70 acres of clover; some seed in the Timothy is growing well.

We had a good season of peaches from the 15th of July till 15th of October, and there were plenty of paw-paws in the woods. I find they are like bananas, and better. All our people in perfect health.

Yours, truly, R. V. BOISSIERE.

WISDOM.

DOMESTIC broils make unsatisfactory meals.

IF everywhere you endeavor to be useful, everywhere you will be at home.

YOU have not fulfilled every duty unless you have fulfilled that of being pleasant.

WE are usually inclined to give advice by the bucket, and to take it by the grain.

LET the ideals of us, in the hearts that love us, be prophetic of what we shall become.

ALOFT, on the throne of God, and not below, in the footprints of a trampling multitude, are the sacred rules of right, which no majorities can displace or overturn.—*Charles Sumner.*

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

WHAT is better than a promising young man? A paying one.

"I'M afraid you'll come to want," said an old lady to a young man. "I've come to want already," was the reply; "I want your daughter."

"THE honeymoon is well enough," said a prudent belle, "but what I want to see beyond that is the promise of a fine harvest moon."

A SCHOOLMASTER thus describes a money-lender: "He serves you in the present tense, he lends in the conditional mood, keeps you in the subjective, and ruins you in the future!"

DID you ever hear of the man who, being required by his physician to take two blue pills "in some convenient vehicle," sat down in his wheelbarrow to swallow the pellets, as he didn't keep a carriage?

"Do you believe there are any people who never heard 'Old Hundred?'" asked a musical young lady at a party. "Lots of folks never heard it," interrupted a precocious youngster. "Where are they, I should like to know?" replied she. "In the deaf and dumb asylums!" rejoined he.

POOR young thing, she fainted away at the washtub, and her pretty nose went ker-slop into the soapsuds. Some said it was overwork; others, however, whispered that her beau had peeped over the back fence and called out: "Hullo, there, Bridget, is Miss Alice at home?"

OUR CLASS OF 1874—CLOSING EXERCISES,

THURSDAY EVENING, DECEMBER 10.

OUR Tenth Annual Course of Instruction in Phrenology, Physiology, and Physiognomy concluded its sessions on the 10th of December. More than one hundred lessons were given to a class most industrious, zealous, and appreciative. All our facilities for extended illustration of Phrenology, human and comparative, were brought into requisition; our large collection of busts—casts of heads of every grade, from the philosopher to the idiot, the highly moral to the most depraved, with human skulls from every part of the world; the skulls of animals, from the bear to the weasel, from the eagle to the humming-bird; also anatomical maps and charts, manikins, models, and skeletons were in constant use as sources of instruction and illustration. Dissections were made of the human brain, the organ and source of all mental power. In no other place, and in no other way, can there be found so much material and such ample facilities for acquiring a practical knowledge of anthropology as in this collection. We give, below, the concluding proceedings of our late session, which were of a familiar, family character, and very enjoyable, as reported by Joseph Plaut, Phonographer.—ED. PHREN. JOUR.

MR. SIZER'S ADDRESS.

AND thus, my friends, we have reached the end! More than a hundred times have you assembled with an earnest purpose to learn all that may be taught; and we have endeavored to communicate to you all that thirty-five years of study and constant practice have enabled us to learn.

We began in this field a generation ago; we had books, a few; we had specimens to study, none. Here

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and there a skull, such as we might be able to collect, we carefully studied; and we had to work our way to a knowledge of this subject without teachers, unaided, except by such zeal and skill as we could bring to bear upon it.

By care, effort, and no little cost, we have acquired a large collection of specimens, which have been laid under contribution for your benefit, and thus you start in your scientific career under better auspices. We have shown you many busts, skulls, casts, portraits, and living heads; we have explained to you the principles of Phrenology and Physiology; we have tried to show you how to examine heads, how to read character, how to judge of your fellow-men on scientific principles. You have studied with becoming earnestness, and have earned, so far as attention and promptness are concerned, our warmest approval. We trust that the instruction you have received, and the commendable efforts you have made to possess yourselves of a full knowledge of the Science of Man, will bear fruit an hundred-fold.

As you go forth from us you take a new position before the world—one that will at once command respect and awaken the criticism of your fellow-men. Those who are educated in the old schools of metaphysical philosophy may be slow to receive your teachings; but the young, who are anxious to know all they can know of themselves, their friends, and their children, will gladly accept your instructions, will learn from your lips thankfully that which you may be able to teach, and as you go into this, to you, untried field, let us enjoin upon you to remember that the pathway to success has heretofore, to some extent, been broken. You are not now pioneers in a new cause. There are few people of intelligence who have not heard something of Phrenology, something of the method of reading mind by means of this science. Many people you will meet who will extend to you the right hand of fellowship and of congratulation. They will take hold and do their best to aid you among strangers. They will be to you as brethren. Others may stand aloof, a few may oppose you; but that opposition, when you shall have become accustomed to your powers and shall have learned how to use them, will only serve as an incentive to aid you in your work.

As you go into your profession, remember that it is a peculiar one, that you are going to do for your fellow-men that which but few know how to do. There are a hundred doctors where there is one phrenologist, consequently the public knows a good deal more about medicine than about Phrenology.

The subject of your teachings will be not unheard of, but not well understood; hence there will be interest in that which you will have to communicate, because there is in practical Phrenology something intrinsically interesting. When you lay your hand upon a stranger and tell him how he feels, and hopes, and fears; when you describe to him his talents and his temptations; when you seem to open out to him the book of his life, it will be common for him to say, "Do you know me?" You may then feel certain that you are finding out and describing the inner life.

You need not be ashamed of your profession, for it is the most comprehensive profession in the world. There is none that ought to rank higher. Men honor their fellow-men for excellent service in any line of investigation. If a man discovers a double star that requires a telescope to discern it—a double star that will let the world alone and its inhabitants, if they will not bother it—has his name paraded through the journals of science and literature as a man who has added something to the world's knowledge. But he who can take a growing girl and teach the mother how to guide her to honor, and prosperity, and happiness; or a wayward son, that is going to ruin, and teach the father how to lead him in the path of rectitude and righteousness, should not be overlooked, and, indeed, will not be forgotten when He who knows all things shall make up his jewels.

The engineer is a useful man; he builds our roads and bridges; he lays the foundations of our houses; he constructs our mills. But his sphere is physical. The physician, whose function it is to lessen our sufferings in sickness, is a blessing to the body and indirectly to the mind; but his field of effort, though useful, is partial. The lawyer, who conducts our legal matters and aids us in settling our quarrels, is partial and special in his functions, but he ranks high. The minister of religion teaches us theology; but his field of effort has been narrowed by custom and culture, so that he deems it his chief duty to teach us morals and religion; but he has not been, for some generations passed, expected to do for the human race that which a thorough physiologist and phrenologist is able to do for mankind. Boys may be set in a row and required to repeat catechisms, and receive instruction in biblical literature and history. They may be taught the sanctifying doctrines of Christ, and at the same time those boys and girls may grow up with dyspepsia, with all sorts of bad habits originating in ignorance. They will not have learned how to understand their complicated mental nature, and how to guide their passions; but Phrenology lays its finger at the root of the difficulty, and teaches the mother, while the fondling is yet on her knee, how to guide him to a better growth in mental life, how to lead him from a crude, rude development up toward a higher moral and intellectual condition; consequently, a phrenological inspection covers everything that belongs to man physically, passionally, intellectually, morally, and spiritually. You should be preachers, not of physiology merely, but of righteousness also, teaching men how to use all their faculties, how to produce growth in the use of all the elements that are weak, how to rectify and reduce the power of those which are too strong. Men have stumbled, and struggled, and in vain labored to get solid footing and that intelligent culture in morals that would enable them to balance themselves and show a complete life. On the contrary, every hope, every fear, every joy, every sorrow, every aspiration, and every effort to better the human condition, is pointed out, specifically, by the new mental physiology, called Phrenology. While men are taught abstract morality, they are not taught the philosophy of morality as Phrenology can teach it; they are not taught the root and springs of action; and the consequence is, men are like giants half blind, struggling for the better, but not seeing the course clearly.

You should go out into the field, gentlemen, feeling that your profession is second to none. You can tell people how not to be sick, how to keep their health, how to become possessed of all that belongs to manhood and to womanhood. It is not enough to cure a man when he is sick, we ought to teach him how to live so that he shall not become sick. Men ought to live to be old. Every one who has inherited a good constitution ought to live to the full, ripe age of manhood.

It is your office to teach men their weak points, and how to make them stronger—their extra strong propensities, and how to guide, regulate, or restrain them, so as to produce harmony, virtue, and happiness.

Remember that new ideas have not always been received gladly, that the greatest teachers have sometimes felt that the world was cold and repulsive toward them;

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but remember that you have the truth as revealed in nature, and that the truth that you disseminate takes in the highest elements of humanity, namely, the mind and soul as well as the body, and in doing this you will not fail to receive, somewhere, your just reward.

DELIVERY OF DIPLOMAS.

We have now the pleasure to extend to you, not only the right hand of fellowship, but also to give you something to indicate that our interests, hereafter, are one.

To MR. PARKER: I hold in my hand for you a diploma, the evidence of your faithful attendance here; and when you shall look upon it in future years, we may hope that you shall remember the pleasant acquaintance which has been here begun. We shall expect to hear good news from you.

To MR. WYSCARVER: We have a diploma for Mr. Wyscarver, a native of Ohio, but of German stock, representing the land of Humboldt, Schiller, Goethe, and Gall. German men have a right to practice Phrenology. It was born within the limits of that great country; and though it was through bigotry driven from it, the sons of Germany on this free soil may preach Phrenology without being driven from home and country.

To MRS. P. W. IRVING: Here is a name distinguished in literature for virtue, usefulness, and amiability which will make the name of Irving long remembered. Whether her name is P. *Washington* Irving, I am not advised, but we hope that the owner of it will at least do no discredit to the name she bears.

To MR. CLARK: And here we have an Englishman. Whether it be a relative of Adam Clark, we are not informed; it is a good name, and we expect the English son, representing the State of New Jersey, will do the subject justice, and reflect credit upon his teachers.

To MR. HOFFMAN: And here we have a name already familiar to American ears in literature and law. Born in Indiana, of German stock, may his name be a premonition of that success which in this country belongs to it.

To MR. WALTER: And here is a representative from Ohio, now no longer a new State. It was an early giant in the progress of Western civilization, and it sends abroad now its representatives in every field of honor.

To MR. ARTHUR: And here is the representative of Long Island, intelligent, clear-headed, earnest, and faithful in his nature. We expect he will do something for his fellow-men; that, as he increases in knowledge in this field, he will render ample service to the people.

To MR. CAMPBELL: Another representative of the State of New York, an old, honored name. May his success be such that people will congratulate themselves when they hear that "Campbell is coming."

To MR. HOLM: And here is a representative of two branches of American civilization. Born in that State farthest east, rich in ice and granite and good men, now transplanted to the fertile and generous soil in the giant State of Iowa, we expect his intelligence and his earnestness will make his success a certainty.

To MR. SARGENT: Names are not mere sounds, they mean sometimes more than we are apt to think. Solomon said: "A good name is to be chosen rather than great riches." Gentlemen, probably some of you will have both. Here is a name known in literature, representing the State which gave to the country a Webster. Sargent is not a bad name. It has been known to the world for its literary culture, for its industry, and for its success. May the name not fall out by the way now.

To MR. SMITH: Here is a name not very familiar, though perhaps most of us have heard it before. Ohio has given to Missouri a young man, Mr. Smith, and we tender to him the first diploma we have had the honor to give to one of that rare name. We hope that he, being a pioneer in this new field, at least so far as the name is concerned, will be eminently successful.

To Mr. GIBBS: One of the best friends I ever had was named Gibbs. He was as a father to me. He invited me to a debating society, and I was the only boy in it, and though a fatherly, good man, when I had struggled in my argument to make it respectable, Esq. Gibbs would offer the most outrageous criticisms upon it, and provoke me to a reply, and thus he would lure me into the path of literature and off-hand debate, and I can not tell you to-day how much I owe to him; consequently, it gives me pleasure to welcome to the phrenological field one bearing the name Gibbs, from that strong young giant of the north-west, Wisconsin.

To A. WALLACE MASON: I do not know of any country, unless it be Germany, that has a better right to be represented in the phrenological field than Scotland, the land of Wallace, Burns, and Combe. Here we have a name, A. Wallace Mason, a Scotsman, representing Canada, just now; but we trust he will represent, as Combe and Burns have done, the world.

To MR. HATHAWAY: And here we have another man from the land of sunrise, that has consented to leave the State of Maine and adopt the State of Massachusetts. You have something to do to shed luster on two such States. Welcome to the field of effort and of success.

To MR. GREEN: Pennsylvania has always been a good State for phrenologists. We have done a great deal of work in that good, old Commonwealth. Our young friend is not the first from that State whom we have welcomed to this field; we hope he is not to be the last.

To MR. PATTEN: And here comes Illinois, rich in all that is worthy and strong. Mr. Patten, a name not unfamiliar in this country, we hope he may join the ranks and make his mark among the best.

To MR. MCDAVID: Science and truth bring together extremes, and make brothers of those who are otherwise far apart. We have Maine and Wisconsin, and here we have South Carolina — well-known in literature and statesmanship. We welcome to our brotherhood its representative, Mr. McDavid.

To MR. CURREN: Here we have Mr. Curren, of Michigan, the third of a single family, and we expect he, with his two brothers, who have graduated before, will make a business trio, and that we shall hear from the firm of Curren Bros. If the public think as well of them as we do, they will deserve and receive ample success. Michigan does well for Phrenology when she sends us three representatives from a single family to bear the banners to victory.

To MR. HORNE: A representative of Germany, and also of Michigan. We expect he will preach Phrenology, bringing to its advocacy an ardent love of religious truth, and that he will be a herald of religion and science in combination, and lead his fellow-men to a higher and better life. We suppose, in addition to speaking vigorous English, he will also speak Phrenology in the language in which it was first spoken. There is not a better opening in this country than for a German man to enter the phrenological field among our German fellow-citizens.

To MR. PURCELL: Here we have another son of Pennsylvania, but (like most of us) his blood hails from beyond the sea—his from the land made famous by such names as Grattan, Sheridan, Goldsmith, Moore, and O'Connell. We hope he may evince something of their literary talent, and attain to something of their renown Mr. Purcell, born in that hive of intelligent industry,

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Pittsburgh, now residing in Iowa, thus represents three localities, the land of his fathers, the place of his birth, and the home of his adoption. May his spirit and his labors be cosmopolitan, and his success ample.

To REV. MR. LAUER: We have one diploma left, and it bears a title, not professor, but reverend. Ohio comes again to us with one of its sons, and we welcome him to our fraternity, not the less so because he has been welcomed in another fold. We trust that he will preach the Gospel truth in preaching Phrenology. Last year, and, in fact, nearly every year, we have had at least one clergyman in our class. No man is so well qualified as the clergyman, unless it be the educated physician, to teach and practice Phrenology. The founders of Phrenology were physicians. One of its chief supporters—Combe—was a lawyer; his brother and coadjutor, in the great field, was a physician. Dr. Caldwell, of Kentucky, was one of the greatest phrenologists of his time; and he was one of the best educated men in medical science that we had at that time in this country.

Mr. Lauer, accept this diploma as a token of our respect, and of our expectation in your behalf. We trust your fellow-men will feel that now, indeed, you can be a preacher of righteousness to the bodies and to the hopes and aspirations of men, as well as to their souls.

MR. WELLS' ADDRESS.

The public has been comparatively prepared for your coming. You are no longer pioneers, obliged, first, to clear the soil of timber, and then plant the good seed. In the introduction of this new philosophy of the mind the hardest of the work has been done; the field is rather like prairie-land than like the timbered forest; but, as in the prairie, there is work to be done in order to plant the seed and reap the crop. The fallow ground of the prairie has to be broken up; you, too, must work your way; and it gives us pleasure to assure you that there is a broad field, a willing soil, and, we trust, there will be benignant skies. We repeat it, you must work if you would win. We have worked in this moral and intellectual field many years, and people say we are growing gray, though we do not feel it inside. Our heart and hope are still strong, and, so far as we can, we make every day a holiday; feeling that while we are getting good for ourselves we are doing good to others, and assured that our efforts are directed for the improvement of humanity in its highest relation to this life and that which is to come, we rejoice in all that our hands find to do when we remember that the fruit of our labor is not to perish, or to be wasted with the using.

Be true to the great subject, whose open door now invites you. Let your teachings have a high aim, and your efforts a noble purpose; and we shall be both proud and happy to remember that we have done what we could to help you into this field of usefulness.

Do not forget that we are your friends, that we stand behind you to sustain you. Let us hear of your trials and your triumphs. We regard you all, as well as those who have gone out from here before you, as our friends and brethren, bound together by ties richer than friendship and higher than self-interest.

But this is the proper time for us to hear from the students. We have done, so far, pretty much all the talking. Let us have a free and friendly interchange of thought and feeling. A word from each one would be acceptable.

REMARKS BY MR. PURCELL.—Respected teachers and fellow-students: It is now thirteen years since I first saw a phrenologist, who made an examination of my head. About six years since I obtained a copy of "New Physiognomy," and read it through three times. I am willing to work hard in the phrenological field. I tender my sincere thanks to the proprietors and teachers of this institution. For my classmates I entertain the highest respect and kindly feelings, for they all have treated me with cordial friendship and respect.

MR. MCDAVID.—It is sufficient to state that there is something in the future of our country for those who shall work in the field of Phrenology. I believe if we apply the science to the youths of the land, and teach it to them, we will accomplish something worth living for.

MR. SMITH.—About thirteen years ago I began to read a work on Phrenology. It was the "Self-Instructor," and it awakened in me a desire to be a phrenologist. Though I am the first of the name that has entered the field, I will try not to disgrace the name or my calling. For my teachers I entertain the highest regard, and in respect to the students I feel like a man leaving brothers and friends.

MR. HATHAWAY.—Phrenology, how much I owe to it! I was always an enigma to myself. I read and studied Phrenology, and it explained a great many things to me that I could not understand before. In fact, it explained myself. To my teachers I offer sincere thanks for their kindness. In parting from the students I feel as if I leave a band of brothers.

MR. LAUER.—Although accustomed to speaking for a good many years, I confess to a little weakness in the knees, just now. I heard of Phrenology when a boy, and remember there was a great deal said about the "bumps." I have always believed in the truthfulness of Phrenology. I could not resist this conviction. There was a difference among men, and that difference was plainly seen by those having a practical knowledge of the subject. My father had a written description of character by one of the Fowlers, and it seemed to me to be such an accurate description of father's character that I devoured it greedily. On January 5th, 1865, I came to this city for the special purpose of having a written description of my character. I walked into the examining-room and met Mr. Sizer, and he read me through accurately. I did not know until within a year past where instruction was given in the science. Then I learned that Mr. Matlack, a friend of mine, had been here taking lessons. "Well," said I, "if there is such a school, that is the place I will go; I want to know Phrenology." But, though I could not very well spare the time, I resolved to come here and take a course in your school. I am glad I have come, and I hope I shall so deport myself as not to bring this science and its teachings into discredit among men. I shall go home and feel that I am better qualified to tell my children what to do and how to carry myself in their presence; I feel that I can preach the gospel that will do the body good. This science teaches, in its blessed doctrines, the truth, making the best of to-day, and how to take care of the body. I am not able to tell how highly I appreciate the lessons I have received and learned. Our teachers have been untiring in their efforts to aid us; and if we go from this place into the various fields of labor, and do not succeed, it will not be the fault of our instructors. They have done their duty faithfully. As this school has come to a close, so will all our efforts in this life end. Let us try to live so that we shall never bring this class into discredit among men.

MR. PHILBRICK.—I became interested in Phrenology about four years ago, by reading works on the subject,

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and that sent me here. I hope we may help to teach the science in every school district. I return thanks to my teachers for their good-will and faithful instruction.

MR. PATTEN.—Gentlemen and Fellow-students: When I was six years of age, my father took me to a phrenologist, where I received my first ideas of it. At the age of eighteen I was sent to a college, and a knowledge of science, and especially a knowledge of Phrenology, increased the latter in a two-fold ratio to the other sciences. After finishing my course, I still studied Phrenology, and the conviction became stronger and stronger that Phrenology was the true mental science, and therefore I came here to attend the class. I have a great desire that I may live to see the day when Phrenology will be taught in every public school.

MR. GREEN.—The first I heard of Phrenology was about six years ago, and I was too young to appreciate the realities of the subject. A man gave me an examination, and told me some things which I have since learned to be true. I obtained from a friend an old "Self-Instructor," which I studied until I could recite portions of it verbatim. From that old "Self-Instructor" I soon learned so much of the subject that I was called a phrenologist, and last winter I examined heads. I had a strong hungering to study, and from this desire I have become a member of this class. I owe a great deal to Phrenology from the thoughts it has gradually developed and cultivated within me, and it is my aim to become well developed, if culture will do it.

MR. SARGENT.—I can hardly suppress my emotions on this occasion. They are like those of the poet, who wrote:

"I am glad, and yet I am sad."

And I feel sad because the time has come to extend the parting hand; and I am glad, because I am proud that I can say I have been a student in this institution.

MR. GIBBS.—Teachers and Classmates: My acquaintance with Phrenology began several years ago. I read "Self Instructor," and afterward "New Physiognomy," "Education Complete," and "Combe's Constitution of Man," but I never had the fortune to meet with a practical phrenologist until I came here. I shall ever cherish the kindliest remembrances of our illustrious and fraternal instructors.

We part as missionaries, to distant places go,
As founts of many waters that far divided flow.
Missouri's brawny hand is stretched across to Maine's
As shadows of the timber are cast upon the plains;
From chill Canadian winter to South Carolina's strand,
Though scattered, yet our science is seed in goodly land,
And we must turn the furrows there, as no others can—
Let's do it with a spirit, *persistance* makes the man;
Our victories are coming, though we may meet defeat,
A failure only sharpens and makes success more sweet.
All honor to our teachers, may we endeavor still
To emulate their kindness and imitate their skill;
So shall we be in future, not selfish in our aims,
Nor they, in recollection, regret to know our names.

MR. WALTER.—I first read the PHRENOLOGICAL JOURNAL, which awakened in me such an interest in the subject that I sent for the "Students' Set," and the result is I am here.

MR. CAMPBELL.—Whatever I could say in regard to Phrenology, would be in its favor. I know it has been a great benefit to man, and I congratulate you, my teachers, for the great success you have attained in this field.

MR. HOLM.—From my earliest boyhood I have believed in Phrenology; in fact, s[illegible] convictions were firm believers in it, and seemed to have a natural love of the study of human nature. One of the first books I read was a little chart, published by this house; and as soon as I knew the location of the organs, I commenced experimenting, and everybody in the house, from my mother to the cat, suffered more or less from my manipulations. The next book I read was the "Self-Instructor," and I thus became able to read the extremes of character. By chance, I got hold of your circular, entitled "Mirror of the Mind," relative to descriptions of character from photograph; so I sent to this office to see if I could by that means find out what I was best fitted for, and I was surprised at the correctness of the delineation, and I thought if I could acquire the facts and principles of Phrenology I might practice it; and the result is I am here to-night; and I must say I am very thankful to my instructors for the kind and earnest manner in which they have labored in behalf of their class to impart a knowledge of this science.

MR. ARTHUR.—Teachers and Classmates: The time has come when we must extend to each other the parting hand. In 1867 I came, a stranger to this office, for an examination, and obtained a very able delineation of my character, which gave me advice which was a benefit to me. I bought books on the subject, and resolved to come here and learn still more of the subject. May we succeed in disseminating this noble truth until it shall become a part of the education of the children in the public schools. Classmates, I bid you God speed.

MRS. IRVING.—I can say that from my earliest youth I have regarded Phrenology as a science. I have a senior sister who is a phrenologist, and I have heard her say that the time would come when a practical use would be made of it. It is a study which I love. I feel that my stay here has been very pleasant. Both teachers and students have shown a kind spirit toward me.

MR. HOFFMAN.—About four years ago I attended a course of six lectures on Phrenology, and learned the location of the different groups of organs, and by observation found that the theory in respect to their functions held good. I sent on to this office for the book called "How to Read Character," and having read it over and over, began to examine the heads of my friends. Then I ordered the "Students' Set," and I became so much interested I worked very hard to obtain the means to defray my expenses in coming here. All doubts I had respecting the truthfulness of Phrenology have since disappeared. That which I owe to Phrenology, and those who have labored to disseminate it, is second only to that which I owe to my parents.

MR CURREN.—Among the many topics taught in the course of instruction now closing, Phrenology has justly been the chief. Anatomy and physiology are very important and interesting, but act merely as servants to the great central source of thought and power, the brain. Here we have been able to study all together. I look for the time when not only common schools, but every college shall have a department of Phrenology, and no course of education shall be considered complete without thorough instruction in this science. To you, my teachers, I give thanks for your kindness and for your earnest efforts in imparting to us a knowledge of the subject. I am very grateful to my classmates, and to all connected with this institution, for courtesy and kindness. Tendering you all my best wishes, I bid you good-bye.

MR. WYSCARVER.—Friends: I believe in work. Let us show our hands; show the world what we can do. We are able to do, if we only say we will. Since I was introduced to Phrenology I have had a fervent desire

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to investigate the subject, believing that there existed some grand and noble truth by means of which we might unlock the mystic chamber of the mind and comprehend its laws of action. My investigations have not been in vain. I have been a hundred times remunerated for my labor. Many skeptical notions I have had prior to the investigation of this subject; but I am glad to say that they have disappeared as the frosts of October before the rays of the morning sun. This subject has expanded my ideas; and many things in human nature that were mysterious to me are now plain and easily comprehended. I shall pursue my course unwaveringly, zealously and honestly endeavor to implant in the minds of people these grand truths which lie at the foundation of true happiness and prosperity.

MR. CLARK.—In 1865 I came to New York from England, and in passing this establishment soon afterward, I obtained an examination. My character was described very correctly. My faults and weaknesses were spoken of, advice was given me, what I must not do and what I ought to do. I became very much interested in the subject, and it seemed that Phrenology was necessary for me to understand myself, and be able to guard against my weaknesses. I am satisfied that if I can teach it as I have been instructed to, it will do credit to me.

MR. MASON.—Teachers and friends: I was born in Scotland, of parents who gave me the best education they could. At seventeen I enlisted in the army to go to the East Indies. I there had a good opportunity to study character. About five years ago I got a little chart, with several illustrations, stating the location of the different organs. The next book I read was "Combe's Constitution of Man," and I prize it as the book which comes nearest to the Bible. I got the PHRENOLOGICAL JOURNAL and all the books which I could, in Toronto, on the subject. It is chiefly to my wife that I am indebted for the opportunity of coming here. If we can educate the mothers and the daughters in Phrenology and Physiology, we may have children worthy of culture. The time will come when every teacher in our schools and colleges will be required to know Phrenology. God speed the day!

MR. HORNE.—Teachers and classmates: I owe my conversion to Phrenology to a young Scotsman in Canada. Gall, the German, converts Combe, of Scotland; the disciple and countryman of Combe, with true reciprocity, teaches the German. May the mantle of Gall, Spurzheim, and Combe fall on us! The founders of the science, like the founder of Christianity, have passed from earth, but their teachings never will. In common with the German race, I always want solid bottom to build upon. I brought very serious objections to Phrenology into this school, but they have been dug out, root and branch, and scattered. The foundation of this science is built upon a rock. Teachers, the thanks I feel toward you I will *act* out by so living, that in afterlife, when you shall hear of me, it will give you pleasure to say, "He sat at my feet." Classmates, Phrenology, like Christianity, has not succeeded as well as it ought, not because it is not the pure water of truth, heaven distilled, but because too many of the vessels that carry it about are not clean enough. Let us not teach the science in the Artemus Ward style, if we would avoid moral consumption, Let us meet every antiphrenological Brutus at Philippi. My highest ambition is that God may use me to bring the religion of Jesus and Phrenology together as mistress and handmaid. I have a word to say in regard to Mrs. Wells. I have never looked on her face but it seemed to say to me, "Up! Up!"

RESOLUTIONS OF THE CLASS OF 1874.

Whereas we, the members of the Class of 1874, at the expiration of our course of instruction, feeling desirous of expressing our sincere respect for the subjects presented us, and for the invaluable information received from our able and highly esteemed instructors, therefore

Resolved, That we, having investigated the subjects, Phrenology, Physiology, Physiognomy, Psychology, and their relations to ourselves and our fellow-man, do heartily acknowledge them to be indispensable to the harmonious development of humanity, and that they lie at the basis of all true culture, prosperity, and happiness.

Resolved, That Prof. S. R. Wells has imparted to us valuable information upon Physiognomy and Psychology, and that to him we extend our thanks, ever remembering the kindly spirit he has always manifested toward us.

Resolved, That Prof. Nelson Sizer has given us valuable instruction as a practical phrenologist and teacher, and that his gentlemanly demeanor and pleasing diction have left an indelible impression upon our minds.

Resolved, That the instruction given upon Anatomy and Physiology, by Dr. Nelson B. Sizer, has been highly appreciated, and merits our hearty approval.

Resolved, That Prof. Alexander Wilder, M.D., in his able instructions on the laws and treatment of insanity has laid us under lasting obligation.

Resolved, That Madame De Lesdernier, as a teacher of Elocution, is worthy our warmest commendation.

Resolved, That the kindly bearing, modest demeanor and pleasing remarks of Mrs. Charlotte Fowler Wells will ever be remembered with pleasure.

Resolved, That we are very grateful to all others connected with this institution for the kindness and sympathy they have manifested toward us.

Resolved, That we cheerfully commend the AMERICAN PHRENOLOGICAL INSTITUTE to all wishing to study humanity in its manifold relations, it being the only institution in the world possessing the necessary facilities for the full advancement of those great truths of mental science which lie at the foundation of all true mental growth, prosperity, and happiness.

Resolved, That a copy of these Resolutions be presented to the Professors of the Phrenological Institute, soliciting their publication in the PHRENOLOGICAL JOURNAL.

T. J. WYSCARVER, of Ohio.
A. WALLACE MASON, Canada.
U. J. HOFFMAN, Indiana.
JAS. S. HOLM, Iowa.
WILLIAM R. GREEN, Pennsylvania.
R. G. PARKER, Missouri.
J. Q. MCDAVID, D.D.S., South Carolina.
ELI WALTERS, Ohio.
H. CLARENCE GIBBS, Wisconsin.
EDWARD M. PATTEN, Illinois.
LUNDY B. SMITH, Missouri.
D. E. HATHAWAY, Massachusetts.
C. E. SARGENT, New Hampshire.
WILLIE P. ARTHUR, Long Island, N. Y.
WILLIAM HORNE, Michigan.
S. F. PHILBRICK, Ohio.
H. W. CURREN, Michigan.
(Rev.) J. D. LAUER, Ohio.
THOMAS CLARK, New Jersey.
E. M. PURCELL, Iowa.
Miss ALICE STOCKTON, Illinois.
Mrs. P. W. IRVING, Connecticut.
H. D. CAMPBELL, New York.

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PROFESSIONAL INSTRUCTION IN

PRACTICAL PHRENOLOGY.

Class Programme for 1875.

FOR more than a quarter of a century, during each fall or winter, we have given, at our Cabinet in New York, private and popular lectures, for the instruction of ladies and gentlemen desiring to become sufficiently acquainted with Phrenology for every-day use; and many merchants, artists, students in divinity, law, and medicine, parents, teachers, and others, availed themselves of these opportunities. But these popular lessons are not sufficiently specific and critical to meet the wants of those who desire to make practical Phrenology or scientific character-reading a life-profession.

A demand exists for more thorough instruction, and, accordingly, for several years past, we have given instruction to classes of persons who desired to become not only character-readers, but professional teachers of the science. Each of the pupils thus taught has received at our hands a certificate of his attendance upon our instructions, which is a voucher that at least he has submitted himself to that training, discipline, and drill, the valuable results of which it would require many years of unaided practice to obtain. Honest, intelligent, moral men and women, with a missionary spirit, good common sense, and a fair education, we welcome to the field, and will do what we can to aid them in acquiring the proper qualifications to teach and practice this noble and useful science.

We propose to open our next annual class October 1st, 1875, one month earlier in the season than formerly, in order that students may be prepared to enter the lecture field at the proper season. Those who desire to become members are requested to give us early notice.

In the forthcoming course we propose to teach students how to lecture and describe character on scientific principles; how to become practical phrenologists and delineators of character. The science needs more public advocates, and it is our desire to aid those who can, by proper training, do it justice. The world will extend its respect and patronage to those who are qualified to deserve them.

The Subjects will be Illustrated by our large Collection of Skulls, Busts, Casts, Anatomical Preparations, Skeletons, Manikins, and Portraits. Among the topics treated in the course of instruction, the following will receive attention:

Outlines of Anatomy, particularly of the Brain and Nervous System, and also of the Vital Organs; their offices in the maintenance of bodily vigor and proper support of the brain.

Physiology; its general laws; reciprocal influences of brain and body, the nervous system; respiration; circulation; digestion and assimilation; growth and decay of the body; air, exercise, sunlight, and sleep.

The Doctrine of Temperaments, as giving tone and peculiarity to mental manifestations, also as affecting the marriage relations, or what constitutes a proper combination of temperaments for parties entering into the marriage state, with reference to their own happiness, and also to the health, character, and longevity of their children. This branch of the subject will require several lectures, and will be copiously illustrated.

Food and Diet.—Nutrition, its laws and abuses: what food is best for persons of different temperaments and of the various pursuits. What to eat and what reject to become fat or lean, or to feed brain or muscle; influence of bodily condition as affecting mind and character; stimulants, their nature and abuse; alcoholic liquors, tea, coffee, spices, vinegar, tobacco, opium; their effects on the bodily conditions as affecting mind and health; what to avoid, how and why.

Comparative Phrenology; the development and peculiarities of the animal kingdom; hints toward their gradation in the scale of being, from the lowest to the highest, including the facial angle, embodying some curious and interesting facts relative to the qualities and habits of animals, all tending to show that disposition is according to organization.

Human Phrenology; mental development explained and compared with that of the lower animals; instinct and reason, the line drawn between them; the phrenology of crime; imbecility and idiocy; causes and management; insanity, its causes, and how to treat it.

Location of the Organs of the Brain; how to find them and estimate their size, absolute and relative, a matter of great importance—indispensable to the practical phrenologist.

The Elements of Mental Force—courage, energy, perseverence, and industry—and how to estimate them in the living person, and train them to become the servants of virtue and of success in life.

The Governing and Aspiring Group of Mental Organs, their influence on character and in society, and the mode of estimating their powers and regulating their action.

Self-Protecting Group of Faculties, their location and how to judge of their size and influence in the economic and decorative phases of life.

Division between the Intellectual, Spiritual, and Animal Regions of the Brain; how to ascertain this in a living head.

Memory, how to Develop and Improve it; its nature, quality, and uses.

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The Reasoning Faculties, and the part they play in civilization and in the great developments and duties of human life. How to judge of the size of these organs, and how to cultivate them.

The Examination of Heads Explained; practical experiments; heads examined by each of the students, who will be thoroughly trained and instructed how to make examinations, privately and publicly. Special training in the examination of skulls.

The Combination of the Organs, and their influence on character. How to ascertain what group or organs most readily combine in an individual, and how to determine his mental tendency or leading traits of character; how he may correct his errors and improve himself.

The Moral Bearings of Phrenology and a correct Physiology; home training of the young, and self-culture; Phrenology applied to education, to matrimony, to legislation, and to the choice of pursuits.

Matrimony; its laws and the proper developments of body and brain, for a true and happy union. How to determine this.

The Natural Language of the Faculties; philosophy and bearing on the reading of character as we meet people casually as strangers.

Physiognomy—Animal and Human; or, "Signs of Character," as indicated in the face, form, voice, walk, expression, and so forth.

Ethnology, and how to judge of Nativity and of Race, including Resemblance of Children to Father and Mother. How to determine this.

Biology, Psychology, Mesmerism, Clairvoyance, etc., explained.

Objections to Phrenology Considered. How the skull enlarges to give room to a growing brain; the frontal sinus; loss or injury of brain; thickness of skull; fatalism, materialism, moral responsibility.

Elocution, how to cultivate the voice. Eloquence, how to attain the art. Instruction in reading and speaking will be given by a competent and experienced teacher in oratory.

A Review of the whole, answering Questions on all points relating to the subject which may be proposed by students. Each student will be carefully examined in the branches taught, and will give, in his own words, his knowledge on the subject.

How to teach Phrenology. Instruction as to the best methods of presenting Phrenology and Physiology to the public, by lectures and in classes; not only how to obtain an audience, but how to hold it and instruct it.

Dissection and Demonstration of the Human Brain, in detail, giving the students a clear view of this crowning portion of the human system.

The course will consist of ONE HUNDRED or more lessons, and it is proposed to give at the rate of three or more daily till completed; though the wishes of the class will be consulted. TERMS of the entire course of instruction, with Diploma to graduates, ONE HUNDRED DOLLARS.

The Works most essential to be mastered are "How to Read Character," $1.25; Phrenological bust, showing the location of all the organs, $2.

The following are exceedingly useful to the student, and they should be read, viz., Memory, $1.50; Self-Culture, $1.50; New Physiognomy, with one thousand illustrations, $5; Constitution of Man, $1.75.

All of the above works may be obtained at the office of the PHRENOLOGICAL JOURNAL. Those who order the entire set, *to be sent at one time by express at their expense*, can have them by sending us $10. Post-office order or draft will be safe.

Apparatus for the use of Lecturers, such as portraits, skulls, and casts of heads can be furnished to those who desire them.

Application for membership should be made at once, that complete arrangements may be made. Address, Office of THE PHRENOLOGICAL JOURNAL, 389 Broadway, New York.

Library.

In this department are given the titles and prices of such NEW BOOKS *as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.*

SEMI-TROPICAL CALIFORNIA; Its Climate, Healthfulness, Productiveness, and Scenery; Its Magnificent Stretches of Vineyards and Groves of Semi-Tropical Fruits, etc. By Major Ben. C. Truman. One vol., 8vo.; pp. 204; muslin, embossed and profusely gilded. Price, $3. San Francisco: A. S. Bancroft.

This is a beautiful book on a delightful subject. The author takes us with him through a most charming country, and we become so fascinated as to wish to remain in that soft and salubrious climate. We have here schools, churches, society made up of an enterprising population from various parts of the world. Our new possessions on the Pacific has been settled and occupied more than a hundred years. Los Angeles was settled more than a hundred years ago by Christian men and women; a history is herein given.

Here is a rich agricultural country; farmers, mechanics, and merchants are thrifty. The climate is so equable as to vary but little, summer and winter. Here the olive, the orange, the lime, the citron, the fig, the lemon, with groves of other fruits, with a variety of nuts—the almond, the walnut, etc., are grown in perfection. Stock-raising and wool-growing are profitable enterprises Here are also rich gold and silver mines, great oil repositories, and salt springs. By irrigation moisture for crops is obtained by the husbandman. He has no fear of unseasonable showers during haying and harvesting; but the reader inquires are there no drawbacks? Is it all sunshine, health, and beauty? Aye, verily, it is a favored country. It is almost faultless in climate, in soil, in the productions wherewith to supply the wants of men; and our author states facts, a perusal of which must convince the most skeptical. We commend those who seek information as to all these things, to the beautiful book, whose title we give above.

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THE MAN IN THE MOON, and Other People. By R. W. Raymond. One vol., 12mo; pp. 347; embossed muslin. Price, $2. New York: J. B. Ford & Co.

Here is fact and fiction combined. The author possesses a vivid imagination, which he uses for a useful purpose. He combines instruction with amusement, and his reader never tires of listening to his stories. The Man in the Moon is a war story. Under Land and Sea is a story of adventure, full of thrilling interest. We have also a Love Story, a New England Story, Two Old Angels, What the Horse Said; then we have a Rainy Day's Story, the Results of Meditation, a Story of the Spirits, in which Poverty Peter figures; then a Dream Story, a Christmas Story, My Baby and my Bird; closing with Bow-Wow, the Dog's Tale. The publishers have illustrated with some dozen full-page pictures, with engraved initial letter-printing, the whole on the best superfine paper, rendering the book just the thing for a holiday present.

OUR FIRST HUNDRED YEARS. Parts IV. and V., Oct. and Nov., 1874. To be completed in one year. In twelve monthly parts; 8vo. Price, 50 cents each. New York: United States Publishing Co.

This important history is progressing in a satisfactory manner, and promises to become popular. Mr. Lester, the author, has good reason to be satisfied with this excellent "hit," and with the manner of its publication.

THE LIFE AND ADVENTURES OF REAR-ADMIRAL JOHN PAUL JONES, commonly called Paul Jones. By John S. C. Abbott. Illustrated. One vol., 12mo; pp. 359; embossed muslin. Price, $1.50. New York: Dodd & Mead.

An admirable piece of stirring history, relating to the earlier periods of our national existence. Paul Jones was a character, and his name will go down to posterity with the leading patriots of the American Revolution. Mr. Abbott gives us the early history of Paul Jones with the "Infant Navy," the "Boarding of the British Lion," "Cruise of the Bon Homme Richard," the "Bon Homme Richard and the Serapis," "Result of the Victory;" next we have "Paul Jones at Court," later the "Mutiny of the Landais," then the "Return to America," "End of the War," the "Mission to Denmark," the "Russian Campaign," "Adventures on the Black Sea," his "Retirement and Death." This is one of the most stirring and romantic of our sea histories. The book is handsomely published, with several striking illustrations, including a portrait of Paul Jones.

PAPERS read before the Medico-Legal Society of New York, from its Organization. First Series. Revised Edition. Pp. 575; cloth. Price, $4.50. New York: McDivitt, Campbell & Co., 111 Nassau Street.

This work is the first of its kind ever printed in the English language. It, therefore, deserves special mention. The Medico-Legal Society has the honor of being the first society of the kind ever organized. The object of it, as stated by its constitution, is for the purpose of the advancement of the science of medical jurisprudence. There are twenty-four papers in this volume on that subject, and the constitution and by-laws of the society are in the appendix, and a history of the society is given in the introduction.

These papers are by some eighteen different persons, who are eminent in the profession of law or medicine; and each of these papers have been revised by the individual author of it, expressly for this publication. While it will be found particularly useful to the legal and medical professions, it can not fail to be of interest to the general public. This society is doing a good work in collecting and disseminating such knowledge as relates to medical jurisprudence.

GRACE FOR GRACE. Letters of Rev. William James. One vol., 12mo; pp. 341; muslin. Price, $1.50. New York: Dodd & Mead.

As an aid to the development of a devotional character, the book will prove useful. Mr. James states, in his address, that the present collection of letters is mainly due to the numerous and earnest requests which those holding them in their possession have received; that they would give them a fuller and more extended publication. Another strong incentive has risen from the fact that Mr. James was engaged with intense enthusiasm, during his later years, upon a work to which he brought all the treasures gathered in a life-time, from devout study, from rare spiritual discovery, and from the practical experience of a nature rich in feeling and profoundly receptive of divine communications. The subject of this work was that of his personal correspondence, viz.: What Christ does for the fallen soul in the way of redemption and conquest, and how the soul can obtain the sanctifying effects that flow from His salvation.

MAKING REPUTATIONS. The Prospectus of the *Overland* for 1875 truly says "that it—the *Overland Monthly*—was mainly instrumental in achieving the literary reputations of Bret Harte, John Muir, Stephen Powers, Charles Warren Stoddard, Prentice Mulford, Joaquin Miller, Ina D. Coolbrith, and others."

The *Overland* is one of the best of our $4 magazines. It is well edited, beautifully printed, and every way creditable to California, whose resources this magazine has aided to develop.

CHRISTIAN CO-OPERATION IN ACTIVE LIFE; or, "United Brethren in Christ." A Review of their Origin and Progress, and Some of their Elementary Principles. In Five Parts. By John Vinton Potts. One vol., 12mo; pp. 404; muslin. Price, $1. Dayton, Ohio: United Brethren Publishing House.

The author presents in a handsome volume the origin, basis, and evolution of the plan of Christian unity. He also gives the result of this plan, when put into practical operation. Although it is written from a particular stand-point, it is not,

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strictly speaking, sectarian, but broad and comprehensive. The spirit of the work may be inferred from the following expressions by the author: "Is an independent book, written by an independent man, who exercises independent thought, in an independent way, manifesting an independent spirit, for independent people, who are willing to do right, in a discreet way, and leave the results to God." The author would reach those of all churches as well as those of no churches. He aims to reach mankind. The book is warmly indorsed by prominent men, whose names are a guarantee for the author's ability and integrity.

DAILY MEMORANDUM-BOOK FOR 1875. Containing Almanac, Cash Account, Bill Book, etc. Published annually by Francis & Loutrel, Manufacturing Stationers and Steam Job Printers, 45 Maiden Lane, New York. Price, from 50 cents to $1 and $1.50.

These manufacturing stationers are among the oldest in the city. They have all the machinery and other materials necessary to produce the best of everything in their line. Bankers, Merchants, Insurance Companies, etc., should send stamp for circular describing paper, ink, binding, etc., connected with blank book manufacture.

THE HORTICULTURIST. A Journal of Rural Life, Literature, Art, and Taste. Edited and published by Henry T. Williams, New York. Price, $2 a year.

We have been teasing Mr. Williams, the editor, to make the *Horticulturist* a $5 magazine instead of furnishing it at $2. We would have it the most beautiful and complete journal of the kind in the world. At the higher price, with more illustrations of fruits, flowers, and designs for cottages and rural homes, we believe it would command a larger patronage. But Mr. Williams thinks the more democratic price of $2 a year the best for the people. And his magazine is richly worth all he asks, and more.

HARKNESS' MAGAZINE, Vol. III., No. 10, 1875. Price, 30 cents a number, or four numbers for $1. John C. Harkness, Wilmington, Delaware.

Mr. Harkness is becoming ambitious. He aspires to furnish a first-class magazine at a second-class price. A dollar a year will bring to your table Harkness' quarterly. We think it cheap enough at twice this sum. The last number contains a number of beautiful illustrations—among others, a portrait of our excellent friend Dr. Hicks, of the *Wayside*, whose sketch appeared in a late number of the PHRENOLOGICAL JOURNAL. For 30 cents Mr. Harkness will send a single number.

WHAT A BOY! What Shall We Do With Him? What Will He Do with Himself? Who Is to Blame for the Consequences? By Julia A. Willis. One vol., 12mo; pp. 362; muslin. Price, $1.50. Philadelphia: J. B. Lippincott & Co.

From the cradle to —— manhood, what a mystery and what a history there is in the life of *every* child! Mrs. Willis pictures the boy. Who can paint the picture of the ever-changing girl? But neither boys nor girls are all alike. Each have many, many phases, shades, and peculiarities of character. No one is *ever* twice alike. How, then, is it possible to accurately describe one? Mrs. Willis gives us her views in a racy and instructive style. Her name will be familiar to JOURNAL readers. Will she not now give us the girl, as a companion piece to the boy?

EATING FOR STRENGTH. A Book Comprising the Science of Eating, Receipts for Wholesome Cookery, Receipts for Wholesome Drinks, Answers to Ever-Recurring Questions. By M. L. Holbrook, M.D., editor of the *Herald of Health*, "Parturition Without Pain," etc., aided by numerous competent assistants. One vol., 12mo; pp. 157; muslin. Price, $1. New York: Wood & Holbrook.

Doctors disagree. There are many different schools of medicine. There are also many different religious creeds in the world. The question which each and every one desires to have answered is this: What is right? One physiologist advocates the use of beef, pork, fish, fats, oils, etc., another condemns their use. Another advocates a vegetarian diet, including fruits, nuts, roots, grains, etc., excluding the flesh meat. Still another advocates the use of stimulants, and another strenuously condemns them.

Dr. Holbrook makes a compromise by including the platforms of the different schools, and caters to all. Meat-eaters, vegetarians, etc., will each find a plank on which to stand; but can this be called the "Science of Eating?" We should rather call it Eclecticism.

His book will prove suggestive to many, though it may satisfy no one reader. Each will fall back on his own judgment after a perusal, and it will devolve on others to reduce this thing to method or to science.

A TREATISE ON ACOUSTICS in Connection with Ventilation, and an account of the Modern and Ancient Methods of Heating and Ventilation. By Alex. Sealtzer. 12mo; pp. 203; muslin. Price, $1.50. New York: D. Van Nostrand.

The author entertains original views on this subject. He has a critical eye, and brings a critical judgment to bear in the discussion of these very important questions. Indeed, we feel it incumbent on us to consider his claims more fully than we can do in a brief notice, and shall, therefore, defer till another time a review of his work.

Meantime, those who may wish to consult him may address the author at 307 East Eighteenth Street, New York.

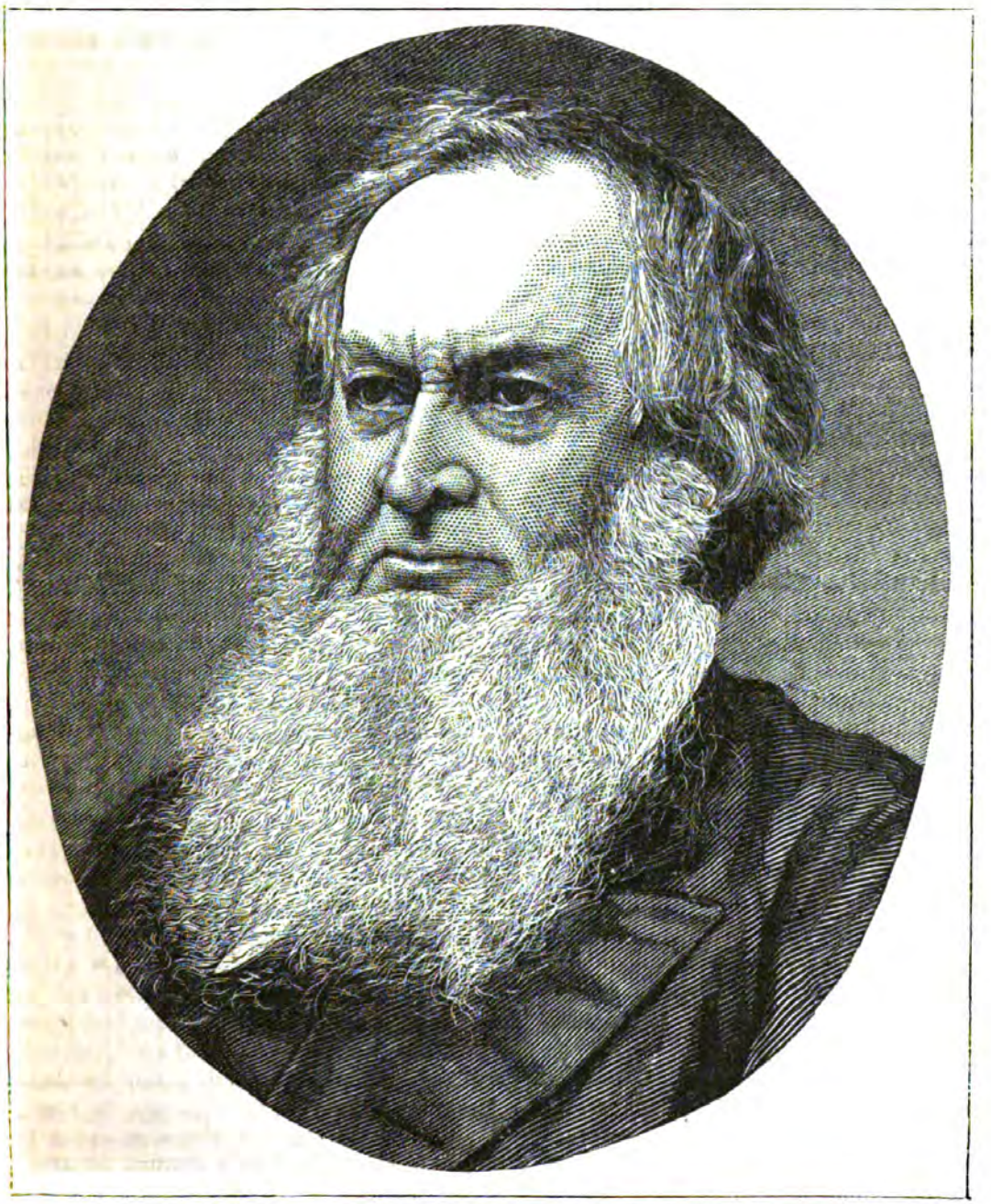
THE "LAND OF THE WHITE ELEPHANT," by Frank Vincent, has reached its fifth edition (Harper & Brothers), which is a notable success for so costly a book. It has been published in London, has been translated into German, and is now about to receive a translation into French.

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PORTRAIT OF THE LATE GERRIT SMITH.

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THE LATE GERRIT SMITH.

A FEW days after last Christmas day this man, whose name had for many years been recognized as a synonym for true nobility and worth, died at the residence of a son-in-law in New York city, where he was spending the holiday season. Although a man of retiring habits, his interest in matters of public policy, and his lively sense of duty when movements affecting the welfare of society were agitating the popular mind, frequently drew from him positive expressions of opinion and practical co-operation with the side of progress and reform.

Gerrit Smith was born at Utica, N. Y., on the 6th of March, 1797. His father, Peter Smith, at one time a partner with John Jacob Astor in the fur trade, was a very wealthy man in landed property, having used most of the profits accruing from his business in purchasing large tracts of land in the interior of New York State. He purchased in one lot from the State 80,000 acres in the County of Oneida, where he resided.

At the death of his father, Gerrit Smith fell heir to a vast estate. Coming thus into possession of great wealth at an early age, he was free to follow the bent of inclination. This led him to works of philanthropy. He was liberally educated, having graduated at Hamilton College in 1818. He, however, studied no profession until late in life. In 1853 he was admitted to practice law, and subsequently conducted several important trials. His legal experience was, however, save in real estate transactions, a mere episode.

He first appeared actively in political life as an anti-mason during the campaign of 1827, and two years later ran for State Senator as the anti-masonic candidate, and was defeated. Soon afterward he entered with all the enthusiasm of his nature into the anti-slavery movement, and several years afterward embarked with the same zeal in the temperance cause. For many years he was wholly absorbed by these two questions, holding the most advanced views among reformers.

He also took an active part in the presidential campaign of 1844, supporting the Abolitionist candidate, James G. Birney, against Henry Clay, for the presidency.

Ten years before this he had met with six hundred delegates assembled in Utica to form a State Anti-Slavery Society, and when the meeting was broken up by the violence of a mob, Mr. Smith invited the members to meet in his own mansion, at Peterboro, where the organization was completed, and from that time his prominence dates as a leader of the opposition to slavery. In June, 1848, the Liberty League, and a split from the Liberty party, held a convention at Buffalo and nominated Gerrit Smith as their candidate for the President. It was at this convention that he uttered that remarkable sentiment, "There is not in all the world a more honorable tombstone than that on which the slaveholder would inscribe, 'Here lies a slave-stealer.'" Through his efforts, in 1842, Col. Fitzhugh, of Maryland, father of his second wife, was induced to liberate his slaves, and to purchase through agents those who had been formerly owned, and were subsequently sold by Mrs. Fitzhugh. All these were taken to Peterboro and supplied with homes. Many of them and their descendants remain at present in that locality. He was accused of having contributed money toward the Harper's Ferry expedition of old John Brown, but the charge was never proved.

In 1852 he was elected to Congress as an Abolitionist from the district comprising the counties of Madison and Oswego. While in Congress he generally acted with the Whigs, with whom he naturally affiliated, but he never compromised his anti-slavery convictions. It is said that he took but little part in the proceedings of the national legislature, finding the atmosphere of Washington so out of sympathy with his humanitarian spirit that he resigned his place at the close of the first session.

He foresaw the late war as a result of the conflict on the question of slavery, and during its continuance with tongue and pen he urged the most vigorous, yet merciful, measures on the part of the Union. The tall, commanding figure of Gerrit Smith had been familiar to the American people for nearly half a century as "a man identified with public affairs for half a century, not as an officeholder or an active politician, but as a

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molder of public opinion with speech and pen and by example; as a clear-headed, fearless, yet self-contained and self-restrained advocate of what he believed to be right, however repugnant it might be to the prevailing popular sentiment."

His organization and temperament fitted him for leadership; not the leadership of an army, with musket and cannon, but the leadership of thinking men. His head was not remarkable for its development in the physical realm so much as for its development in the intellectual and moral spheres. As appears in the portrait, the superior region of the cerebrum, in general, was especially large, giving him strong reflective faculties, critical acumen, excellent judgment of men, warm sympathy, forecast, steadfastness of opinion, self-reliance, and marked sense of honor and of duty. His courage—Combativeness—was of the intellectual order. As a speaker he was clear, earnest, frank, dignified, and remarkably persuasive. Without policy or craft there was that nobility about him which compelled respect. His views of life were lofty like his character. He was an idealist rather than a worker, a prophet and philanthropist rather than a politician or legislator.

Those curious to compare likenesses of the same person, taken at periods widely apart, may find a portrait of Mr. Smith, taken when he had attained middle age, in "New Physiognomy," on page 686, to which we refer the reader.

A WELL-BALANCED CHARACTER.

A PERFECT balance of the human faculties and temperaments is most difficult of attainment, perhaps impossible in the present stage of development, but a condition of culture and improvement which may be fitly designated by the term "well-balanced," is within our reach. We meet many persons who are highly endowed by nature—organ, faculty, temperament conducing to a progressive, improving, useful life. And we congratulate them on the possession of their high qualities, and admonish them with regard to what is expected of them. But the mass of mankind must struggle toward the attainment of a well-balanced organization, if they would have it at all, and it is chiefly to the efforts to improve themselves which many make earnestly and perseveringly that society owes its general progress; for it is the character of the masses which impresses itself upon the history of an age or people.

The Toronto *Evangelical Witness* has an article in a recent number from the pen of a writer who appreciates the necessity of brain development in matters moral and physical. From it we extract the following paragraphs, which are quite consistent with phrenological principles:

"There can be no real greatness without it. There ought to be cultivated by every one a desire to be great. But we must know and feel in what true greatness consists. In order to do this, it is not necessary for us to seek the highest posts of honor, political or social. Riches are not necessary to true greatness. To do our work faithfully and well where we are, as mechanics, or clerks, or salesmen, or students, or laborers; to be good sons or daughters, or brothers or sisters, or parents; to act well and faultlessly our part in the sphere in which Providence has placed us—then shall we earn and receive the plaudit, 'Well done.'

"Many a man has made a fool and a failure of himself for life by aiming to be something for which he had no qualifications, neglecting the while present duty and activity in his present sphere. No course is so sure to call us to higher places, and more honorable and lucrative employments, than to do well and faithfully our present work. When we show ourselves fitted for it, the place will seek for us. And by looking well to the formation of a good and well-balanced character, we shall best secure the esteem and confidence which will make us really great.

"True usefulness can not be secured but by a due regard to the principles above laid down. To be *useful*, how important! I can hardly think of life as worth having

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without something beyond the paltry centering of mind and means on self-gratification and enjoyment. To exist, to eat and sleep, to dress and admire, to think and desire, to wish and strive, to labor and rest, and gain and spend, and all for self! This is not God's design concerning us. There is something immensely higher—in the love of God supreme, and the love of our fellow-creatures as ourselves.

"True happiness can not be secured without a well-balanced character. There is a happiness, it is true, which is 'as the crackling of thorns under a pot,' which demands no such conditions. There is a great deal of wordy promise in it; a great deal of noise in the giddy ha! ha! which it calls forth. But it is empty, hollow, unreal. There is no real life or heat in it. It will not last. There is no soul, food, air, or exercise in happiness which is secured short of a character made good by the cleansing of the fountain—the human heart. But with this condition the soul lives, and grows, and enjoys. It takes its place in its own original though forfeited sphere, that sphere now possible through the atonement, *the path of right;* and now, ennobled and conscience-approved, it is happy —really, sweetly, strongly happy—with a happiness which will not pale or shrink at poverty or sickness or reproach, or even death itself, but which will increase and grow and expand till consummated in the happiness of the skies. And then, with the ever-enlarging capacities of the soul, amid scenes of ever-increasing delight, will experience enjoyment forever."

SIMULATING DEATH.

A NEW VIEW OF AN ORIENTAL PROBLEM.

THERE has come down in the legend literature of Scotland the story of a man of venerable and antique appearance, who, having bargained for a splendid black horse with an audacious jockey, appointed a certain remarkable hillock on Gilelon hills as the spot where, at twelve o'clock at night, he would be prepared to pay the price. The jockey accepted the condition, the money was paid in ancient coin, and he was invited by the aged stranger to inspect his residence. Accepting the invitation, he was piloted by his mysterious *cicerone* through long ranges of stalls, in each of which stood a motionless stallion with a motionless warrior in armor lying at his feet.

"All these men," muttered the wizard, "will awaken at the battle of Sheriffmuir."

At the end of the vista hung a sword and horn, which the old man pointed out to his visitor as containing the means to dissolve the spell. The man, as if in a dream, took down the horn and tried to wind it. Suddenly, the horses started in their stalls, stamped and shook their bridles; the men in armor rose to their feet and clashed their trappings. The poor jockey, terrified at the tumult, dropped the fated horn from his hand and fell down in a swoon, while a voice, sounding high above the melay, pronounced this doggerel couplet:

"Woe, woe unto the coward that ever he was born,
Who did not draw the sword before he blew the horn!"

Then came a whirlwind, and swept the daring experimentalist from the cavern, the entrance to which he could never find again, although the legend intimates that he sought it carefully.

Sir Walter Scott, who has worked the ancient lore of his race into many a stirring ballad, is, however, of a different opinion, and states in substance that the audacious jockey came off in no condition to trouble himself about sublunary things. As Scott has it:

"The morning on the mountain shone,
And on the bloody ground,
Hurled from the cave with shivered bone,
The mangled man was found.

"And still beneath the cavern dread,
Among the gliders grey,
A shapeless stone with mosses spread
Marks where the wanderer lay."

That is to say, the man was transformed into a statue, a conclusion thoroughly in keeping with poetic justice—for was not Lot's wife turned into a pillar of salt through excess

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of curiosity?—and one excellent to inquiring lads, when they ask too many embarrassing questions, but one not at all coincident with the terms of the story as it has floated down from the dark ages; and I here recall the original legend, partly by way of introduction, and partly by way of indicating the universality of legends of this special type among Hindu-European races, and of suggesting that they probably represent distorted vestiges and traditions of the apparant or counterfeit death practiced by the Hindus for centuries immemorial. The product of the congeries of nations concerned in modern civilization, the life of to-day, is indebted for its primary biases, philosophical as well as religious, to the Hindu and his world-old metaphysical dreams.

To persons unacquainted with the wonderful feats of counterfeit death performed by the fakirs of Hindostan, Persia, and Arabia (the word *fakir* seems to be of Semitic origin), and with the antiquity of the practice, many of the stories related by English officers resident in India, and the hypothesis that traces legends like that versified by Scott to distorted traditions emanating from the cradle of the European races, must appear equally absurd and improbable. There is no reason, however, for doubting the authenticity of the observations published by actual inquirers during the last fifty years, whatever may be the destiny of the hypothesis here suggested; for, in addition to the testimony of the Acting Secretary of the British Government of the Punjaub, Mr. Lepel H. Griffin, who has given considerable attention to the subject, numerous high officials, besides officers and physicians, with eyes trained to scientific observation, have witnessed the phenomena under test conditions, and any person willing to pay the sum demanded may witness them himself.

Several sects in Persia, Hindostan, and Arabia regard the art as a part of their religious ritual, and practice it with the assiduity of devotees. There is little doubt, indeed, that the mysticism of these races constituted one of the great formative elements of the wave of Gnostic philosophy that broke over Europe while paganism was undergoing its transformation into a new religious system; although Platonic thought is generally accredited as the origin of Gnosticism, and the neo-Platonists unquestionably did approximate to its doctrines. Readers who are curious to investigate the subject in its historical aspects, will find apparent death described in the *Shastras* and the *Sikh Grauth*, under the picturesque designation of stopping-breath (*puranayam*). It also appears under the same name in the *Yoguçastra*, a manual of the practices of a religious sect known in modern literature as the Yogie. The *Kâcikhanda*, another curious volume, discusses it at some length.

Those who have dipped into Persian literature in the original—and no poet or student of rhythm should neglect the many-footed poems of Hafiz or the many-syllabled meters of Persian prosody—have wondered over the curious notes concerning the principles and culture of *habs-i-dam* (hold-the-breath) in the *Dubistan*, or manual of manners, a Persian classic of considerable antiquity; those who have not will find a tolerable translation of that volume among the versions of Oriental classics executed under the patronage of the Royal Asiatic Translation Fund. Again, from legends handed down in Hellenic literature, particularly from the story of Epimenides, who lay long in a cavern in mystic trance, it is evident that the ancient Greeks carried the art with them when they occupied the Hellenic peninsula, and that it was lost or fell into desuetude with the decadence of the ancient ritual. All competent critics now concede that the pagan oracles were conducted by priests trained in the practice of trance, who uttered their mystic sayings in a state identical with that of the Mesmeric clairvoyance, first discovered as an artificially-produced condition of the nervous system by the Marquis de Puseygar, and that these oracles were common to all the ancient races, whether Turanian, Aryan, or Semitic. An initiate of the Grecian mysteries or a priest of the Egyptian Hermes, a Druid at his oak or a Phœnician priest in the presence of Baal, had this in common with the modern fakir, to wit, that induced trances constituted a part of the ritual and the medium of the reception of those singular impressions and prophecies abundant in antique religious volumes. *En passant*, therefore, without discussing the question in its various relations,

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the reader will observe that the ancient mysteries and the phenomena grouped about modern Spiritualism are, no doubt, substantially identical.

Reminiscences of the practice similarly crop out in many an ancient Gothic and Celtic legend, and in many a tale of magic and transformation, as an actual border-land between sleep and death—something more than the one and something less than the other—inhabited by visions and trances. Homer, in that vivid episode, the death of Patroklos, lucidly illustrates the primitive Hellenic idea of the relation between sleep and death; an idea which, until the dawn of modern physiology, was very nearly universal. And how important the investigation of the facts and their literature, as now existing in India, the parent-land of all these races, is to the study of mythology from the critical point of view, will appear when it is considered that the real myth-formers of antiquity were its priests, and that mythology may thus be regarded as the product of a mental aura engendered by the same conditions and practices that the literature of modern Spiritualism describes. Take the descent into *hades* as it occurs in the *Eneid* of Virgil, and as transformed by Dante, and follow it back to its source. The Greeks had it, but not as a religious mystery, only as a myth. In the Assyrian tablets, exhumed in the summer of 1873 by Mr. George Smith, of the British Museum, this legend appears as part of a primitive religious literature.

This, however, to the practical modern inquirer, is not the only aspect from which the investigation is important. On the contrary, in its various physiological relations it bears upon the singular phenomena associated with modern Mesmerism, and may possibly, on the principle of reversion as employed in the science of biology, indicate the etiology of many an attack of catalepsy. The German superstition of the *doppelganger*, a specter in the image of the person attacked, supposed to range at will during the persistence of cataleptic rigidity—if, in view of the phenomena of Spiritualism, it can be regarded as a superstition at all—had its origin, no doubt, in reminiscences of the primeval practice of apparent death. Finally, as a species of morbid slumber, the study of the facts may possibly conduce to a better understanding of the nature and conditions of sleep, as a normal function and a perpetuated habit of the nervous system.

How it is that the Hindu fakir is enabled to counterfeit *rigor mortis*, or rather to produce a real *rigor mortis* in his own person and arrest death at that stage, will appear by-and-by, after a prefatory examination of the physiology of sleep.

Simple as it seems—an act with all the phenomena of which every person is familiar from frequent repetition—it is, nevertheless, true that the physiology of going to sleep is one of the mysteries that scientific men have not been able as yet completely to unravel, although many theories have been proposed and discussed by eminent men, with the usual cleverness and acumen of scientific theorizers. It appears to be settled that the vital processes are carried on somewhat less rapidly during sleep, and the circulation is considerably lessened in the motor and sensory tracts of the nervous system and in the coronal region of the brain—indeed, in the whole cerebral and cerebellar ganglia, the latter the great center of locomotion, the former of volition and consciousness. The great psychological discovery, that the spinal cord has excito-motor properties and is a center of force, independent of the cerebrum and cerebellum, proximately solves the problem, by indicating how it is that the vital man never sleeps, while the mental and muscular man passes one-third of his whole life in slumber. The immediate antecedents of sleep—as languor, heaviness of the eyelids, partial and temporary relaxation of certain muscles, nodding and dropping of the head, obtuseness to external impressions, yawning, and the like—call for no special consideration, except in so far as they are indicative of the order in which the several tracts of the nervous system partake of the disposition. Thus, the muscles of the legs and arms, and those co-ordinating the movements of the eyelids, yield first. These muscles, be it noted, all have their center of motion in the cerebellum, whence it is concluded that that center appreciably precedes the cerebrum in the act of going to sleep. The dropping of the lids sets up a barrier between external impressions and the retina of

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the eye, and thus contributes to the result; although, independent of the closing of the lids and even when they have been removed by surgical operation, sight is the first of the sensory functions to be abolished. There are many animals, among them the rabbit, that sleep with open eyes. It is an error, however, to assume, as many careful physiologists have done, that the function of vision (though the eyes are still open) is abolished in somnambulism. It is consciousness only that is absent, and as a careful dissection of the human brain will convince the candid inquirer, who is willing to liberate himself from metaphysical dogmas, consciousness is not an essential part of vision or sensation *per se*, although through it the impressions received and stored in the optic ganglia, and thence transmitted to the medullary tract, become subjects of perception. There are many facts showing that somnambulists see without the consciousness of seeing, and exert the faculty of intelligence without the consciousness of doing so. A somnambulist composes a piece of music or a sermon, or paints a picture, in perfect unconsciousness of the act, it is true, but it by no means follows that the work is not co-ordinated by intelligence. *

Par parenthèse, the nomenclature of psychology needs, in this department, to be readjusted to the known facts of anatomy and function. In vision, for example, the rods and cones terminating the filaments of the optic nerve as it expands in the retina of the eye, and forms what may be termed the sensitive field, vibrate to waves of light ether; these vibrations are primarily elaborated as subjects of sight in the optic ganglia; whence they are carried to the medullary tract to be received and appropriated as subjects of perception; whence, again, they are transmitted, if the term be admissible in a process not yet fully unraveled, to the external lamina of the cerebrum, there to be appropriated as subjects of cognition or consciousness. But were the lamina of consciousness to be dissected away from the brain, the sensory function of vision would be left unimpaired. In audition, optic perception, olfaction, and gustation the same law prevails. The sensation is first received and elaborated, then correlated as consciousness, and consciousness may be extinguished without extinction of the sensory function. The elaboration of a terminology in harmony with these facts forms no part of the writer's intent in this paper, and must be left to future cogitation. But the fact that sensation and intelligence, in the proper signification of both terms, are structurally and functionally independent of consciousness, and may be, to a very considerable extent, active in intervals of unconsciousness, is important to the comprehension of many of the morbid phenomena of sleep; and psychologists would not be far in error, perhaps, did they consent to regard this or-

* One other element must, however, be taken into consideration in determining the question of the influence of the cerebellum on the reproductive process, and that is the extent to which the sympathetic nervous system is concerned in the innervation of this department of the organism. And here I must correct an error in the text-books on physiology, which are very generally coincident in regarding the sympathetic system as having its origin either in the superior cervical ganglion or in the ganglion of ribes, whereas fœtal dissections demonstrate that its first formed center is the great semilunar ganglion in the region of the diaphragm. This second nervous system, sometimes styled the ganglionic system of vegetative life, has a special relation to the nutritive, secretive, excretive, and circulatory processes, and by its occasional intertextures with the cerebro-spinal nerves, particularly with the pneumogastric and the superior maxillary, is brought into relation with the brain at large, but more intimately with the cerebellum, I think, than with the cerebral centers. Thus, a fact that at first seems fatal to the exactness of the inductions of Phrenology, strikingly reinforces them when more microscopically examined; and when the investigator has finally worked down to the minute facts of nervous structure, he finds himself *vis à vis* with confirmations of Gall and Spurzheim, where superficial scrutiny had led him to anticipate a series of insuperable objections. For my own part, I confess frankly that the minute accuracy of the views of those gentlemen amazes me, when I consider the imperfect microscopes with which the investigations of their day were necessarily conducted. The uncertainty that exists as to the exact limits of the function of the sympathetic nerve constitutes, however, one of the great sources of uncertainty in experiments on the cerebro-spinal system. For example, both the pneumogastric and the sympathetic are so interwoven in the processes of respiration and circulation that as yet their relative importance is open to conjecture.

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ganic intelligence (or ganglionary intelligence) as the basis of what is generally styled imagination. Hence the strange activity of the imagination in the phenomenon known as dreaming, and those strange and often premonitory visions incident to that state.

Mais à mes moutons. The muscles of the neck and those concerned in the expression of intelligence follow those of locomotion in yielding to somnolence. The great motor ganglia of the cerebrum are concerned and involved in this second step of the process. Most physiologists explain the means by which this is brought to pass, by supposing that the nervous filaments, proceeding from the medullary tract, and co-ordinating the action of the blood-vessels in the region of motion and consciousness, contract those vessels, which, unlike others of their kind, are incapable of distension, thus reducing the cerebral and cerebellar circulation to a comparative nullity. That circulation is reduced by contraction of these vessels, and activity suspended in consequence, there is no doubt; but, as will presently appear, their contraction is not due to an impulse transmitted from the vital tract, but, on the other hand, to the relaxation and withdrawal of nervous energy from the trajectories in question. The best definition of sleep, therefore, that can now be offered may be expressed in the terms of a suspension of the excitor function of the encephalic mass, and this is in consequence of a somewhat lessened activity of the vital centers, although, as Marshall Hall has epigrammatically said, the spinal cord never sleeps.

The order in which the special senses give way is first, taste, then smell, next hearing, finally touch; and, conversely, a person is more easily awakened by tactual impression than by sound, by sound than by smell.

What is the final cause of sleep, considered as a normal function and a perpetuated habit? It is very easy to answer that the necessity for rest is responsible for the phenomenon; but in rebuttal of this proposition comes the consideration that the physical processes never rest, and that the question of the necessity for rest is primarily referent to these processes, which are, it is true, in the rest of the encephalic mass, relieved of no inconsiderable tax on their energies. It is evident from many facts that, next to nature, habit is omnipotent as furnishing laws of activity; and in the perpetuity during sleep of the vital activities, without material reduction, the physiologist is supplied with a hint that, in their nature, life and its forces and movements are sleepless. Why, then, is it that the cognitive and muscular man must have a period of slumber, or die? Say it is habit, if you will, but whence came the habit, and how was it first generated and transformed into a law of organism? The man who, from physiological facts alone, should assert that any primary necessity exists why the brain should sleep from seven to eight hours out of the twenty-four, would hazard an assertion without other warrant than the empirical observation that the fact is so. The fact is so, and it is, also, a fact that the tension on the vital man is very considerably lessened pending the period of slumber. But why should consciousness be extinguished altogether? Why, in other words, should it not suffer a reduction in the proportion of the reduction of the vital energies? That even in the encephalic mass sleep is comparative merely, is abundantly demonstrated by many facts of psychology. There is unconscious as well as conscious cerebration; the brain swarms with ideas and fancies that are never correlated as consciousness at all, except in those rare intervals, perhaps, when the unrest of this deeper life of the soul wreaks itself on a poem, a strange painting, or an unearthly gust of music. Men live and die, like things half-blossomed that never knew their own beauty, except in the blind promptings that impelled them to unfold it to the sunshine. It is in the awful abysses of the undeveloped that men perish, yet yonder lump of flesh, stolid and unimpressive, has that within that might move the world. *Perdu*, amid the rubbish of life he smothers the God. So, then, in a general way, our unconscious thinking is more than our conscious, and our brains are always thinking. The other evening I had been talking with a somewhat critical friend about Dickens, and had struggled in vain to put into an expression my idea of the radical motive of his art. That night I had no dream; but an hour or two after I dropped

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to sleep I was suddenly awakened by the very expression I wanted, bubbling to the surface: "Dickens," I was saying to myself, "was great in that he drew out the destiny of the human soul, every one after its way." I had not been dreaming, and I was awakened, no doubt, by a train of thought that, but for that moment's awakening, would have passed forever unnoted. There are hundreds of facts that sustain this hypothesis that sleep is never completed sleep until it merges into death. And is it then? If, however, perfect rest is an unknown thing even to the encephalic mass, and if rest is not the primary motive of slumber, to what cause shall the formation of the habit be finally referred?

I shall adventure a tentative hypothesis, which seems to me to be in harmony with all the facts. It is that the cessation of conscious encephalic function is primarily due to lessened activity of the vital centers, of which the brain is properly a continuation, and that the lessened activity of the vital centers is contingent upon the withdrawal of the physiological action of light—the main source of all vital and nervous phenomena, and the parent of life. And this hypothesis brings with it a curious question. Had the earth been so balanced among suns as to have no succession of day and night, would its inhabitants have been sleepless? Or were it to be suddenly placed in such a position, would the habit of sleep gradually disappear? I am inclined to think that the physiologist who will candidly weigh all the facts *pro et contra*, will be impelled to answer both these queries in the affirmative; but I will not stop to discuss the problem, as it is too fanciful for the purpose of the present inquiry; but here, in its various physiological relations, lies the insuperable objection to the undulatory theory of light, as first advanced in Sir Isaac Newton's day by that eminent mathematician, Professor Huyghens, and now asserted as a demonstrated fact by Professor Tyndall, according to which light consists of the vibrations of a very thin and elastic ether that pervades all space and even the interstices between the molecules of material substances, the several vibrations blended together in the solar ray having waves of a length and frequency peculiar to themselves. These vibrations, impinging upon the minute papillated filaments of the optic nerve, are responsible for all the varied phenomena and harmonies of color, so that color is really susceptible of melody. Thus a light-wave .685 of a millimeter in length produces the sensation of red; another .616 in length, the sensation of orange; another .560 in length, the sensation of yellow. The length of the green wave is .513; that of the blue wave, .456; that of the violet, .410. Compare these wave-lengths with the sonorous waves of the musical notes constituting the octave, and it will appear that the same law of harmony runs through both.

But though there is no doubt that light vibrates in waves of varying length and intensity, that all physical forces are propagated by vibrations, and that this aspect of the subject furnishes a full explanation of all the phenomena of reflection, refraction, polarization, double refraction, and interference, these facts have as yet offered no satisfactory solution of the varied and curious phenomena of absorption and transformation; and these phenomena lie at the very basis of the physiological activities of the luminous agency, nor are they competent to all the phenomena associated with the production of tints; while, again, if light consists altogether of the vibrations of an ether, how is it that the different elements of the solar ray can be insulated in the same quarter of the spectrum, red light existing in the violet spaces, blue light in the red spaces? And why should the blue ray have a special relation to germination, the yellow to the deposition of tissue, and the red to the process of ripening?

Light is the vibration of an ether, and more. Life is the beating of a heart, and more. The deeper properties and relations of both are involved in the consideration of the problem, how the cessation of light produces sleep. These dip into the lower strata of transcendental physics, where light must be considered as an entity as well as a vibration, a molecular energy cognizable to the senses only through motion impinging upon the optic nerve. All our sensations are equivalents in consciousness for vibratory phenomena of different wave-lengths. For demonstration, making an

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electric circuit with both poles of the battery, apply one of the conductors successively to the eye-ball, the nasal passages, the ear, the surface of the tongue and the end of the finger—thus successively communicating the vibrations of the current to the optic, olfactory, auditory, and gustatory nerves. Flashes of red light, a sulphurous odor, a piercing sound, a bitter taste, and a sharp tingle of the finger rapidly respond as the pole is passed from point to point, and as the equivalents in consciousness of the wave-motion by which the current is propagated. It comes, then, to this, that although all forces are propagated by vibrations, and all sensory phenomena are synonyms for vibratory phenomena, still that view of light that pretends to pursue it through all its transformations, now as heat, now as luminosity, now as electricity, now as actinism, now as affinity, now as magnetism, now as nervous energy, must dip deeper into the problems of molecular physics than the mere cadences of propagation. It is possible to scan the processes of nature in this way, as a freshman scans Homer's hexameters; but there is an important difference between the acutest analysis of the mathematical structure of a poem and enlightened criticism and estimate of the psychical forces exhibited in its production.

So, then—not to indulge in further digression,—it is to the withdrawal of the physiological action of light that the process of going to sleep is to be traced. This law extends through all the phenomena of nature, vegetable as well as animal, solving the problem of hibernation in animals, on the one hand, and furnishing, on the other hand, an adequate explanation of apparent death, to the practice of which exclusion of light is an absolute condition.

It is very possible that the cave-dwellers were hibernating races, that the remote ancestors of the Hindu-European family slumbered away the winter interval in Asiatic grottoes, and that the practice of apparent death is thus a survival of a once universal prehistoric habit. Observe, in this connection, that as civilization has progressed from living in huts and caves to dwelling in well-lighted apartments, cases of catalepsy have correspondingly diminished in number, and that, as a rule, its attacks are limited to persons living in comparatively unlighted habitations; so that, on strictly scientific principles, the *sine qua non* in disorders of this type, to be rigorously enforced by the attending physician, should be the removal of the invalid to well-windowed apartments, having a southern exposure and so flooded with sunshine. In other words, the *solarium* (light-bath) is the main agent of recovery in disorders contingent on nervous atomy—a fact that connects catalepsy with the art of apparent death as practiced by the Asiatics, and indicates the physiology of the latter as a self-induced cataleptic fit.

Another fact that connects the artificial with the spontaneous attack is the persistence of heat in the coronal region of the brain, indicating that consciousness may not be extinguished, for morbid function of the external lamina of this center constitutes, without doubt, the true physiology of the deeper order of trance as distinguished from the state known as clairvoyance. Were there any way of ascertaining whether the spinal cord has lost its excitor properties it would constitute the ultimate and infallible test whether death has actually supervened.

But how comes about the muscular rigidity in these cases? This question involves the consideration of another problem, that of muscular contractility. The contraction of a muscle is an electrical phenomenon contingent on the disturbance of the electrical equilibrium of muscular tissue, and this disturbance, as experiments have proved, is due, not to a nervous impulse communicated to the muscle, but to the diminution of nervous energy in that trajectory. The function of the nervous system, in repose, is that of co-ordination. When I lift my arm I practically withdraw that co-ordination from the muscles concerned in the movement, and they contract of themselves. It is in this way that nervous exhaustion induces jerkings and *sécousses* of the muscles; and he who can educate himself to withdraw the nervous force by mere effort of will from the trajectories communicating with the muscular system, can by mere effort of the will induce a perfect *rigor mortis*, and arrest death at that stage, for dissolution can not actually supervene so long as the spinal cord retains its excitor properties. The reader thus sees how

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it was that Colonel Townsend was able to lie down and die (apparently) of his own volition. The whole theory of culture that enables the Hindu fakir to perform the same singular feat, is based upon the same principle of in-drawal of the nervous energy, as any one may ascertain who will peruse the literature of the subject, or will observe from life. The writer has had several opportunities of comparing the phenomenon of counterfeit death, as practiced by Asiatic jugglers, with the cataleptic attack in its ordinary aspects, and can answer for the general identity of the symptoms.

The physiologist finds himself, therefore, in the discussion of this subject, in contemplation of several series of phenomena more or less related in their nature, and all dependent upon persistence of the excitor function of the spinal cord during suspension, more or less total, of other functions. They are sleep, catalepsy, somnambulism, Mesmeric slumber, and apparent death, all having the same or a lesser dependence upon the withdrawal of light, the great agent of physiological activities and transformations, or, as in Mesmerism, upon vibratory phenomena. The psychical facts incident to these states of the nervous system are very curious in many of their aspects, but may be reconsidered in a future paper.

FRANCIS GERRY FAIRFIELD.

ONE DEED OF GOOD.

If I might do one deed of good,
One little deed before I die,
Or think one noble thought that should
Hereafter not forgotten lie,
I would not murmur, though I must
Be lost in death's unnumbered dust.

The filmy wing that wafts the seed
Upon the careless wind to earth,
Of its short life has only meed
To find the germ fit place for birth
For one swift moment of delight
It whirls, then withers out of sight.

F. W. Bourdillon.

KINDNESS TO OTHERS.

"DO unto others as you would have others do to you." Let us have a chat about who those others are. It is my conviction that the word means *all* creatures with *life*, from our fellow-mortals down to the crawling insect; that we are not, except in self-defense, to do anything to the tiniest one of them that we should not like done to ourselves. It is my belief that in the eyes of God our treatment of these insignificant creatures is the measure of our charity—the charity which includes every good trait.

The creatures who pray, "God bless me and my wife; my son John and his wife; us four and no more," and there are plenty of them, if they do not come out as honestly as that man did, are rewarded by living in an extremely narrow world, and, naturally entertaining envy and ill-will for the rest of mankind, have a very large world to react upon them, and repay evil for evil. The man "who does not needlessly set foot upon a worm," who takes himself out of the way that a timid bird may go to her nest, who does not kick a clumsy, recumbent animal away that his lordship may pass, but walks a little out of his path to avoid disturbing it, will do unto all others, larger or smaller, as he would be done by, and reap a harvest of love and kindness from his neighbors; for such characters are universally beloved. When I compare him with his antipode, the ruthless wretch that loves to crush all the little structures that the smaller beings make with such labor, and esteems it a luxury to lash a poor negro, a horse, or a child, I think what a gulf is set between them! How it widens from their infancy up! the faculties of the one continually enlarging in sympathy with nature—those of the other warping and narrowing. How lurid and satanic the emotions of the latter compared with the former! It is true that the kingdoms of heaven and hell are in the heart! The latter burns with fire. Did you ever see an ill-natured or cruel person, child or adult, who did not

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perpetually stir up a reaction of hatred, resentment, and ill-will of others against himself?

There is little reason for mankind to feel so loftily large as compared with animals and insects, that he can scarce endure their presence. He need not turn his nose up at the ant, and imagine that it has no rights that he is bound to respect. It has. A comparative insignificance is the common inheritance with us all—man, animal, and insect. This world, which seems to us so vast because of our littleness when compared with it, is not as large as a grain of sand contrasted with the starry systems of the universe. Upon this grain of sand should we be even microscopic insects, viewed as a spirit or a God could view us from a distant system? *See how small you are!* Would you like some monster to crush or torment you because of your smallness? As you would like your rights regarded, so regard the rights of the *meaner* beings around you. It is ordained that we shall slay and eat. But if we must kill, let us kill quickly and with little pain, and *never* kill, maim, or persecute, or permit children to do so, for pleasure.

I look upon Mr. Bergh as a herald of the "good time coming." He is an idea that will grow in the world like the types of the kingdom of heaven—the mustard-seed that grew into a great tree, so that the fowls of the air came and lodged in its branches—the little leaven that the woman put in her meal, and it leavened the whole lump. I never see or hear his name but I say, Heaven bless him! There is such urgent need for more Mr. Berghs, especially in my native South, where the whip seems yet to be the pastime of some of the inhabitants.

There is another topic in this connection which one seldom hears much about, the *severe* punishment of children by their parents. It is a disagreeable subject, but if tender children can endure the reality, surely, for the sake of reform, we may read of it. Many parents "spare the rod" when a slight infliction would reform the child, and wait until he is thoroughly "spoiled" by habit; and then, when their anger is sufficiently aroused, give a terrific beating—not only that, but prevent the child from crying, stop what nature demands as an outlet for pain. Those very persons could not bear, without writhing, five strokes upon their toughened, full-grown flesh, while they may make the soft flesh of a child bear perhaps *fifty* or a *hundred*, and that without a cry. It ought to be a rule for every parent and teacher to strike himself with the rod at least once, and with as much force as he uses upon his offending child, and *know* how it feels before he inflicts it; and policemen should seize the man or woman who prevents a child from crying reasonably when it is hurt. I speak strongly, because my sympathies have been put upon the rack by these brutalities, and they are common, even among otherwise respectable people, and should be exposed.

What the child needs is to be taught prompt obedience from his infancy, when a firm word or judicious management is all that is needed to quell him; and all his habits should be so supervised that an evil trait can not develop for want of exercise. This is ten thousand times the easier way to train youth, as any sensible mother will tell you. One must judge of her capability as a mother, however, by her obedient, thoughtful children, and not by her general knowledge, for the wisest are often dolefully ignorant of child-nature.

It may be said that when all the reforms one could wish for have been made the Millennium will have arrived. Would there be any harm in each one of us trying, by our own conduct, to hurry that good time? Would that this paper could set one cruel person seriously to thinking or prompt him to *one* act of obedience to the Golden Rule, in place of a premeditated cruelty! Would that it could cause some cowardly tyrant to realize how he should feel if his back were scored, and cause him to spare some poor urchin, horse, or animal! Peradventure he might thenceforward adopt the habit of kindness to all creatures.

KATE KAVANAGH.

PHRENOLOGY IN THE AGES PAST.—It was an old saying of the Hindu sages: "The gods have inscribed the destiny of every man on his scull." - *E. G. Holland.*

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Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth.—*William Penn.*

OUR CURRENCY—WHAT IT IS AND WHAT IT SHOULD BE.

REDEEMABILITY.

IN our first series of articles as above entitled, we demonstrated that while our greenback currency possessed the attributes of security and uniformity of value throughout the nation, it lacked the great requirements of stability, elasticity, cheapness (of rent or use), volume, and convertibility (or redeemability).

Then a part of the people of this nation seemed to regard finances as a matter requiring the most profound erudition to master even the slightest detail thereof, and another part, including some of our most prominent and conscientious bankers, looked upon it as an aggregation of most mysterious phenomena, eminently perceptible in results, but beyond the power of analysis.

We were in as much obscurity then on the subject of money as in the middle ages we were in regard to the sciences, or a hundred years ago as to political economy.

For ages the best minds were exercised in search of the philosopher's stone, or the universal solvent, and in statesmanship the divine right of kings was considered the only basis for political superstructure.

It required centuries to disprove and upset those ancient and universally-received fallacies; but in later years the press and telegraph have as much intensified power of intellectual development and progress as the spinning-jenny and locomotive have multiplied material production and facilitated material locomotion.

History is created with entirely unprecedented rapidity, and, should human life be measured by events, instead of by years, the average man of fifty years old now would be much older than was Methuselah at the time of his death.

It is, therefore, entirely in accordance with the logic of events that the evolution of thought, the necessary precursor for intelligent action in this matter, has been greater within the past twelve months than in any previous century.

The five requisites above enumerated, as now lacking in our greenback currency, have received popular investigation to an unparalleled extent, and with a unity of purpose, without consultation, approaching in unanimity to the invariable action of the natural forces, a concentration of thought and discussion has obtained on the characteristics of convertibility (or redeemability), while the other *desiderata* have comparatively been held in abeyance.

The object of this paper is to present what thoughts and authorities we may have at hand bearing upon the subject-matter, and we shall find great assistance and most emphatic indorsement in the utterances of the old schools of political economists.

But we beg our readers to constantly bear in mind that those old teachers mean convertibility into gold, of which we have none without borrowing, and we mean convertibility into our own national bonds, which we have in such large supply that we are constantly employing syndicates to hawk them over Europe at double the rate of interest that other first-class nations pay, and double what our productive industries earn.

And also to bear in mind that our element of conversion is the most highly esteemed element of gold conversion, and, as contrasted with gold, bears a premium of five to ten per cent.; or, in other words, gold, contrasted with the same, is at five to ten per cent. discount.

And, please further remember, this proposition, as irrefutable as any demonstration of Euclid, and we challenge any political economist or mathematician to disprove it.

AN AXIOM.

"Any debtor nation which bases its currency, and consequently its production and commerce, upon specie, exists financially, productively, and commercially on the sufferance of its foreign creditors; and ours is a debtor nation."

But, as our six per cent. bonds, being so much above the par of gold, would constantly

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tempt foreigners to obtain and convert greenbacks into them for European investment, and thus intensify that absentee landlordism which has crushed Ireland, and is rapidly crushing us; and, as the rate of six per cent. rent or interest is about double what our productive industries can pay, without entire absorption, more or less remote, into the reservoirs of capitalists, the popular demand has crystallized at the figure of 3.65 rent or interest per year, in currency, for the nation to pay its own citizens on the bonds, and as a compensation to the citizen bondholder for the apparent less rate of interest, the said citizen bondholder to have the privilege of withdrawing the principal when required.

It is claimed that the following results would accrue:

1st. Substitution of Americans in lieu of foreigners as our national creditors, with constantly diminishing liability to national disturbance and crises from causes beyond our control.

2d. Retention of the rent or interest at home, to be immediately again used in developing our own industries, instead of as now, fattening the interests of our foreign competitors.

3d. Elasticity would be secured, as the excess of money which every summer crowds the financial centers would be absorbed, to be eliminated when the annual recurrence of activity sets in in the autumn.

4th. It would form, incidentally, a national savings bank, and thus protect the savings of the workers and others from the big risks constantly incurred by deposits in trust companies.

The present daily increasing demand of the American people in this matter might properly, truthfully, and concisely be expressed in a petition, somehow thus:

To the Honorable Senate and House of Representatives of the United States of America in Congress assembled, as trustees of the rights and privileges of the people, whether individual or collective—

Whereas, The long-continued deprivation of our greenback currency of the power of convertibility beyond the limited legal tender character thereof, results in disrepute upon the nation, and deterioration in its purchasing powers as contrasted with the nation's other and unrestricted legal tender, gold; and,

Whereas, The high rate of interest on our national bonds, with exemption from taxation, is more than double what our average industries can produce; and,

Whereas, The payment of such interest, solely in gold, is a stigma, a reproach, a humiliation and repudiation on the part of the government when the conditions of the issue of the greenbacks and 5-20 bonds are considered; and,

Whereas, All classes of society are liable to have greater or less amounts of such greenbacks without any safe depository for the same where they can earn a moderate interest.

Therefore, we, your petitioners, do hereby not merely supplicate as a favor, but demand as a right, from the aforesaid Senate and House of Representatives, as the fiduciary agents, factors, and trustees of said people, the very prompt passage of a very simple, and, therefore, easily-understood law, providing for the issue of Treasury notes (greenbacks) as legal tender for all purposes whatever, to the extent which the requirements of our production and commerce indicate, and make such legal tender reconvertible, at the option of the holders, into Treasury bonds, bearing a rate of interest not much in excess of the average annual national increase of property—not over 3.65 per cent. per year.

And your petitioners do hereby claim and aver, and substantiate such claim or averment by testimony herewith appended, that in this they are asking and demanding no new right or privilege, but a reinstatement of the powers and privileges conferred upon them by the act of February 25th, 1862, excepting the usurious rate of interest therein provided, but of which they were wrongfully deprived a year thereafter with or without felonious intent of the advisory counsel of said Honorable Senate and House of Representatives.

And your petitioners do further claim, and herewith prove, that in the short period of the existence of such convertible feature, the effect of such convertibility was everything that could have been desired, reducing the premium on gold two-thirds of what it was at the time of its passage, and raising the gold price of six per cent. bonds from ten per cent. discount to two per cent. premium.

And your petitioners further claim that if like causes produce like effects, they are authorized in affirming that such a course will now, as it did then, raise the industrial interests of the nation from deadly stagnation to active life, and confidently point to history in confirmation of their position.

E. G. Spaulding—now President of the Farmers' and Mechanics' National Bank of Buffalo, N. Y.,—extreme bullionist, was in 1862

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Chairman of the sub-committee of Ways and Means, House of Representatives, and he drafted the legal tender bill.

In his "Financial History of the War," he says, pages 152, 153:

"It will be noticed that by the fourth section of the legal tender act the Secretary of the Treasury was authorized to receive deposits in the sub-Treasury to the amount of $25,000,000, in sums of not less than $100, at five per cent. interest, with the privilege to the depositors of drawing it out again at any time, on ten days' notice, after thirty days. This was but another form of borrowing money by the Government at a low rate of interest. Its operation at the sub-Treasury was somewhat like that of a savings bank, and the privilege was largely availed of by banks, insurance companies, and individuals. It became a very popular mode of temporary investment for corporations and individuals, and * * * became an advantageous mode for the Government to borrow large sums of money. It became so popular that on the 17th of March, 1862, the authority to receive these deposits was increased to $50,000,000. On the 11th of July following, the power was enlarged to $100,000,000; and by the act of January 30, 1864, the authority was still further enlarged to $150,000,000, and the Secretary was authorized to pay as high as six per cent. on these deposits."

Mr. Spaulding says, in same work, page 161:

"When that bill passed this House, our six per cent. twenty-years' bonds were ten per cent. below par. Now they are from one to two per cent. above the price of gold."

CONVERTIBILITY.

After our experience in 1862–'63, as fully delineated in the preceding pages, of the entire beneficence in the working of the convertibility of the greenback, and of the fearful cost in money and morals to our nation, which has since accrued by our departure therefrom, it does seem as an act of supererogation—gilding the refined gold or painting the rose—to bring in the testimony of theorists, when we have so large an experience of facts.

But the old saying of "far-brought, dear-bought," holds good, and though we are in a republic a century old, many of us are so unutterably snobbish that if we can get indorsement from across the water, especially on points of finance, we gobble it down without chewing.

In this we are especially inconsistent as externally it is our biggest brag, that we have fought ourselves clear of affiliation with the political economy of Europe.

But let our hawk-nosed, big-bellied, gold-spectacled, bald-headed friend, Judas I. Bullion, Esq., talk sonorously and sententiously about the solid—conservative—specie basis circulation of the "tight little island" of England, we bow our heads in shame that we are such inflated, detestable fellows, and ask him how we can ever get into such an enviable position.

To be sure, quiet, modest Englishmen like Sir John Lubbock analyze, and Professor Price quotes, the figures of their circulation, as one half of one per cent. gold; others tell us that when they "see the immensity of the superstructure and the minuteness of the basis, they tremble;" others that the credit of the national finances was saved by finding, to quote the language of a director of the Bank of England, "at the lucky moment to save the credit of the country" a box of old bank-bills; but as that especial point is just now not our subject-matter, we will not now further advert to it. Our readers will remember that in our first series on this subject we quoted very freely from Governor Buckingham, of Connecticut, advocating convertibility.

The President, in his Message of December, 1873, urged it.

Horace Greeley, as quoted in our earlier chapters from the *Tribune* of Nov. 9th, 1871, earnestly plead for it.

General Spinner, United States Treasurer, of life-long experience as a dealer in money in and out of the Government, indorsed it very strongly in his report for 1873, and renewed its advocacy in his report for 1874, but that portion was excluded by some mysterious influence from publication.

The Industrial Congress, with a constituency of 900,000 voters, make it the principal plank of their platform.

The National Independent party, now organizing, make it their prominent issue as contrasted with the paralyzing, and therefore repudiative, policies of both the Democratic and Republican parties.

Its supporters in Congress, in response to the beating of the popular pulse, have for the last year gained so rapidly in numbers and intelligence, that almost on the first day of the present session (1874–'75), they unhesitatingly introduced and pushed the subject in the House of Representatives, under the able leadership of Judge Kelley, of Philadelphia, although it

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was in antagonism to the Message of the President, who, within a year, from some inscrutable cause, had exactly changed front on the question.

On the 24th of January, 1874, Judge Kelley remarked, in Congress: "There are at this time at least $250,000,000 waiting to be handed to the Government in exchange for three sixty-five bonds."

Mr. Hawley, of Connecticut, inquired: "Allow me to ask the gentleman if that indicates a scarcity of currency?"

Mr. Kelley, responding: "I will tell you what it indicates. It indicates the condition of health shown by the falling man, who, with flushed cheeks and swollen eyes, drops speechless upon the pavement as he walks. His hands and feet are cold and numb, and his limbs are bloodless, the circulation having gone to the brain or the heart. Sir, the banks are now gorged with unemployed currency, because the limbs of industry are paralyzed; the forge and furnace glow no longer, and the loom and the spindle give shelter to the spider, that instinctively seeks a quiet corner in which to spin and weave its web. The toiling man, who had earned from two dollars to five dollars per day in productive industry, is eating the bitter bread of idleness and charity, and his unemployed boys and girls seek their food at the door of the soup-house. Give them employment and wages by putting into circulation a sufficient volume of money to animate the industries of the country, to rekindle the fires in your forges and furnaces, and to employ the one hundred and ten thousand idle laborers in the State of New York, and the forty-odd thousand in Philadelphia, and you will find that there will be no large accumulation of money in the banks of either New York or Philadelphia. It will then go into circulation."

A HUNDRED YEARS AGO.

WHEN it is considered how many and great have been the changes in this country during the past hundred years, the propriety of a grand centennial celebration of the existence of our Republic can not be disputed. The *Baltimore American*, in a few paragraphs, reviews some of the leading features which mark our national advancement, and also the general progress of civilization in the century past:

"One hundred and ten years ago there was not a single white man in what is now Kentucky, Ohio, Indiana, or Illinois. Then what is now the most flourishing part of the United States, was as little known as the country in the heart of Africa itself. It was not till 1776 that Boone left his home in North Carolina to become the first settler in Kentucky. And the first pioneers of Ohio did not settle till twenty years later still. A hundred years ago Canada belonged to France, and Washington was a modest Virginia colonel, and the United States was a loyal part of the British Empire, and scarcely a speck on the political horizon indicated the struggle that in a few years was to lay the foundation of the greatest Republic of the world.

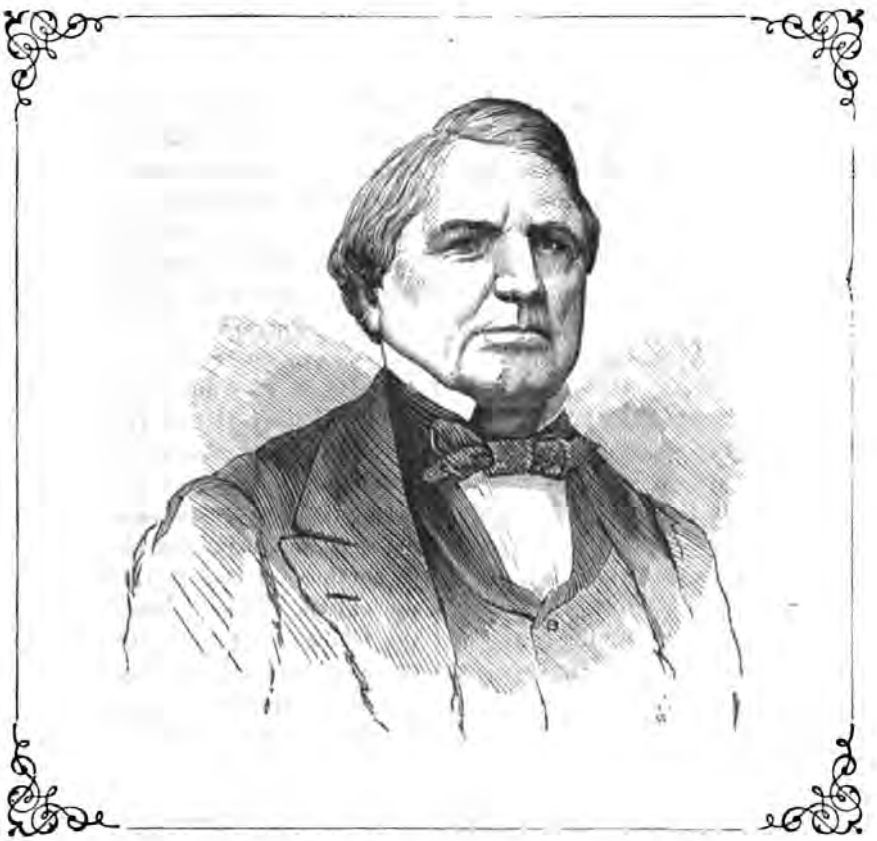
"A hundred years ago there were but four small papers in America; steam-engines had not been imagined, and locomotives, and steamboats, and railroads, and telegraphs, and postal-cards, and friction matches, percussion caps, and breech-loading guns, and stoves, and furnaces, and gas for dwellings, and India-rubber shoes, and Spaulding's glue, and sewing-machines, and anthracite coal, and photographs, and chromo-printing, and kerosene oil, and the safety-lamp, and the compound blow-pipe, and free schools, and spring mattresses, and wood engravings, and Brussels carpets, and lever watches, and greenbacks, and cotton and woolen factories, in anything like the present meaning of these terms, were utterly unknown.

"A hundred years ago the spinning-wheel was in almost every family, and clothing was spun and woven and made up in the household; and the printing-press was a cumbrous machine worked by hand; and a nail, or a brick, or a knife, or a pair of scissors or shears, or a razor, or a woven pair of stockings, or an ax, or a hoe, or a shovel, or a lock, or a key, or a plate or glass of any size, was not made in what is now the United States. Even in 1790 there were only seventy-five post-offices in the country, and the whole extent of our post-office routes was less than nineteen hundred miles. Cheap postage was unheard of,

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and had any one suggested the transmission of messages with lightning speed, he would have been regarded utterly insane.

"The microscope on one hand, and the telescope on the other, were in their infancy as instruments of science, and geology and chemistry were almost unknown. In a word, it is true that to the century past, have been allotted more improvements, in their bearing upon the comfort and happiness of mankind, than to any other which has elapsed since the creation of the world."



EBER B. WARD, THE AJAX OF MICHIGAN.

BY the death of Captain Ward, the West loses one of the strongest agents in her rapid development of the past forty years. As shown in the portrait, he was a man of tremendous force, indomitable energy, and intense practicality. Physically he was a massive man, weighing two hundred pounds or more, with broad shoulders and a strong frame. The immediate cause of his death was an apoplectic attack, or what is otherwise known as congestion of the brain. Of his habits we do not know sufficiently to warrant any remarks upon their relation to the manner of his death; but we may say, in a general way, that persons of great fullness of flesh and blood, such as is usually indicated by a weight of two hundred pounds, have reason to be prudent in their practices of eating and exercise, as, at the age of sixty and over, they may well be apprehensive of a tendency to congestion of the brain.

Eber B. Ward was born in Canada (although an American citizen) in 1811, his parents having fled to that country from Vermont the same year to avoid the threatening consequences of the pending war with Great Britain. After the war was over they returned to the old homestead in the "Green Mountain State," where they remained until Eber was six years old. His home was lo-

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cated in the town of Wells, one of the most delightful spots in Vermont.

Not long after the tide of emigration resumed its westward march, and in 1818, Eber's parents were among the travelers to the more lucrative fields of the South and West. They set out for Kentucky, but being delayed at Waterford, Pa., for some time, and the death of Mrs. Ward occurring suddenly, Eber's father changed his course and went to Ohio. After a short stay in that State events gradually pushed him westward until he permanently settled in Michigan.

Mr. Ward, Sr., first visited Detroit in 1821. This was sixteen years after the old town had been destroyed, and at a period when there was but one frame house in the town, the average buildings being of logs, with cedar bark roofs. At this time the largest vessel that floated on the lakes was only of thirty tons burden, and when one of these arrived at Detroit's solitary wharf, men, women, and children thronged the river's bank to get a glimpse of the strange visitor. At this period, and for several years afterward, the whole fleet of the lakes could not carry as much as one of the present large grain vessels. And not one which then navigated the lakes was owned in Detroit. A public vessel, known as the brig Hunter, was the only means of water communication between Detroit and Buffalo.

It was about the year 1824 that Eber accompanied his father to Mackinac, where he commenced life by securing the very humble position of "cabin boy" on a small schooner. Observing his energy and activity, Mr. Samuel Ward, an uncle, the leading ship-builder of Marine City, called the youth from his sailor life and gave him a clerkship in his warehouse. This change marked the beginning of a life of usefulness and importance in Michigan commercial affairs. Being constantly in connection with interesting marine transactions, his growing business talents were rapidly improved.

His first floating investment was a quarter interest in the General Harrison, of which he became Master. He took command of this craft in 1835, and managed her successfully until the value of his interests at Marine City demanded his presence there. He was subsequently admitted as a partner with his uncle, and he continued a most successful business until 1850, when he withdrew from the firm and went to Detroit, where a larger and less occupied field afforded him a peculiar opportunity for success. From that day until within a recent date he pushed the marine interests of Detroit forward with a giant hand. Through his timely efforts her commerce has grown and prospered, and the city's floating property nearly doubled. Although his operations are mostly known to the people of Michigan, the following list, showing the names of the steamers and sailing vessels he has built, will be interesting. It is impossible, however, owing to frequent changes in ownership, to give the fates of these vessels. Many of them have been lost, and some of them are still actively navigating the lakes and doing honor to their builder. There were the General Harrison, The Champion, Samuel Ward, The Pearl, Atlantic, B. F. Wade, Montgomery, Huron, Detroit, Pacific, Ocean, The Caspian, Planet, Arctic, and a number of smaller vessels.

Within the last few years Mr. Ward has been gradually withdrawing from the vessel business, and investing his extensive capital in another direction. He was interested to the extent of about one million dollars in the Chicago Rolling Mills, and half that amount in a similar corporation in Milwaukee, Wis. His stock in the Wyandotte Rolling Mill exceeds half a million, and his floating property is valued at nearly or quite this amount. He owned real estate to the amount of over two millions of dollars, and had in the neighborhood of three millions invested in different speculations. Just what the value of his property was at the time of his death it is impossible as yet to say.

Captain Ward had been, during many years, a prominent member of the Republican party, but one who preferred to contribute to the progress and strength of the country by close attention to his great manufacturing and commercial interests rather than to draw upon its resources by taking office and playing the part of the partisan politician.

He had been married twice, and leaves a family of five children by his first wife, all grown up, three sons and two daughters. By his second wife, who survives him,

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he had two children, a boy of five years old, and a girl two and a half years of age.

In a sketch published several years ago in the PHRENOLOGICAL JOURNAL we said: "Captain Ward has a good share of that uncommon attribute, common sense allied to shrewdness and quickness of perception and untiring energy, and, it may be added, courage. No disaster can conquer such a man. You may strip him of his possessions, but he will not yield; he will rub his hands and take a fresh hold. Should he fall and fracture a rib, he will be thankful that his neck is not broken. What a grand commissary of subsistence he would have made! He could feed and move armies as easily as he can kindle forges and push steamboats and locomotives about him. He has the enterprise of Vanderbilt, with more vigor and a larger brain—a brain cultivated by reading the best books in the language. In general intelligence the fast old gentleman of New York would suffer if placed in contrast with the Western sailor. With his powerful physique and indomitable will he would have risen to distinction in any useful vocation."

MATERIAL RESOURCES OF WEST VIRGINIA.

WEST VIRGINIA was born amid the storm of revolution, and her early history was written in blood. After Virginia had seceded in 1861, on whose soil was fought many severe battles in the late unhappy conflict, loyal Western Virginians met in Convention at the city of Wheeling, and organized the "Restored Government of Virginia." Their action was indorsed by the Congress of the United States, and the "Restored Government" was recognized as the legitimate Government of Virginia. Soon afterward the legislature of the "Restored Government" gave its consent for the organization of a new State out of the territory of Virginia; and in 1863 a Constitution was formed, officers were elected under it, and West Virginia was declared an independent State. On the 20th of June, 1863, by act of Congress, she was regularly admitted into the Union as the thirty-seventh State. The Virginia government at Richmond, of course, protested, but, being out of the Union and engaged in a rebellion against the Government of the United States, her voice was not heard and her protests were unheeded. After the termination of the war suit was brought by the Commonwealth of Virginia, in the Supreme Court of the United States, to recover the territory out of which West Virginia was formed. The Court decided adversely to the claims of Virginia, and West Virginia was allowed to remain, as her citizens had elected, one of the States of the Federal Union.

The State of West Virginia comprises 23,000 square miles of territory, and has a population of 442,000 souls. Taking it altogether, it is, perhaps, the roughest and most mountainous State in the Union; but its surface is covered with the best classes of timber, and the hills are inlaid with coal and other minerals, making it, in natural wealth, superior to any other State, and, in fact, wealthier than the same number of square miles of territory in the world.

The people of this State are of the rustic, woodland sort, free, easy, independent, uncultured. Until recently we have never been favored with a system of common schools by which the masses could be educated. It is no wonder, therefore, that a majority of our citizens have grown up without scholastic education. We now have, however, an excellent system of free schools in good working order, by means of which the rising generation will receive a fair common school education, that will fit them for the ordinary business of life. Our State seal contains the motto, "*Montani semper liberi*," but in truth none are really free who are uneducated. Mountaineers have natural talent, because they draw their inspiration from the hills that encompass them and the rocks that cast their shadows around their homes—grand hills that have withstood the storms of unchronicled centuries, and granite cliffs that will stand amid the sunshine of millennial glory. But what will natural gifts avail a man if he fail to cultivate them?

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GEOLOGY.

West Virginia, we are told by geologists, is characterized by geological features of great simplicity. Prof. W. B. Rogers, late State Geologist of Virginia, says: "The surface is undulating. The loftiest hills rise in gently swelling outlines, no very prominent peaks towering, acute and ragged, to denote that the strata have been subjected to violent convulsive and upheaving forces."

The geological features indicate that the now rugged West Virginia was once a level and fertile plain; that these mountains were piled by some of nature's mighty upheavals, the causes of which are unknown and not understood. Prof. Rogers continues:

"Its topographical features give evidence that its inequalities were caused by the furrowing action of a mighty and devastating rush of waters, which by rapid drainage scooped out numerous valleys and basins in the upper strata. It is from this deep excavation by natural causes, combined with the other important circumstance of a nearly horizontal position, that we are to draw our estimate of the prodigious resources of a mineral kind possessed by the region before us; for, whatever valuable material be inclosed in the strata, the horizontal position alluded to keeps them near the surface, or at an accessible depth, over enormously wide spaces of country; while the trough-like structure of the valleys, and their great depth, exposes many of these deposits to the day under positions in which mining is the easiest imaginable, and with an extent of development not less accommodating to the researches of the geologist than to the wants of the community."

The coal deposits of the State are confined principally to eight or ten localities; or, rather, it is only being worked in those localities. The Great Kanawha Valley shows a greater abundance of seams and varieties than any other section. A superior quality of coal, however, has been mined in Ohio County, at and near Wheeling, for many years; also at Piedmont, in Mineral County, and in Harrison, Mason, and Boone counties. At Wheeling there is but one seam, five feet thick, while in the other counties there are no less than three seams, running from twenty-six inches up to six and seven feet in thickness, that are now being successfully worked. Out of the 23,000 square miles of territory in the State, 16,000 square miles have been designated as mineral lands, being over three-fourths of the entire area of the State. The Elk River Valley, it is said, is the finest coal-field in the State, there being more coal, and of a better quality, than in any other locality. Some of the seams are as thick as fifteen feet of good, workable coal in this wonderful valley.

Prof. D. T. Anstead, President of the Geological Society of London, but a few months ago made an examination of the coal basin along the Great Kanawha River, and in his report used the following language:

"The rocks on each side of the Kanawha and its tributaries consist exclusively of the coal measures, which lie nearly horizontal, having a general dip toward the north-west of about twenty feet to the mile. * * * Throughout the district there are no marks whatever of other disturbances than would result from the elevation of deposits, already split asunder by crevices produced by contraction during the first consolidation of the mass from the state of mud and soft sand. I nowhere saw, in any part of the coal-field, the smallest indication of faulted ground, or a single slip or trouble that could interfere with coal working. * * * There is in all a total thickness of upward of sixty-three feet of workable coal in fourteen seams actually proven on the hillside, and above water-level in some of the valleys."

This, of course, is independent of a number of workable seams below the water-level that have been discovered in the borings for salt-water in this valley. The time may come when shafts will be sunk, and this valuable treasure, that lies so deep beneath the surface, will be brought forth, when those now seemingly inexhaustible seams above the water-level shall have been consumed.

Having demonstrated the existence of coal in this State, I now desire to call attention to the several varieties; and in the outset would state that all classes of coal that are found in any other State in the Union exist in West Virginia, and in greater quantities, except the anthracite. Thorough search has been made for its discovery, but thus far without effect.

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BITUMINOUS COAL.

There are many grades of this class of coal in every portion of the State, varying in thickness from one to thirteen feet; but it is not mined very extensively, owing to the fact that there are other varieties of better and more desirable coal. The following statistics in relation to the mining of this class of coal are taken from the *Miners'* (Pa.) *Journal* of 1872:

"In 1871 Pennsylvania raised 26,131,707 tons of coal, of which amount 8,446,206 tons came under the category of bituminous. In the same year the total product of the United States was 34,867,706 tons. After subtracting the production of Pennsylvania, we get 8,235,999 tons as the total production of all the remaining States in the republic. In other words, the amount of bituminous coal raised in Pennsylvania in 1871 was greater than the total product of all the rest of the United States."

The reason that the mining of this class of coal in the Great Kanawha Valley is not carried on, is principally due to the fact that until quite recently there has been no outlet for it by rail, and a very unreliable transportation for it by water—the river not being navigable a large part of every year, on account of ice in winter and low water in summer. I think, however, that the fact will not be denied when I state that the bituminous coal-fields of the Kanawha Valley are better than those of Pennsylvania, simply because they contain more coal.

SPLINT COAL

is the most valuable variety of West Virginia coal. It is only found in the Kanawha Valley, and derives its value from the fact that it is used for smelting iron without coking. The seams are generally large, some of them being thirteen feet in thickness. It is almost as solid as granite, and can be handled without loss to the shipper; is entirely free from sulphur and other impurities; has no tendency to clinker; is free from combustive qualities, and burns well. It has been tested in a number of iron furnaces, and has been invariably pronounced superior to any other coal in use. I am indebted to Prof. M. F. Maury, Jr., for the following table, showing the analysis of various Kanawha splint coals. For the purpose of comparison he added the block coal of Indiana, the Mahoning Valley, Ohio, the Pittsburgh coal, and two of the best iron-making coals of Great Britain:

Locality.	Volatile Matter.	Fixed Carbon.	Ash.	Water.	Chemist.
Campbell's Creek	35.64	61.07	1.21	1.88	Riverside Iron Company, Wheeling.
Coalburg, four ft. seam	33.26	62.61	1.81	2.14	" " " "
Coalburg, main seam	40.50	56.50	1.50	2.00	Levette, Indiana.
Paint Creek Mines	30.13	63.74	6.13	...	Doremus, New York.
Kelley's Creek	37.08	60.92	2.00	....	Rogers, Virginia.
Briar Hill, Ohio	32.58	62.66	1.16	3.60	Wormley, Ohio.
Star Mine, Indiana	32.50	61.50	2.50	3.50	Levette, Indiana.
Pittsburg Coal	41.10	56.90	1.00	1.00	" "
Clyde Splint	36.80	59.00	4.20	....	Mushet.
Worsborough, Yorkshire	48.18	60.32	1.50	....	"

This test gives Kanawha splint rank with the best iron-making coals in the world—those named in the above table.

CANNEL COAL.

This class of coal is noted for its value as a fuel, and as an oil and gas producer. It lies in seams from twenty-six inches to five feet in thickness, and is also associated with other kinds of coal. It ignites very readily, and makes a charming fuel. As a gas-producer it has no superior, except it be the Bog-head, Scotland coal. It yields an average of two gallons of oil to the bushel, or fifty-six gallons to the ton. It was pressed for oil as a successful business prior to the discovery of petroleum in Pennsylvania and this State also, which, of course, broke up the coal-oil business. It is found only in the southern portion of the State.

BITUMINOUS SCHIST, OR CANNEL SHALE.

The casual observer would not detect the difference in the appearance of this species

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from the real cannel coal, as they very much resemble each other. The schist, or shale, however, has greater specific gravity, and is slatey in its structure. It is a valuable fuel, and has greater heat than any other coal except the splint. It is found in veins from two to five feet thick, and is easily mined, breaking loose in large blocks from the solid mass. Prof. Maury says: "It seems to be almost, if not quite, as rich in oils as cannel itself, and is, therefore, very interesting; for if oil can be made from it at the figures usually given, the undertaking could scarcely fail to be remunerative."

An acre of coal five feet thick contains about 8,000 tons, and if there are sixty-three feet of coal in the Kanawha Valley, as stated by Prof. Anstead, and none of the many geologists who have examined it report less, we would have over 96,000 tons of coal to the acre. We have in the State some 16,000 square miles of coal area, and there are 640 acres in a square mile; hence the coal value of the State is overwhelmingly great.

IRON.

West Virginia is not only a coal State, but it is underlaid with beds of superior iron ore. About two years since Prof. M. F. Maury made an investigation of the iron in the southern portion of the State, and in his report says: "The brown oxides of iron are sometimes found here in strata of poor quality, but they are usually in pockets. They are the result of the decomposition of the carbonates of iron that existed in the beds that were once superimposed upon the present strata. These beds have long since been worn off by denudation. As the softer materials were washed away, the carbonate of iron settled down and was left resting on our hill-sides. In some places a great deal was deposited together; in other places but a single lump, and hence it is that on many of the mountains are found pieces of good ore, and yet no deposit near."

Since the professor made the above report he, himself, has discovered large veins of the brown oxide and black band ores that will yield fifty and sixty per cent. before roasting, and is now confident that the great iron belt that starts in New York and ends in Georgia and Alabama, passes through West Virginia in its span of the continent.

SALT.

West Virginia salt is noted all over the southern portion of the Union. It is entirely free from the bitter salts of lime and magnesia, and requires no process of purification, being taken immediately from the furnace vats and barreled for shipment.

The brine from which it is manufactured is obtained by boring wells from 300 to 2,000 feet deep, and which is thrown into the evaporation troughs by means of force-pumps that are kept in motion day and night. One well on the Kanawha River, about 1,000 feet in depth, is so charged with gas that the saline water has been pouring forth, of its own accord, for over a quarter of a century, and shows no sign of suspension.

There are about 40,000,000 bushels of salt consumed annually in the United States, one-half of which is imported. West Virginia manufactures about one-fifth of the amount made in this country, or 4,000,000 bushels annually, which command an average price of thirty-eight cents per bushel. For many years it has been the leading industry of the State. Dr. J. P. Hale, the most extensive salt-maker in the State, says:

"There is no other place within the United States where salt-water of equal quality and abundance, coal for fuel as good, cheap and abundant, and timber for packages as good, abundant, and cheap, can be found together as in Kanawha. It follows, therefore, that salt can be made, barreled, shipped, and delivered in the Western markets cheaper from this region than from any other source, and this is exactly what I claim to be true."

TIMBER.

West Virginia is as well stocked with timber as with coal. In nearly every county in the State, with the exception of the clearings that have been made for farming purposes, we find primeval forests of the best timber of nearly every variety known. I have seen walnut and cherry trees thickly standing in forests from three to five feet in diameter. Oak, poplar, chestnut, maple, lynn, hemlock, pine, beech, and sycamore, also abound in endless quantities, and of the finest qualities.

WATER-POWER.

Water-power will some day be a great de-

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sideratum in the manufacturing interests of the United States. There is enough of this great natural power along New River alone, in this State, to run all the spindles in New England. For over fifty miles it rushes down like a cataract, with thousands of horse-power in force, and there is not now a single mill or machine-shop that pretends to use it. Then there is Gauley River, Elk, Coal, the Big and Little Kanawhas, the Tygants Valley, the Monongahela, and the Potomac; all of which have superior water-power sites from their sources almost to their mouths.

MEANS OF TRANSPORTATION.

Herein lies the great embarrassment of the State. Better means of transportation must be obtained before the great natural resources of the State will or can be developed. There must be more railroads, canals, and improved rivers. But two railroads pass through the State, the Chesapeake and Ohio and the Baltimore and Ohio, and there is not a canal or improved river within West Virginian territory. The James River and Kanawha Canal, now in prospect of construction, will pass down the Great Kanawha Valley, and give the coal, iron, and timber an outlet to the seas. Not only West Virginia, but other States as well, are languishing for its completion. A number of local railroads have been chartered, and it is only a matter of time for the State to develop its vast resources and take its rank among the great and wealthy States of the Union.

GEORGE W. ATKINSON.



WILLIAM H. ASPINWALL.

THE death of this enterprising merchant and promoter of American commercial interests at large was announced a short time since. An old resident of New York, he had long been deemed one of the city's worthiest citizens. The son of John Aspinwall, a prominent merchant eighty years ago, Mr. Aspinwall began life in the counting-house of G. &

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S. Howland as a clerk, and in 1832, at the age of about twenty-five, was admitted into the firm. A few years later he assumed a prominent position in the business, the firm becoming known as Howland & Aspinwall.

The business increased very rapidly, and the ships of Howland & Aspinwall paid frequent visits to the Pacific coast, to the East and West Indies, to the Mediterranean, and to British ports. In 1850 Mr. Aspinwall retired from the active management of the firm, and devoted his energies to the enterprise of the Panama Railroad and the foundation of the Pacific Mail Steamship Company, a gigantic undertaking, with which his name will long be associated. European capitalists had long entertained some project of the kind, but it did not take any definite shape until 1850, after the Mexican war, when Congress, to render California more accessible, authorized contracts for the establishment of two lines of steamers, one from New York and New Orleans to Chagres, and another from Panama to California. William H. Aspinwall secured the line on the Pacific side, and George Law that on the Atlantic seaboard.

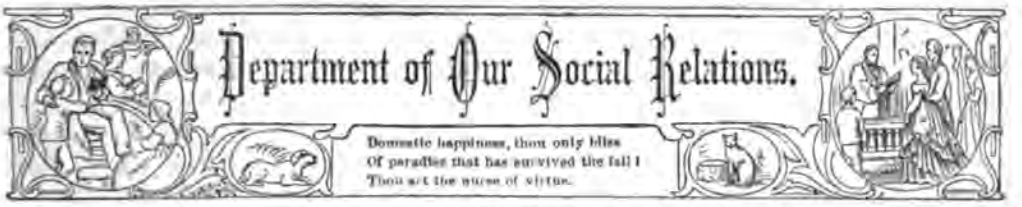
The construction of a railroad across the Isthmus of Darien was part of Mr. Aspinwall's plan, and with Henry Chauncey and John L. Stephens he entered into a contract with the Government of New Granada for the construction of the work. A charter was granted by the Legislature of New York for the formation of a stock company. John L. Stephens was elected president of the company. Early in 1849 a contract was made for the construction of the road, which was begun in May, 1850, and continued for two years amid great discouragements. Up to 1851 the settlement about the terminus at Navy Bay had no distinctive name, and on February 2, 1852, the place was formally named Aspinwall. The road was opened to the city of Panama on February 17, 1855, being forty-nine miles in length. In 1847 Mr. Aspinwall, with others, received a contract from the United States for a monthly mail service on the Pacific Ocean, and became the active manager of the undertaking. In 1848 a charter for the Pacific Mail Steamship Company was obtained from the New York Legislature for twenty years. The capital stock was $400,000, which in 1850 was raised to $2,000,000. The pioneer ship was the California. Until 1856 the company was very prosperous, but at that date Mr. Aspinwall, its founder, principal director and president, retired — a loss which has been severely felt. During the last twenty years Mr. Aspinwall has not been very actively engaged in business, but in all matters of public importance he has taken a prominent part. His name and influence were ever readily lent to further public interests, and no appeal to his charity was made in vain. Of late years he traveled much, thus gratifying his love for the fine arts.

In the early part of his career Mr. Aspinwall had good opportunities in the commercial world. He possessed the type of organization which appreciates opportunities, converts them to practical account; he was not naturally speculative, yet was given to large ventures. It would be found, however, upon investigation, that these ventures had a substantial basis, that he could look forward confidently to definite results.

The cast of his brain shows practical ability through and through. He had capital off-hand judgment, yet he was by no means a man of precipitate action. He was prudent in the forming of an opinion, always, even in affairs of minor importance, carefully and comprehensively surveying the field of action, yet doing so in that rapid manner which is native to an intellect strongly intuitive in its processes — resultantly he was steady and fixed in his convictions.

He possessed a good deal of pride, but did not exhibit it in arrogance or presumption. His pride proceeded from a pretty thorough understanding of his capabilities, and a sense of personal responsibility. He was not a man to believe in fashions, do things because they are conventional. He was a man of action rather than a man of ideas and words. Definite, clear-headed, pointed, he expressed himself unambiguously and briefly. Independent, proud, spirited, self-poised, a thorough-going man, he was, nevertheless, susceptible to kindly impression, appreciative of home and its relations, generous and sympathetic, but all this after his own manner, and the more efficiently so because of his very individuality.

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ALFRED RUMINE; OR, WHO REDEEMED HIM?

BY HAL D. RAYTON.

CHAPTER I.

HE JOINED A CLUB, AND WHAT CAME OF IT.

"IT is simply a question of circumstances."

"How do you mean?" I responded.

"Why, if a young man is well born and well bred, and has a business or profession which yields a good income, he will not be so much disposed to contract deleterious habits as the young man who has been obliged to make his way for himself as soon, almost, as he was able to walk."

"I scarcely agree with you in that opinion," I rejoined; "for the men who constitute the back-bone of society, who contribute most to substantial progress, are nearly all those who have 'hoed their own row.'"

"Granted," said my friend; "but how many fall victims by the way as they 'hoe their own row?' How many survive the incitements of gain and pleasure, and come out 'at the finish' triumphant? Certainly, it is the roughness of the field they have gone over that has made the few successful ones so great in their after influence; the severity of their experience has been a crucial test as well as a prolonged drill of their mental and physical qualities. Look back into the lives of these few, but giant souls, and I'll warrant you that you shall find that they were not ill born. The well-endowed organization of a mother or of a father, whose early loss compelled the unnatural effort, descended to them, and in practice demonstrated their fitness to survive."

"I see now, sir, the force of your first remark," I rejoined, "and I appreciate more clearly than before the reason that the thousands of pitfalls of vice which are especially aggregated in our industrial centers owe their maintenance to 'working men,' as it has become the fashion to style those who toil with the hand."

"Yes, the number of gilded saloons to which resort the young men of good birth is vastly smaller in proportion to their number, throwing out of view their greater pecuniary capacity to support such places, than the number of porter-houses, groggeries, etc., which the mechanic, the porter, the cartman, and the laborer frequent. But," continued he, "human nature in its best estate is far from perfect, and young men who voluntarily expose themselves to the insidious allurements of the company and the tinselled pleasures of clubs and hotel bar-rooms, run risks far greater than they dream of. Youth is susceptible and plastic, and inclined to exhibit its weak side. It is when temptation assails the weak side of a young man that his real danger appears, and he should then avoid it by an early retreat, rather than court its nearer approaches by a show of bravery and courage."

"As in the case of young Rumine, I suppose," said I.

"Rumine?" returned my friend. "What, the fine fellow who lives in your row, and has two such noble sisters?"

"The same. I fear that he is already on the downward course toward inebriacy."

"Shocking! I thought him destined for a life of usefulness and of distinction. Home, education, associations in business and in society seemed to favor an upward career. How has it come about?"

"Six months ago, in compliance with the wishes of an intimate friend, and partly from his own desire to become acquainted with the accomplished writers and artists who make up a considerable part of its membership, he joined the Laurel Club. He entertained somewhat extravagant notions with regard to the advantages derivable from a familiar

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acquaintance with authors and artists, and considered the opportunity too good to be lost. Not that he had any ambition to become distinguished as an author, but his high-toned esthetic nature craved gratifications which he hoped to find abundant amid the club associations."

"I know of some of the *distinguished* members of the Laurel Club," interposed my friend, "and although they are generally admired for their brilliancy as writers, or for their skill as musicians, they are subjects of painful anxiety to their near friends on account of their propensity to excessive indulgence in one or another of the vices which fashionable society tolerates. There are P—— and M——, for instance, whose mastery of the piano-forte is undisputed, and who are rarely seen on the street in a perfectly sober condition. There are H—— and S——, whose pens delight every reader of our better fiction, who are fast descending the incline to the vale of misery. And there are others whose wallets are lined with the wages of illicit play. Was Rumine acquainted with the character of any of these men?"

"It is altogether probable that he knew something about them, but you know the Club is a large one, and I presume its general reputation in our community had more influence with him than the personal character or habits of a few members, whose shining talents, rather than their vices, drew popular attention. Besides, our young friend, doubtless esteeming himself proof against solicitations which were hostile to his moral convictions, did not expect to find himself in an atmosphere at all subversive of his high principles. Well, he entered the Club, and being a very prepossessing young man, soon became a sort of favorite with several of the 'lions' in it. H—— took to him very cordially, and after a little invited him to visit his rooms in the Clermont. H——, you know, is one of the magnates of the *Morning Record*, and his professional set is deemed the best in town. Rumine felt highly honored by his attentions, and a visit at the Clermont on the occasion of a sort of reunion of literary gentlemen, where he met many whose names he had seen in print, appeared like the realization of hopes long entertained. Wine was served, of course, but Rumine did not partake, and as he was not altogether alone in this assertion of prudence, and no sneers followed on the part of the well-bred gentlemen around him, he did not feel much embarrassed. He is a good singer, you know, and could contribute a good deal in that way to an evening's enjoyment. This being known to H——, he was two or three times called upon for a ballad, and very warmly applauded. During the winter Rumine must have attended half-a-dozen of these reunions, besides his regular visits at the Club. He was surprised to learn that nearly every man of talent with whom he came in contact either took wine habitually or as a social accessory."

Here my friend broke in with the reflection, "Were it not for the moral support given to the liquor evil by the professional men, of all classes who use it for the purpose, as they allege, of stimulating their minds, or as a tonic medicine, the temperance men would not find their work of reform so beset with obstacles."

"Yes, it is a sad truth that social immorality has its defenders among the most gifted intellectually. Rumine took occasion, one day, to venture some remarks to H—— in deprecation of his habit of drinking. H—— replied, 'Why, my dear fellow, brandy is a necessity of my life; its nervine stimulus gives me command of my thoughts and of my pen. I could not write without it. And the great majority of my press associates will tell you the same thing. You have no idea of the drain upon a fellow's vitality which is incident to the daily cudgeling of his brains in the prepartion of matter for publication.' Rumine at first thought he might do some good in his new field of association by persuading some to relinquish their drinking habits, but he found them so genial, so ready to meet a word of remonstrance by an ingenious pretext, or by a quotation from scientific authority, or by badinage, that he became convinced that he could not champion the cause of temperance with any hope of success before such an auditory."

"The case with these literary men," interrupted my friend, "seems to condense itself into this. They haven't, as a class, a great amount of back-bone or individual force of character, and their weaknesses are developed

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rather than suppressed by public favor. The successful writer studies the whims of his constituency, the reading public, and so becomes more their property than his own, losing in the processes of adaptation a great measure of his selfhood. Covetous of the world's applause, he at length fears to take any stand, even in morals, which may seem opposed to public sentiment. He lives, as it were, by the suffrages of the majority, and deems his interests identical with it. As for habits of drinking, he has on his side a plurality of physicians, men of weight in their profession who tell him that alcohol is a conservator of nervous energy, and even a food element. He does not consider its real effect upon his vital functions—how it exhausts by stimulating to unnatural manifestation the living forces which should be permitted to exercise their sustaining influences in a calm and steady manner, but concludes that his frequent periods of lassitude and indisposition to activity are due to his 'hard-worked' brain, his professional employments. But I am detaining you."

"No, my dear sir, you are not. The interest of the subject we are considering is worth an hour or two of our time, and what you say has a bearing upon my narrative. But to come to the point. Rumine's weakness lay much in the same direction as that of many of his artist and author acquaintances, a lack of positive individuality. One evening, at the Club-room—it was, I think, a sort of anniversary celebration, and the company was unusually large, —a member proposed that a simple collation be served; and, suiting the action to the word, dispatched a messenger to a neighboring restaurant for it. Among the edibles brought in was a lobster salad, which was pronounced 'capital' by the epicures present, and of which Rumine partook freely. He had been unusually busy that day in the counting-room, and was by no means in the condition necessary to digest such a compound as lobster salad, washed down by two or three glasses of strong lemonade. Half an hour afterward he was taken ill, a violent colic attesting his imprudent transgression of sanitary law. One of his Club friends, who was sitting near him, noticing the sudden pallor of his face, remarked in an under tone, 'Rumine, are you sick? You look ghastly.' 'Yes,' said Rumine, 'I feel very ill, and must go immediately home.' 'But we can do something for you here,' urged his associate, and at once signaling a waiter, he ordered him to go for Dr. Barr, a physician having an office in the Club building. Dr. B. happened to be in,



How Alfred sometimes returned from the Club.

and quickly came up into the Club-room. 'This way, doctor,' said the member who had taken Rumine's case into his hands, 'our friend, here, needs some attention from you.'

"Of course the entrance of the physician and his salutation drew the regard of all in the direction of Rumine, whose suffering was manifest in his features and attitude. Dr. Barr examined his pulse, asked a few questions, and then remarked, 'A somewhat painful derangement of the digestive functions,

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but we can soon relieve it,' and then, turning to members of the Club who had gathered around, asked, 'Have you any brandy or port-wine handy?' 'Yes,' answered two or three, and a pocket-flask was at once tendered him with 'A capital article, real French.' 'So much the better,' said the doctor; 'there's nothing like good brandy for an attack of colic.' He procured a glass, and poured some of the liquor into it, and on being informed by one of the young men that Rumine was not accustomed to take strong drinks, reduced it with about the same quantity of water, and, having added some sugar, he tendered the glass to Rumine.

"Rumine, without raising his hand, looked into the doctor's face and asked, 'Is there not something else you can give me, doctor?'

"'There's nothing that will so promptly relieve you, sir,' said Barr, with that sharpness in his tone which a man, especially a professional man, gives expression to when he feels that a kindness done by him is not appreciated as it should be.

"'Take it, Rumine,' 'Take it, my good fellow,' 'You're sick, and that's the best Dr. Barr can do for you,' were some of the exclamations of the Club members grouped around. It was a trying ordeal for poor Rumine, and instead of getting up, thanking the physician for his readiness to serve him, and asking the company of one or two of his Club friends and going directly home, and there obtaining the ministrations of his intelligent mother and devoted sisters, he took the glass from the doctor's hand and gulped down the strong mixture. The narcotic influence of the brandy had some effect in subduing the pain, but by the advice of Dr. Barr he swallowed a second glass before he started for home. I should add here that Rumine's sedentary pursuit had induced symptoms of a dyspeptic nature, which had been sufficiently annoying at times to suggest that some modification of his business routine, or habits of diet and exercise, should be made, but he had not yet set about it. The next day he felt languid and dull, having no appetite and an occasional spasm of pain in the head. His mother advised him to go to some physician for advice, suggesting Dr. Mear, as their old medical adviser, Dr. Pell, was absent from the city. On his way to the counting-room he called at Dr. Mear's, and made him acquainted with his condition. The doctor pronounced his case one of debility, a torpid liver and an overexerted brain contributing to the feeling of exhaustion. 'You must,' said he to Rumine, 'take something to arouse your liver, quiet your nerves, and at the same time strengthen your whole system.'

"'Well,' replied Rumine, 'what shall it be?'

"'Simply wine and bark—calisaya.'

"'Can I not take the calisaya without the wine?' asked Rumine.

"'Certainly, but it will not produce the effect desired. All that is needed is some *light* wine like sherry. I'll get it for you and steep the bark in it. Some of my patients take it constantly. Take a tablespoonful at mealtimes, and you will come out all right in a week or two. Come in on your way home to-night, and I'll have the bottle ready for you.' Intimating that he would do so, Rumine left the doctor's and proceeded toward his office. He was beginning to regard himself as a sort of blockhead or mule for setting his opinion with regard to the use of spirituous liquors in opposition to the opinions of his acquaintances of the Club and of 'honorable' physicians who *must* know the true nature of them. As a beverage, they were positively injurious; but as a medicine, they might be beneficial, and therefore proper. What would the world think of him for asserting his views against the learned and respected! Thus he reasoned, for the poor fellow has told me about the severe struggle he had within himself ere he yielded to the professional tempter. He called at the doctor's office, obtained the sherry medicine, and commenced its use, at the same time putting in practice some simple hygienic rules which Dr. Mear saw fit to mention. He drank that one bottle of wine and bark, and procured another and another until—well, until he could join his friends H—— and S—— and P—— and M—— fully in their convivial glasses of Roman punch, and until he drank to intoxication and went home in a state bordering on the maudlin. Poor mother and sisters, how often they have assisted that young man to his couch, he being too much intoxicated to remove his boots! Their prayers

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and entreaties may, I hope, save him yet, but his course is downward now."

"'Does he still belong to the Club?'

"'Yes, it is natural for the victim of rum, you know, to cling to those who, like himself, are fond of the cup.'

"'Poor fellow! the first thing to be done is to get him out of that company.'

"'Certainly.'

"'Why not make the effort? I'll join you in it,' said my friend.

"'Let us try it'—and we parted."

[TO BE CONTINUED.]



WHEATON SEMINARY, NORTON, N. H.

WHERE SOME OF OUR GIRLS ARE EDUCATED.

"A little learning is a dangerous thing,
Drink deep, or taste not the Pierian spring;"
And if that famous spring you seek in vain,
You're not in Massachusetts—that is plain!

FOR from Massachusetts pudding-stone the spring aforesaid gushes out into schools and colleges, very much as from New Hampshire granite the icy springs trickle into wooden wayside troughs.

One of these centers of education is the Wheaton Female Seminary at Norton.

"Norton? I never heard of the place!" Look in the "Gazetteer" and you shall learn that it is a post town in Bristol County, Mass., twenty-seven miles south-west from Boston, and seven north from Taunton. It has less than 2,000 inhabitants, and some manufactures. At the copper works in the south part of the town, there used to be made all the copper coins of the country. A faithful study of the Railroad Guide adds the information that to Mansfield, ten minutes distant, come trains from Boston, Providence, New York *via* Shore Line, New York *via* Stonington, Martha's Vineyard *via* New Bedford, Framingham, Fitchburg, Lowell, Concord, and the White Mountains.

Norton Station, then, is very accessible from different points; but when once you are there, the prospect is not cheering.

The village, which is a mile away, over a sandy, newly-mended road, is reached by a cavernous, one-horse stage, lying in wait for passengers. Courage! "A mile can only be tedious, it can never be long," and before many minutes you have passed the white

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church, and the carriage stops before an irregular group of buildings, set in a deeply-shaded, exquisitely-kept lawn.

Pay the driver twenty-five cents, look up and down the elm-arched street, and hear why this school exists, and exists just here, in this village of two stores, two churches, two mills, four shops, and fifty houses.

It is a story of unusual tenderness. Fifty years ago here lived Laban Wheaton, a man among men, greatly trusted at home and abroad, in social life, in Congress, and on the Bench. His only daughter having died soon after her marriage, his mind naturally turned to the subject of a fitting monument. A member of the family suggested one of *living* marble — a school where other men's daughters might be fitted for usefulness and happiness.

Female seminaries were then an experiment, even in New England; but whatever doubts as to their fitness lingered in the minds of the men called as trustees of this enterprise, must have been dissipated at their first meeting in 1835. When they were assembled, Judge Wheaton, a majestic man of eighty years, arose, and with quivering lip said: "I had a beloved daughter; it pleased God to take her away, and yonder," pointing to the building just finished, "is a part of what I had intended for her. How much more may be bestowed upon it, I can not tell." How much more has been bestowed upon it there are few that *can* tell, for from that day to the present, this seminary, "whose walls were laid in a first-born," has been the recipient of untiring interest and benefactions from the Wheaton family.. True, it would not be worthy its New England origin if it were not self-supporting, but new buildings, wholly or in part, new books, new furnishing, and a telescope, are gifts which would cost the saving of many a term.

This Wheaton liberality makes it possible to keep the prices very low, so that even in these times, board and tuition for the school year are but $255, while $20 will cover every possible "extra," except modern languages, drawing, horsemanship, and other private lessons, which, however, are on very moderate terms. There are eight scholarships of $45, and the last catalogue contains an appeal for more. The managers of the school say that very rarely is a pupil of promise allowed to leave through lack of means. For forty years this part of Judge Wheaton's plan has been carried out in spirit and in letter.

It is not, however, by standing at the gate and enjoying the seminary grounds and Mrs. Wheaton's garden, and listening to the merry chat of young girls as they come in from their walks, that we can judge of the school and decide if the bequest has been faithfully applied. We must know something of the daily life into which pupils come, and something of their accommodations, surroundings, and influences.

THE BUILDINGS.

Entering the front door, we find that the irregular front, 160 feet long, represents but a part of the boarding-house, there being in the rear two wings drawn out like telescope tubes. The lower story is mainly given up to public rooms, unusually numerous, to which the students have free access. One stranger, whose organ of Locality is an aching void, once suggested that a girl's title to her diploma should rest on her ability, after four years' residence, to make a map or directory of this triple house, distinguishing between reception-room, society parlors, young ladies' parlor, principal's parlor, drawing-room, reading-room, office, and all the music-rooms. Nothing on this floor is showy, little costly, but all good and appropriate, and much brightened by pictures and plants.

The second and third floors must be taken on trust, for there are the students' rooms, to which strangers are not invited. These rooms are of an average size of 15x12 feet. None has more than two occupants, and several of the smaller have but one. This year the house is in process of new furnishing with black walnut, solid and handsome, the praises whereof the enjoyers are never tired of sounding.

The young ladies take charge, in part, of their own apartments, and the teachers say that the human nature there is in women, even the youngest of them, shows itself in this housekeeping, and in the pictures and ornaments, and green things growing, kept by the roommates jointly and severally.

As in a family, so in a school—the din-

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ing-room is an objective point of interest. A professional man knows the influence of diet on mental activity; a mother knows the comprehensive appetites of growing boys and girls. Both science and solicitude would be satisfied here by seeing the excellent meats, flours, vegetables, and fruits provided, and by hearing an old graduate say that she thought of this dining-room when she read in Chaucer of the Franklin:

"In whose house it snewed of mete and drink."

Still, there would be less occasion for parents to spare their daughters, during the four most interesting years of their lives, if comfortable rooms, good food, and social meals, desirable as these are, were all. It is what is done in the library and in the seminary hall that determines the value of the school.

DEPARTMENTS OF STUDY.

At present the Faculty is made up of the Principal, Mrs. C. C. Metcalf, with eight resident teachers, five teachers from the city, and four lecturers, comprising, in all, eleven ladies and seven gentlemen. Whatever the attraction may be, the Norton teachers are very permanent. Probably an effort is made to find good ones, and to cling fast to them when found. The chronological catalogue shows that within twenty-five years there have been twelve teachers, whose aggregate record amounts to 145 years, and that five, now in office, have had an average service of fourteen years. While retaining enough of its own graduates to link the present with the past, it has always been the policy of the school to call in enough teachers elsewhere trained, to give breadth and vitality to the different departments. Among former teachers of long continuance and large influence are the names of Misses M. E. Blair and Lucy Larcom, of Boston, Mary J. Cragin and S. E. Cole, of St. Louis, Harriet E. Paine, of Exeter, N. H., and Mrs. Harrison, of Brooklyn, N. Y.

The entire course of study requires four years from a girl of average ability, but if she wishes to accomplish much in music or the languages, she should be prepared to enter an advanced class, or to stay longer, or to stop short of graduation.

For twenty years the school has been strong in mathematics, owing to a teacher who, somewhat in advance of her day, gave opportunity for original demonstrations in geometry, and thought the university editions of astronomy and philosophy possible to the properly trained intellects even of *girls*.

The natural sciences are made practical by cabinets, by herbariums, by experiments, and by some good apparatus, among which may be classed a fine refracting telescope, built for the school by Browning, of London. Young people who have learned to watch cocoons for their opening, seeds for their growing, and birds for their songs and nests, are provided for life with pleasant occupations.

Still further carrying out Mr. Squeers' principle (like many another good principle, known merely by its perversion), "When you've learned a thing out of a book, go and know it," different classes are taken, as opportunity offers, to visit manufactories, or art galleries, or famous historic ground in neighboring cities and elsewhere.

Prominence is given to history and literature, in which much account is made of charts, abstracts, and "topics." Both these and the philosophical studies receive their charm from the library, which is a noble one, both in its actual value and in its special adaptation to the purposes of the school. Free use of it is not only allowed, but required. A graduate's note-books would of themselves fill a respectable shelf, though the girls do complain that these are made at the expense of their prim, public-school handwriting.

French requires equal thoroughness with other branches. To those finishing a course in this a certificate is given, we understand. A "French table" always in the dining-room, a German table occasionally, give good opportunities for colloquial practice.

Throughout the four years composition receives its share of attention, but it is a specialty with the seniors, each of whom, on anniversary day, reads an original essay, and takes part in a colloquy prepared by the class. This class is the sole charge of a critical teacher, whose work is a science no less than an art.

The institution has a well-earned reputation for music, and several of the graduates have continued their musical studies abroad.

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From time to time *Musicales* are given, very attractive, and more strictly classical than is common. In truth, none but the best Composers would feel at liberty to wander over the keys of any one of the ten pianos, which give abundant opportunity for pupils to practice music and others to practice patience—so they say.

The riding facilities are unsurpassed in any riding-school in the country. An accomplished teacher, having first-rate horses, well-broken, and the best of accoutrements, gives road lessons in the quiet winding country lanes or pine groves, at prices no more than the lowest city rates for lessons in the ring.

"But," do you say? "it is so utterly out of the world that there can be no lectures or concerts." Pardon, but Boston is not too far away for a day, nor Taunton for an occasional evening. In the town, too, when there is not a "citizens' course" of lectures, the literary societies take the business into their own hands, and arrange for popular lectures, in addition to the valuable literary and scientific lectures provided by the school. Miss Blair, of Boston, has begun this year's lectures before the school with a valuable series of papers on "The Art Galleries of Europe."

A daily "general question," a "Mutual Benefit Language Insurance Company," semi-monthly "general exercises," when the newspapers of the fortnight are reported on, the Psyche Literary Society and its younger sisters, all do their share of educating.

Knowledge being served in such appetizing forms, and with such mysterious hints of good things in store where this came from, it is not strange that graduates feel that they have taken in education only "one step," instead of a final break-neck leap. Neither is it strange that, greatly wishing to go forward, yet having left, all at once, the requirements of study-hour and class-room, the spur of companions, and the influence of instructors, many of these graduates have earnestly asked for a definite course of further reading and study. Neither is it strange that the teachers who have already bestowed so much love and labor on these young ladies are very cheerfully, even gratefully, preparing post-graduate notes for home use.

THE SCHOOL GOVERNMENT.

What does all this indicate concerning the fulfillment of Judge Wheaton's desire for other men's daughters to have as good an education as his own? A stranger, seeing the hundred girls coming from varied homes, with varied degrees of attainment and self-control, yet mingling in this school life and fitting into the right places, unperplexed and unperplexing, naturally asks, "How is the school governed?" One of the scholars says, "Oh, they wound it up years ago, and it goes like a clock." Knowing from sad experience that the secret of perpetual motion has never been discovered in morals more than in mechanics, we apply to the teachers. Now, born teachers, like born housekeepers, find it difficult to give an exact recipe, and to our question are given various answers, perhaps none of them very complete.

We conclude, on the whole, that it is by so arranging the school machinery that, according to the law of gravitation, it is easier for a pupil to stay in her own orbit than to go off on a tangent; by the hearty friendliness between teachers and scholars; by the anonymous, good-natured criticisms, whose occasional reading by the principal is a power in *la petite morale* of the house; by the common-sense way of putting things; by the public opinion, which is of worth in a school that has a long record, and which, after all, is the great wheel in this "social mill" where "they rub each other's angles down;" and by sending home semi-monthly reports of lessons, and monthly reports of deportment, neatness, promptness, and "accuracy in accounts."

It is the opinion of thoughtful educators that, over and above the necessity, in so large a school, of definite rules of action under given circumstances, the best good of the individual character requires that implicit, unquestioning obedience to law should be learned. Still it is not necessary, the teachers at Wheaton say, to multiply rules for the discipline to be gained in keeping them. Of course there are regulations for the laundry and for the library; but beyond these there are few rules, and those few are aimed chiefly at promptness, health, and the securing to all an uninterrupted opportunity to do their work.

HYGIENE AND MORALS.

Now, isn't this much study and discipline

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a weariness to the flesh? Have the faculty no dread dream of Dr. Clarke coming suddenly and arraigning them before the bar of common sense and justice? Ask the teachers, and they smile and say: "I only wish you could have seen the last class; the looks and the words of the graduates would have answered for us. Of course there are girls here who ought never to be out of the watch and ward of their mothers; but the great majority have good health. It is a common complaint that they look so well when they go home, that nobody gives them any credit for the hard work they have done."

Norton is well located. Though painfully level, it is, according to all testimony, on high land. It is just far enough from the sea to receive its modifying influences without feeling the bleakness of the shore. The soil is sandy. The drainage is admirable, and no water brought through lead pipes is used at the seminary.* The buildings are warmed by nine furnaces and three stoves. To those going to school it is of interest to know that gas is an unattainable luxury in that village, though the kerosene used is of absolutely "fire-test" quality. Safety lamps and safety matches are required throughout the houses, and fire-extinguishers are in different halls, with suitable persons instructed in their use.

A pertinent answer was recently given to the question "What are the prevailing diseases of Norton?" "Old age." Physicians knowing the town sometimes recommend it for patients with weak lungs. The walks and drives are pleasant, while the distance from the railroad and exemption from common factories afford freedom therein. The good health of the pupils is attributable to the regular hours, breakfast at 7 A.M., dinner at 12.30, tea at 6, lights out at 9.30 P.M.; the sensible food, the study, the exercise, the simple dress which is the every-day fashion of the school, the instruction in hygiene, and the prompt action when any one is ailing. The principal says that for a long time she has been looking for somebody to be chief of the health department, caring for the sick, scolding the careless, instructing all. If the right person is to be found it would, doubtless, be an unutterable relief to the teachers by whom these thankless duties are now assumed. They have one good counselor in their enthusiastic lecturer, Dr. Mary Safford Blake, of the Boston University.

Few parents are indifferent to the influences, moral and religious, in which their daughters are placed. Wheaton Seminary is not sectarian; it is Christian. To this end are the family prayers, the instruction given in a simple weekly service, the optional prayer-meetings conducted by teachers, and the system of half-hours by which each roommate is secured a little time to herself, morning and evening. To schools, as well as families, is set the hard problem how to make "the Sabbath a delight," and also "the Holy of the Lord honorable." At Wheaton, attendance is expected on one church service and at Bible-class. The Sunday library is opened and the parlors not closed; but much visiting of rooms is decidedly discouraged. At evening prayers the service, which is varied from that of other nights, ends with the passing of a little basket in the interest of the School Missionary Society. All these means of religious culture seem to be blessed by the Great Teacher in whose name the school has its being.

THE ALUMNÆ.

Show you the women which these girls make? Would that we all might be present on a graduation day like the last, which we find thus epitomized in a city daily paper:

"The commencement at Wheaton Seminary was a grand success. The day was perfect; the guests numerous and appreciative; the exercises brief and interesting; the eleven graduates dignified and audible; the essays brilliant and fresh; the colloquy ('The Athens of Old Greece and the Athens of Young America,' written by the senior class), entertaining and spirited; the elocution natural and effective. The dresses pretty and becoming,"

We would know of these graduates a few years later. It is said that it is impossible to enumerate the teachers, the artists, the writers, and the business women, or the wives of professional and business men among the 3,000 old scholars; but it is claimed that

* "We know of no private family," says one, "where the water is more pure, or the drainage so carefully controlled, and it must be owing to this that your seminary is so absolutely free from epidemic or malarial diseases."

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there are few who are not useful and practical in society, and many of them are active Christian workers. There do not seem to be many that are before the public in a way to justify their being here called by name. Last July's *Rushlight* mentioned the receipt of two books recently published by alumnæ. The popular "Beaten Paths; or, A Woman's Vacation," was by Mrs. Ella Williams Thompson, of the class of '59; and a thoughtful Sunday-school book on the evidences of Christianity, "Finding His Footprints," was written by E. S. Eastman, of '64. Quite to the point in this connection is a testimony which we have been allowed to quote, premising that it was a spontaneous message sent to the Principal by a stranger, who is known to the public as an accomplished scholar and an editor of a literary periodical: "Tell Mrs. Metcalf, from me, that as editor of ——, I have seen many papers written by Wheaton Seminary ladies, and I have never seen one that was not well written. They teach their students to write good English."

The school has special interest in certain missionaries, from the fact that they were once in it as teachers or pupils. We noted the names of Mrs. Hartwell, of China; Mrs. Bryant, formerly of Turkey; Mrs. Winsor and Mrs. Capron, of India; Mrs. Grout, of South Africa, and Miss Cochrane, missionary physician in Persia.

June 30, 1875, will close the fortieth year, send forth the thirty-fifth class (making, in all, 226 graduates), and see the twenty-fifth anniversary of the efficient principal. It is said to be the first instance of any lady in New England remaining so long in charge of a seminary. At all events, the occasion will deserve, and probably receive, more than a passing notice in the compositions of that day. It is proposed to have then a reunion of scholars and friends. There will, doubtless, be a large gathering, for Wheaton girls love their Alma Mater, and, busy women that many of them are, gladly welcome any pretext to visit the old home where they enjoyed and gained so much, and the teachers whom they know will give them such warm welcome.

Two people are sure to be disappointed at Norton—the young lady who goes there to fashionably idle away a year or two, and the parent who expects that, at a stipulated time, his daughter will be sent home "finished and labeled" with "no need or desire to open another book as long as she lives," and with no desire to make her life a test of her learning.

THE LITTLE WREN.

THIS bird is well known to Europeans and Americans, for almost everywhere, in town and country, some species of it is found. A sociable and courageous little bird, it builds its nest in gardens and hedges, and finds shelter from the cold of winter in barns and outbuildings, and divides our interest and attention with the familiar robin. The wrens compose a large group among the thin-billed birds of the creeper family and genus *troglodytes*, or cave-dwellers. There are fifty species known, most of whom are American. That most familiar to Europeans is the kitty wren, an illustration of which, as given in an English publication, accompanies this sketch. Its entire length is about four inches, its color being reddish brown above, barred with dusky and white spots on the wings, and yellowish white below.

In the United States the species most commonly known is the house wren, or *troglodytes ædon*, in the language of naturalists. It is about five inches long from bill to tail tip, and approaches the European wren just described in the distribution of color, reddish brown being the prevailing tint on the back, neck, wings, and upper parts, with dusky bars, and the lower parts being of a pale, yellowish white, with a light brownish tinge across the breast. It is a more familiar and sociable bird than the European wren, and a superior singer. It builds its nest in boxes which may be prepared for it, or under the eaves of projecting roofs, or in out-of-the-way nooks in barns and sheds. In the breeding season it shows great boldness, the male attacking birds of twice its size which may intrude too near its domestic retreat.

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Though so small a bird, it seems as if nature would compensate for its littleness by multiplying its numbers. The female produces from six to ten, and even more, eggs, and usually has two broods a season. The eggs are but a little larger than a pea, and of a reddish or chocolate color.

The wren builds a large nest, using hay, straw, moss, and feathers, and fashioning in an oval form, with a small opening in one side.

Of the less common species the golden-crested wren is one of the most interesting. Great Britain is a home for it, where it lives chiefly in the fir woods. In North America there are two species allied to that genus, known as the ruby-crowned and golden-crested. These birds are smaller in size than the common species. Then there is the great Carolina wren, which is six inches in length, a very lively bird, and inclined to live near the water; and also the long-billed marsh wren, which is found throughout North America among sedges and reeds on water-courses and by the sea-shore.

The food of the wren consists mainly of insects and worms, of which it destroys a vast number, and is therefore a most valuable ally of the farmer and gardener. The lively movements of this little bird afford an observer much amusement, there is so much of real intelligence, cunning, audacity, and enjoyment expressed by it.



THE COMMON WREN.

An old English writer speaks thus affectionately of the wren:

"Fast by my couch, congenial guest,
The wren has wove her mossy nest;
From busy scenes and brighter skies,
To lurk with innocence she flies;
Her hopes in safe repose to dwell,
Nor aught suspects the sylvan cell."

PERSONAL EXPERIENCE IN PHRENOLOGY.

AN INCIDENT OF TRAVEL.*

WE were seated for an express train ride of three hours from one of the cities of New England, and, with the usual accompaniments of travel, had made ourselves comfortable. A chair next beyond us contained a heavy Scotch shawl, a small traveling-bag, and a book—evidently "to be occupied." As the conductor sang out "All aboard!" we noticed two men upon the platform shake hands, one of whom entered our car and took the "to-be-occupied" seat.

Nothing at all unusual in all this; but my companion called my attention to the man. We had previously been talking of the science and practice, and at that moment the gentleman, having taken off overcoat and shoes, turned to look around, and, with a pleasant bow to my friend, commenced the perusal of his book. There was a decision in his action which charmed me. "That man," said my companion, "is a believer,

* The article herewith is only a narrative of fact. There is no fiction whatever in it, the subject being well known to the editor of the A. P. J. The immediate cause of its narration is the desire to benefit those who are theorizing upon the advantages likely to accrue from Phrenology, while this tells what *has been* realized.

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and, as he declares himself, a walking edition of the practical results of phrenological training and culture, as applied to himself and his business. He does not allow himself any idle moments, and when he has finished his lesson, for he is studying a German book, we will have an hour's chat with him, and you can then, for yourself, advance any view you desire, and I doubt not that you will be pleased."

That I was pleased you can well believe, and I confess it was with a little feeling of impatience that I waited for the end of the lesson. Meantime I was not idle, but asked my companion to tell me more of the man, of his position, and why he seemed so intent upon the use of his time.

"That is easily answered," said my friend, "because he is one of my friends, and I know his history well. That man came to this city some few years ago and commenced business in a line not much cultivated. He made an out-and-out new departure in it, and is one of the most industrious, persevering, and driving men you ever have, or probably will see. He has the operating control of several hundred thousand spindles and all the accompanying machinery, and is constantly busy; not in the flutter and bustle of purposeless hurry, but with the quiet push that accomplishes all it undertakes or a little more. He is never idle, and is credited with sixteen hours a dry for work, and is never found sick, fatigued, or ill-natured."

"But," said I, "how does that do? He can not work at that speed long."

"Yes," answered he; "he has done it for some years, as I know. He has several clerks, and is first and last in his office when at home. And is always at his business, and always with our best business men. The men of highest standing and best ability are the very men that esteem him most, and even many of them are denied any intimate relations with him. There are very few who are intimate with him, and none familiar."

"Then," said I, "he must be a very arrogant man."

"Not at all," was his answer; "you could not make a wilder guess. He is not arrogant, in any sense of the word; but he is pleasant, unassuming, frank, and deals with you plainly, if at all. His ability entitles him to respect, and he is entirely too much occupied with his own matters and those in his care to spend any time other than to some account."

"If he is so occupied, then, I suppose he spends little time at home?"

"On the contrary," was the reply, "he is as regular as the clock. He can always be found at home when not in his office hours."

"But, then, he can not be identified with any of the institutions of learning, or in doing good?"

"You are wrong again. He gives cheerfully, and no one has his confidence in that respect. But I do know that he gives to several Sabbath schools, two or three churches, supports a chapel, and how much else no one on earth knows but himself."

"But," said I, "where does he get the time to see to all this; or does he intrust it to others?"

"He intrusts nothing to others; but is alert, prompt, decisive, short, as you would term it, but not rough. He thinks of a matter, decides upon *what* to do, and does it almost instantly. He is as quick as a flash, is an engineer of no mean order, and a giant in figures and comprehension."

"Well, is he intrusted with offices? Is he a politician?"

"He is trusted with all the matters of a judiciary nature he can take care of, is interested in one or two banks and a railroad, and he occupies positions of respect and honor in them all. He abhors politics and politicians, and could have office, I think, but will not."

"Do you know of his personal habits—his system of living? for if he is so regular he must have a *system* in that."

"Yes. He has a most excellent system, and pays attention to it, or he would not do the work of the quality or amount that he does. In the first place, he eats no meat, or none when at home; drinks no liquor as a beverage, or occasionally; uses no tobacco or snuff, and no profane language."

"Is he never under the doctor's hands?"

"I think not. Milk, oatmeal, crushed wheat, Graham flour, and corn meal, with fruit, I believe, form the principal articles of his food. He rises at five and is in his office at seven, and until seven again. You

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will hardly believe me if I tell you he often writes from sixty to one hundred letters every day, using phonography and a reporter, being himself a writer of phonography."

"You interest me more and more. I am getting impatient for the close of that lesson."

"We shall soon be at W—— junction, and 'twill be dark, and then you can enjoy a chat."

"But," said I, "is this man a man that has firm friends, and is he loved by the people he employs?"

"You can rest assured that he is. His recreation is in doing some good. His people do love him. Those who know him best like him most. He chooses his own friends, and only confides in very few."

The book was closed, to my joy, and in less than a minute the gentleman stood before my companion. "Are you tired of this railroading?" he asked in a firm, cheerful tone. "How far to-night?"

"Oh, I go through."

"Well, I am glad," said he; "and your friend here goes too, I suppose."

"Yes, and he desires to know you. We have been having a chat on Phrenology and kindred matters." And I was duly introduced to him.

"That is a favorite theme with me, and one of practical value, tried and proved," remarked my new acquaintance.

"Perhaps you would tell me something of it in your own way," I remarked, hoping to draw him out.

"Tell you anything I can that will do you any good."

"I desire to know, for the benefit it may give me, if, in a practical way, it is of any value."

"You evidently do not know or realize what the value of it is. I can tell you something of my own experience. It is now nine years, or nearly, that I have followed the teachings of Phrenology. Of its value I have the most abundant proof, and in an entirely practical way. I sauntered into the New York office one August day—at the time I was out of business, and hardly knowing or caring which way I went, or what was to be followed. After looking about for a while a circular fell into my hands giving the terms of an examination. I finally decided to take, and did take, the fully written statement they give there, and the little book "How to Read Character," and I commenced to study them both, and closely. In them I found many points upon which I could not properly decide, and it resulted in a correspondence with the editor of the PHRENOLOGICAL JOURNAL, in which all these points were treated one by one. This process roused me. The chart told me I was capable of managing a thousand men as easily as ten; that I had not proper confidence in myself; also of a number of faults. I now set to work and tried to master myself, to correct the faults and the disposition to encourage them. Where the examiner had marked 'to restrain' a faculty, I learned what was necessary to restrain it, and did so. To cultivate the deficient required effort, and it was done until I began business again, and in another channel. One thing led to another, and there were a great many things to be learned, and one by one they were taken up and learned and put to practical use. All this time I have been my own pupil, and I am still learning."

"But can any one do this in the same way?"

"Certainly they can, and if they will follow their instructor until they are candid enough to admit their own faults, they will then be upon the right track to learn something; and that something is of more value to a business man than his capital, for if a man is thorough master of himself and of human nature, he can read a man instantly—can tell whether to trust him or not—and it is a policy of insurance that holds good through life. The premium is paid in the time spent in learning it; the dividends come in returns each day. The actual value of it can only be appreciated by a man who is master of it."

"Has it any value beyond its application in your very practical way?" I asked him.

"Yes. I will suppose you are master of it. Your daughter receives the attentions of some of the young men. You can as surely decide what to do as though you had the man's future all before you. Your son seeks a wife. You can settle the matter correctly, and if *you* can not, a good phrenologist can."

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I could not refute this. Here was to me a new and different application of phrenology—practical, plain, sensible. I could raise no argument—could only ask for information.

"Do you think any one can learn this as you have done?"

"Yes, and much better. It is with me a purely practical affair, a matter of business, an accessory to my capital; and the principles may be learned by any one who will learn them, and can be applied as many times in the day as you can look into another man's face, or notice his head, hands, walk, or other points."

We were near our journey's end. I could hardly think what else to ask, but decided to inquire—"Are you, as a successful business man, inclined to give credit to this as, in some measure, the means of your success?"

"I am far from what is termed a successful business man, but in the position that is given me it is a pleasure for me to say candidly to you, or any one else, that, next to God's blessings, my moderate success in life is honestly due to the correct outline of my character given me, and to my honest endeavors to make it of practical use. I consider it as of more value than money, and when I tell you that the time spent in the office of the A. P. J. on that sultry August day, and the results directly attributable to it, are the principal means of my position of to-day, it is only a simple fact, and one of the pleasantest matters of my personal experience. Here we are. Good-night!" and he was gone.

Our journey, too, was over. It gave me food for thought; and now, my dear editor, this has been written out in the hope that it will stimulate some one or more to start right, keep right, and to attain a position of some importance. Another chat is promised me with reference to how this man lives, and, if acceptable, you shall have that. J. P.

[We shall be glad to have additional facts in such personal experiences.—ED.]

HOW TO BE HAPPY.

1. HAVE a healthy stomach, with good digestion through eating and drinking only that which is healthful food.

2. Have a clear conscience by being honest and doing that which is right between men, and striving to do as you would be done by.

3. Engage earnestly in some useful pursuit, by which good to others and reasonable profit to yourself may accrue.

4. Pay attention to the requirements of the body, exercise, bathing, clothing, etc., for health and for comfort, according to the laws of hygiene.

5. Indulge in no bad habits; if the quacks have induced you to swallow their pills or their slops, called "bitters," and thence you may have come to other stimulants or narcotics, drop them, one and all. They are insidious enemies.

6. Keep your temper; do not permit your angry passions to rise. A bad or unregulated temper corrodes and spoils the one who indulges in unrestrained anger.

7. Keep down an envious or a jealous spirit. Seek to serve others rather than require others to serve you. It is always better to minister to others than to require others to minister to us.

8. Avoid controversy. Good men, honest, godly men, men who seek the happiness of others, find it not difficult to agree with each other. Such men, when differences arise, seek divine aid to resolve the difficulties.

9. Read the PHRENOLOGICAL JOURNAL, and by following its teachings you will find out what you are good for, what you can do best, accomplish the most, and rise the highest.

10. At a proper time—age,—circumstances being favorable, you being in sound health and established in business, take a partner of the opposite sex, who is suitably organized and cultured, and appreciative of the domestic relations.

11. Read the Ten Commandments.

12. And follow them to the letter.

13. Pay attention to daily devotions.

14. Pray for your enemies.

15. And if you are not made happy, you *ought* to be.

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GEORGE F. TRASK,

THE LATE CHAMPION OF TOBACCO REFORM.

ON the 25th of January this worthy minister and most earnest advocate of social reform died. As his face and cerebral organization indicate, he was an active, vigorous thinker and worker. His mental exercises, or what in modern science is known as cerebration, closely supplemented his physical expressions; thus he possessed capacity for the ready expression of thought in action. His Benevolence was a dominant quality, and needed but the aid of his keen perceptives to be stimulated at all times to the achievement of some beneficial end. His career is marked by persevering efforts in deeds of philanthropy, and that, too, in lines which frequently brought upon him the censures of the conservative, or excited the hostility of those whom he sought to benefit.

The useful in the character of Mr. Trask was discerned in his youth by one of his college professors, who remarked, "Trask is to be the useful man of his class;" and by that single compliment, one of the few he received as a student, helped much toward shaping his career.

He was born in Beverly, Mass., in 1797, of poor parents, and was put to work when a mere boy. In 1812 he was apprenticed to a much older brother, Israel Trask, the first manufacturer of Britannia-ware in America, and four years later he commmenced business for himself by opening a small hardware and jewelry store in Marblehead. After accumulating a little money, he carried out a long-cherished resolution, that of getting an education, for which purpose he studied at Gorham Academy, Maine, then entered Brunswick College; and, in the mean while, having determined to make the Christian ministry his profession, he supplemented his college course with the usual theological studies at Andover. Leaving the seminary, he was settled as a minister in Framingham, then in Warren, and in other places, and finally at Fitchburg, where he resided until the close of his life.

Although an earnest laborer in his country fields, he had reached middle age, and passed the point where most men begin any life-work, before he joined the throng of men who crowded the May anniversaries of Boston and New York as the members of organizations pledged to put down all manner of evils, real or imaginary. Joining first the temperance party, he went a step beyond it, and attacked tobacco instead of alcohol, and the bitter little fly-leaves which he scattered broadcast pretty plainly intimated his opinion of lukewarm reformers who saw nothing wrong in a cigar and did in a glass of wine. Keeping in general sympathy with the temperance reform, he at last ceased all active co-operation with temperance organizations, and an Anti-Tobacco Society was formed, to a very large extent officered and manned by Mr. Trask. It was not an easy task which Mr. Trask had boldly set himself to do—nothing less than, at a time when the temperance reformation had just been left stranded by the high tide of prohibitory legislation



GEORGE F. TRASK.

in Maine, New York, and fully a third of the Northern States, to make this reform, which he and almost he alone believed in, as prominent an object before the public as the older agitation of fifty years standing against alcohol. He did succeed, but by unceasing labor—nearly all of it done after he was fifty years old—made the cause well known. His leaflets went everywhere, and as a lecturer he was known to almost every lyceum in New England, and a fashion he had of attacking, through the religious press, any unpopular politician or public man who smoked, and tracing the connection between his cigars and his sins, made his invective familiar to a very wide constituency. Like most agitators for social reforms,

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he went out of sight during the late war, but came bravely to the front at its close with a series of tracts that found the cause of the war in smoking legislators, and unflinchingly traced every defeat to a smoking general. True to his principles, he supported Mr. Greeley, the non-smoker, rather than Mr. Grant, in the campaign of 1872. Just after that event his work was crippled by the loss of all the stereotype plates from which he had printed the peculiar polemics of his reform, and a subscription taken up soon after to replace them proved rather unsuccessful. He did not intermit his efforts, however, unsubsidized as they were, his noble nature could not refrain from activity in a cause so precious. His death of heart disease where he was long a pastor, ends a life spent in a reform which has gained, to the shame of society be it spoken, no representative disciples to perpetuate his efforts

Department of Physiology—Our Sanitarium.

Cultivate the physical man exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—the physical, intellectual, and spiritual—that the complete man can be formed.

INSANITY MUDDLED.

THERE is no subject treated of by medical writers, nor discussed in courts of justice, more intricate and confused than that of abnormal mental conditions. The difficulty consists in false premises as a basis for reasoning. In the light of Phrenology the subject is exceeding simple, perfectly intelligible, and eminently practical. But it happens that the professors of this branch of pathology in our medical colleges either do not understand the first principles of mental philosophy as taught by phrenologians, or ignore it entirely as applied to insanity.

Under the heading of "Insanity Classified," the New York *Tribune* reports the salient points of a lecture delivered by Dr. John P. Gray before the students of Bellevue Medical College, not long since. Dr. Gray adopts the arrangement of Esquirol, which divides insanity into the three forms of melancholy, mania, and dementia. This is ample for all practical or even theoretical purposes. But when Dr. Gray comes to the rationale, I am obliged to dissent. In the language of the reporter for the *Tribune*, "Dr Gray claimed that the whole range of insanity is embodied in a few general conditions—increased, perverted, or decreased mental action."

Insanity is simply, in all its forms, perverted mental action, without regard to the degree of action. Dr. Gray's error is a most pernicious one if applied to the treatment of insanity. It is based on the false pathology of fever and inflammation as taught in medical schools and books. Fevers are classified into high and low, dynamic and adynamic, entonic and atonic, etc., on the theory that one kind are increased and the other decreased vital action. And inflammations are divided into active and passive, phlogistic and non-phlogistic, etc., on the same false theory. The truth is, fevers and inflammations of every name and kind are perverted vital or morbid action, with no reference to the strength or degree of that action. If vital action is disturbed, unbalanced, deranged, in such a manner as to occasion heat, redness, pain, and swelling of a part, it is inflammation. If in such a manner as to be manifested in paroxysms of cold, hot, and sweating stages, it is properly termed fever. But the vital action, as a whole, is not necessarily increased or decreased in either case. It is simply deranged. If directed with preternatural or disproportionate force in one direction, it is correspondingly decreased in some other direction. Thus, if determined to the surface, the fever or inflammation is high, active, entonic, etc. If from the surface, low, typhoid, passive, atonic, etc. In all cases it is perverted or abnormal.

Applying this explanation of diseased vital organs to disordered mental powers, the nature and rationale of insanity becomes self-evident, and, in the light of Phrenology, susceptible of philosophical demonstration and scientific treatment.

As Dr. Gray stated that all the modern classifications of the various forms of insanity are, essentially, unimportant modifications of that of Dr. Arnold, it may help the reader to

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see its absurdity if we arrange his classification in tabular form:

INSANITY.	Phrenic.	Delusive, Whimsical, Fanciful, Impulsive, Scheming, Vain, or self-important, Hypochondrical, Pathetic.
	Incoherent. Maniacal.	
	Sensitive.	Amorous, Jealous, Avaricious, Suspicious, Misanthropic, Arrogant, Irascible, Abhorrent, Bashful, Timid, Sorrowful, Distressful, Nostalgia, Superstitious, Fanatical, Desponding.

Nothing can be more "fanciful" than this arrangement, which made every word in the dictionary expressive of mental aberration a distinct form or species of insanity. As well might the nosologist term every symptom of dyspepsia or fever a distinct disease, as, indeed, some medical authors do.

Dr. Gray informed his students that "classifying insanity on the basis of mental physiology was declared to be of no value, and not practical." Declared by whom? It is not difficult to show that mental physiology is the only basis that is either useful or practical, and is the one that all the physicians of our lunatic asylums do recognize in practice, whatever theories they entertain in technical language. All disease of body or mind is *disordered physiology*, and nothing else; hence, physiology in order, "the normal play of the functions," is the only possible basis on which we can scientifically explain or successfully medicate the derangements or perverted actions of the vital or the mental organs.

Insanity can no more augment mental power than fever can augment vitality. If action is preternaturally increased in one or more mental organs, it is decreased in others. To say that the whole mind is strengthened by insanity is as absurd as the notion the vitality can be "supported" by alcoholic poison. But if one mental organ is acting with an intensity that diverts action from other organs, and disorders the whole to the extent of inducing false recognitions, the condition and disease constitute insanity.

To illustrate: give the stomach an emetic dose of ipecac or antimony and a meal of victuals at the same time. The stomach will become sick. It will retch and vomit. It is organically insane. In its "ravings" it will treat both medicine and food alike. It will struggle to eject both. It has lost its power to discriminate; or, if it can still recognize the food elements as well as the poison elements, its efforts to expel the poison will also expel the food. This morbid action of the stomach, although remedial and defensive, is disordered physiology; and disordered physiology is pathology.

Apply the same principle to a mental organ. If any cause, mental or physical, so disturbs the circulation, nervous influence, and functional action of one or more mental organs, or of all of them, that the recognition of external objects are false, the manifestations of that disturbance constitutes the symptoms of insanity. The manifestations or symptoms will correspond with the organ or organs most disturbed, proving again, if more proof be needed, that the mind is composed of a plurality of organs. Indeed, Arnold's classification recognizes this fact, although he ignores Phrenology, as does Dr. Gray.

If the organ of mind—the brain—were single, there could be but one form of insanity, but one mental process or recognition. If the bodily organization was a single structure or viscus, there could be but one vital process and but one form of disease. If our organs of external relation—the five senses—were single instead of plural, seeing, hearing, smelling, tasting, and feeling would be resolved into a single function or sense.

Now, the vital organization has a plurality of organs for its many functions. And so has the mental organization. And when any vital or mental organ is disordered from any cause, its form of disease will be manifested in the derangement of the function pertaining to the organ. It is perverted or abnormal action in all cases.

When all of the mental organs are so disordered that all recognitions are abnormal, the affection is termed delirium or mania. If the malrecognitions be limited to a single organ, the insanity will relate to the objects which pertain to the organ, and is termed monomania. The causes of insanity may more espe-

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cially disturb a class or group of organs, and the disease be manifested in erroneous recognitions of persons or objects which relate to the domestic, social, moral, religious, self-relative, or intellectual nature.

Intellectual insanity means the false recognition of the data of knowledge; objects are seen, felt, or heard abnormally, hence the thoughts and reasonings are also abnormal. This is the basis of what is termed "notional" insanity. All other forms relate to the affectuous mind, and are *emotional*. And the fact that emotional insanity has just as many varieties (monomanias) as the phrenolologists have located emotional organs, is a very curious coincidence, if Phrenology is nothing but a verbal theory. The *Tribune's* report says:

"The students were advised by the lecturer to study disease at the bedside. There they would not esteem it worth while to begin the minute philosophic analysis of mind as a preparation for treatment. They would find it quite sufficient to diagnosticate mania, melancholia, or dementia; the further divisions they could leave to speculation. These states characterized all they would ever find in cases. The mind of man for the actions of life is a unit. His mental being is constituted of emotional and intellectual powers. He feels and thinks, and out of these mental operations come his acts. Dr. Gray suggested the subdivision of mania into acute, sub-acute, chronic, paroxysmal, and periodic, as a method of more clearly designating the stage or characteristics of the maniacal state in individuals. Chronic melancholia is a term also properly applicable to cases that have passed into fixed conditions. Dementia, the lecturer spoke of as the feeble condition following mania and melancholia in the progressive degeneration from insanity, and ending often in a state resembling idiocy. Epilepsy was treated as a disease of the brain, which often leads to the various forms of insanity, but rarely develops melancholia.

"Classifying on a basis of mental physiology was declared to be of no value and not practical. In strict scientific language, there is no such thing as physiology of the mind, because at the outset none are agreed as to what constitutes mind. Not even that distinguished master of philosophy, Sir William Hamilton, undertook to give any definition of the essential constitution of mind. Now, the office of physiology is to treat of the elements out of which living cells, proximate, organic compounds and ultimate tissues are formed, together with the laws of their development and the regulation of their functions. But who can tell what the constituent elements of mind are, what the proximate compounds that form ideas, what the combinations by which elective affinities produce sympathy or association of ideas, what the diffusion of a pervading thought throughout the entire mind, what the approximate elements of a good memory, as compared with a poor one, or a loss of past ideas? Who can even explain why a glass of whiskey makes one man belligerent and another affectionate? No system of physiology or chemistry can explain mind as mind. It is far more correct, therefore, to speak of the philosophy of mind than of its physiology, because all we know of mind is purely phenomenal, and is symptomatic of a power expressing itself through an instrument—the brain; which instrument, according to its physical condition of disease in insanity, either enlarges, diminishes, perverts, or otherwise modifies the representation of the mental state behind it. Hence an insane man may lose his knowledge of the identity of persons, surrounding, and even things which he sees plainly enough, but does not interpret mentally to himself, but sees them through an enveloping delusion.

"Of impulsive insanity, Dr. Gray said it could not exist. In insanity, both the premises and reasons might be wrong, inducing the acts, but the acts were not impulsive—they had emotion or passion behind. The lecturer quoted from Dr. Arnold a description of impulsive insanity, wherein he had presented several varieties. Finally he said, 'Admitting the possibility of such forms of insanity as impulsive and moral, there would be too few cases to trouble classification.' He then spoke of the diagnosis of insanity, and said that in diagnosticating insanity from other brain diseases, there must be taken into consideration the peculiar mental manifestations as hallucinations, delusions, etc., which he had dwelt upon in a previous lecture. He spoke in detail of the various conditions of disordered health which would be found to precede insanity, and illustrated the subject by a number of cases of mania, three cases of melancholia in its several stages, one case of dementia following melancholia, and one case of dementia of long standing and profound breaking down of body and mind."

Perhaps it would be difficult to find a more complete illustration of what confusion a learned professor may make of a very simple subject when reasoning from false premises. Should I characterize the above quotation as logical insanity, I should not mean that Dr.

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Gray was crazy, but that his premises were false. "All men are dogs; philosophers are men; therefore all philosophers are dogs." The conclusion is correct, but the premise is false. Reasoning from false premises is precisely the same mental process as insanity, so far as intellectual recognitions are concerned.

The physician who can not analyze the mental powers physiologically, is not fit to medicate their maladies. What would Dr. Gray think of a physician who should undertake to treat cephalitis, carditis, pneumonitis, gastritis, hepatitis, enteritis, or nephritis, and yet be unable to analyze, anatomically, the vital organism into brain, heart, lungs, stomach, liver, bowels, kidneys, etc.?

"The mind of man for the actions of life is a unit." This is no more true of the mind than it is of the body. Dr. Gray, in stating that man "feels and thinks," and that his mental being is "constituted of emotional and intellectual powers," contradicts his own "unit" theory, and unconsciously admits Phrenology. Idiocy is a negation; the absence of mental action, not its perversity, hence is as different from insanity as death is from disease.

No such thing as mental physiology, because the great Sir William Hamilton can not define it, says Dr. Gray. Will he argue that there is no such thing as matter, mind, soul, spirit, force, or God, because learned men disagree in their definitions? But if Dr. Gray will study the works on Phrenology, he will find that all authorities on that science are agreed as to what constitutes mind.

Dr. Gray propounds several very important questions, assuming that they are unanswerable. Any tyro in Phrenology can not only answer, but explain every one of them, not excepting the whiskey problem. But when Dr. Gray says, "No system of physiology or chemistry can explain mind as mind," he confounds two subjects as naturally disconnected as a living organism and a lifeless stone. Vital organisms are not in any sense chemical. Chemical elements are not compounded into ideas and feelings, as acids and alkalies are compounded into salts and minerals. Mind is not a chemical combination, nor is memory made of "approximate elements," admitting of analysis into distinct constituents; nor does thought ever "pervade throughout the entire mind," nor do ideas pass in or out of the mind. Thought itself is mental action; memory is mental recognition, and mind itself is function, not entity. A very little knowledge of Phrenology would have enabled Dr. Gray to avoid the perpetration of so much metaphysical nonsence.

When Dr. Gray will tell us how to treat insanity on his anti-physiological and anti-phrenological theories, I will be ready to show him the better way of "ministering to a mind diseased," as its rules of practice are deduced from the principles of Physiology and Phrenology.

R. T. TRALL, M.D.



True philosophy is a revelation of the Divine will manifested in creation; it harmonizes with all truth, and can not with impunity be neglected.—Combe.

PLANT-GROWTH—ROTATION OF CROPS.

THE three kingdoms of nature are but three steps in a grand system. The vegetable kingdom draws its food from the atmosphere and the soil. The animal kingdom derives its supply of nourishment from the vegetable; in turn, the animals and the vegetables die and decay, and passing into the atmosphere and back to the ground, add to the inexhaustible stores of fertility, and thus provide the materials for a new round in the grand system of circulation.

Plants are but the transformation of the soil and fertile materials held by the atmosphere. They are not the result of a new exercise of the creative power; at most, they are only a chemical combination. Before this process of transformation of materials from earth and air into vegetation, the rudiments of the plant must be developed from the seed. Of the sixty elements which compose the mineral world, only four are mainly concerned in the vegetable world: hydrogen, oxygen, carbon, and nitrogen. The plant sends down its roots into the soil in search of mineral food, which it assimilates and lifts its leaves into the air, from which it also derives important nourishment. This process of assimilation is hidden in nature's great laboratory. Under the influence of light, heat, moisture, and electricity, the

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constituents which enter into the growth of vegetation, are decomposed in the soil, and rendered capable of being dissolved in water, and in this condition are absorbed by the roots of plants. After the plant has grown, perfected its seed for the reproduction of its kind, it dies, is decomposed, part remaining in the soil and part melting into the atmosphere. These gases which are ever present in the air, are absorbed by the leaves of the plant, recomposed and added to its structure. The great system of circulation is completed. Vegetable life is a condition of unceasing motion, a never-ending transformation of matter. One generation buildeth up, and another generation pulleth down.

Some philosophers, viewing this system of circulation, have maintained that crops can be produced without artificial manuring. That Dame Nature can be compelled to yield up her bounties with but little assistance. The atmosphere and water perform a very important office in vegetable growth, and it is asserted from this that plants should receive their nourishment without the employment of artificial means. M. Baudrimont would find the source of plant food in the interstitial currents which pervade all arable soils. He states that there is a material process at work, by which liquid currents rise to the surface from a certain depth in the ground, and thus bring to the surface materials either to maintain its fertility or to modify its character. Schleiden had a very plausible system on the phenomena of vegetation. He does not admit of any relation between the fertility of a soil and the quantity of fertilizing materials expended upon it. He maintains that the productiveness of the soil depends upon its inorganic constituents, so far, at least, as they are soluble in water, or through continued action of carbonic acid; and that the more abundant and various these solutions, the more fruitful the soil. This class of philosophers advance the theory, that in no instance do the organic substances contained in the soil perform any direct office in the nutrition of plants. As a proof of this theory, they reason in this wise: The annual destruction of organic matter all over the earth is one hundred and forty-five billions, or two and a fourth billions of cubic feet; and if all vegetation depends on organic matter for nutrition, to satisfy this consumption, there must have been, 5,000 years back, ten feet deep of pure organic substance on the surface of the earth. Another proof of the truth of this position is found in taking the number of cattle and other animals in the world in any given year, and estimating the amount of food they consume. The process of nutrition would require six times more than the whole number furnishes of organic matter toward reproduction, and in one hundred years the whole organic material of the world would be consumed. Again: an acre of sugar plantation produces 7,500 pounds of canes, of which 1,200 pounds are carbon, and yet sugar plantations are seldom manured, and then only with the ashes of burnt canes. According to Link and Schwartz, an acre of water-meadow produces 4,400 pounds of hay, which, when dry, contains 45.8 per cent. of carbon. The hay then yields 2,000 pounds of carbon, to which 1,000 pounds may be added for the portion of the year in which the grass is not cut, and for the roots. To produce this 3,000 pounds of carbon, 10,980 pounds of carbonic acid are requisite. According to Mr. Lawes, a plant of any of our ordinary crops has passed through it 200 grains of water for every single grain of solid substance that accumulates within it. He asserts that the evaporation of an acre of wheat is 114,860 gallons during its growth, or 73,510,000 gallons per square mile. From this, it is seen that the quantity of material furnished by the atmosphere, though minute to an individual plant, is great in the aggregate. The necessity of understanding the relations between evaporation and rate of growth, and the laws and effects of absorption in soils, is very important in the production of crops. It is also maintained that our domestic plants do not require a greater supply of nitrogen than is found in a state of nature. A water-meadow which has never received any manure, yields yearly from 40 to 50 pounds of nitrogen, while the best plowed land yields only 31 pounds. Experiments with various kinds of plants on various soils, have proved that increase of nitrogen in the soil and in the crops does take place, irrespective of supplies of manure. These theories seem to conflict with facts in

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the growth of plants, though they have some points which should receive the attention of intelligent cultivators. It must be admitted that the atmosphere is the great reservoir from which plants directly or indirectly obtain nearly all their nourishment. The portion of the plant that is purely mineral is very small. This is illustrated by the accumulation of vegetable organic materials in the soil wherever vegetation is undisturbed from year to year. But while the soil is made rich by undisturbed vegetation, it is impoverished by agriculture. The farmers carry away the crops, and nothing is left to enrich the soil. To equalize this they must restore to the soil an equivalent for the removal of the crop. This can be accomplished by a system of manuring. According to Baussingault, a medium crop of wheat abstracts from the soil 12 pounds per acre; a crop of beans, 20 pounds; a crop of beets, 11 pounds of phosphoric acid, besides a very large quantity of potash and soda.

The statistician of our Agricultural Department, in 1868, presented the following table, showing the percentage of exhaustive and restorative crops respectively produced in the following countries, and the yield of wheat per acre in each, in the year 1868:

	Exhaustive. ℔ cent.	Restorative. ℔ cent.	Yield wheat ℔ acre, bushels.
England.....	.33	67	28
Prussia.....	.45	55	17
France.....	.54	46	14
United States....	.60	40	12

This table corresponds with the facts in the case. In many of the European countries the annual yield per acre of all the lands under cultivation is greatly on the increase from year to year, while in the United States the yield per acre is on the decrease. This table shows not only the condition of wheat cultivation, but is a good index to the different systems of agriculture. It is certainly to be regretted that a system of tillage has been carried on that has permitted the soil of New England, New York, Pennsylvania, and Ohio, to become so impoverished that, instead of yielding 30 bushels of wheat per acre, there is now raised only 15 bushels per acre. It is a bad system of cultivation that so soon exhausts the cotton plantations of the South. This system which impoverishes our lands should be discontinued. France, by a judicious system of tillage, has shown what a soil may be made to bring forth. Its territory is less in extent than the State of Texas, but in 1868 it produced more bushels of all the cereals, except Indian corn, than the whole United States. That year a population larger than ours, and more domestic animals than we possess, were supported, and agricultural products to the value of $581,000,000 exported. Our agricultural products that year amounted to $441,000,000.

Rotation of crops, together with a system of green manuring, has given to Flemish husbandry its great and acknowledged superiority over that of every other country. By rotation of crops, the farmers of the county of Norfolk, and other sandy regions of England, have converted those barren districts into fruitful, wealthy, and populous counties of that kingdom. This same system has made the agricultural improvements in Scotland and Germany. By a system of rotation and judicious manuring, China and several European countries have carried on a profitable system of agriculture. China, with a soil naturally poor and unproductive, and with no stock to produce manure to enrich it, has, for many centuries, supported 400,000,000 people from its own resources. In Belgium, where the land has been tilled for more than a thousand years, the soil produces 50 bushels of wheat per acre, with other crops in proportion. England, by a proper rotation of crops, by drainage, and a liberal use of manure, has brought up the averaged yield of wheat from 10 bushels to 36 bushels per acre, and in some localities as high as 50 or 60 bushels. In Southern Europe, by cutting off the forests, and continual cropping, the land now yields but poor returns. The decrees of the Catholic kings furnish a picture of the gradual exhaustion of the Spanish soil. In the twelfth century the king Alonzo Inzeno, and Pedro the Cruel, of Castile, had issued orders for the saving of meadows and pastures; and Charles V. commanded that the meadows recently turned into fields, should again be used for pasture land only. At present, the land in Catalonia produces only one crop in two years, and in Andalusia only one in three years. Our system is exactly that which impoverished Italy, Greece, Spain, Portugal, and the West Indies. No nation, however powerful

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she may have been, has been able to exist unless she has preserved the fertility of her soil.

Mr. Gustave de Nevell has contributed a valuable paper to the last Agricultural Report of the State of Wisconsin, on a proper rotation of crops. He says that whether stock-raising, dairying, or the growing of grain is to predominate, or whether, as appears preferable, all these are carried on in fair proportions, successful farming must have for its basis the growing in a great degree the cultivated grasses, and more particularly that of clover. The proper rotation would be: the first and second years in clover, or clover and timothy mixed; the third year in pasture; the fourth in corn and hoed crops; and the fifth in wheat. After manuring the pasture lands, if there be any manure left, spread it on that land which is to be sown to light grains, oats, barley, and then seed down. The same system of rotation is repeated for another six years. If the proper division of lots has been made, there will constantly be upon the farm one field of corn, potatoes, etc.; one in wheat, one in oats, barley, and light grains, and three lots, or one-half of the farm, in grass. All the lots of grass should receive a dressing of plaster each year; that in corn should also be plastered at least once during the early stages of its growth. He considers pasturing the least expensive and most profitable system for restoring worn-out and exhausted soils.

Grain-growing should go hand in hand with grass-growing and stock-raising. A smaller amount of land in the West for each farmer, and a more diversified agriculture is a system that will surely lead to success. Large tracts of land in the West have created a tendency to careless and slovenly tillage. Farmers do not make agriculture a business. Instead of pursuing a straightforward course, and trying to increase the fertility of the soil, they often rush into a novel enterprise, and leave the tillage of the soil half done. It has well been said that the true policy of the intelligent farmer is, when he sees his neighbors turning their attention to pork-raising, for him to turn his attention to raising corn, meanwhile omitting nothing essential to steady and uniform success. When any considerable number of farmers direct their attention to the production of a certain staple, to the neglect of a necessary article of consumption, the neglected article must enhance in value because of the deficiency of the supply. A more careful system of agriculture must be adopted in this country, or our fertile lands will become impoverished. Our system of tillage has been, and is now, to a great extent, a scourging and exhaustive one. Von Liebig, speaking of our system of cultivation, said that it was reckless and exhaustive. It is necessary for the welfare of the State, necessary for the welfare of the nation, that energy and mind should be engaged in agriculture, because, without the promotion of this industry, it will be impracticable to maintain a great nation. Mr. Jefferson, with all his confidence in a free government, could not exactly foresee how a republican government could be maintained with such a population as the United States must ultimately possess in her cities. An enlightened system of agriculture is the greatest foundation upon which a nation can build, and all reasonable means should be used to impress the American farmer with the importance of his vocation, with a view to working a reform in our manner of cultivation. DARIUS H. PINGREY.

DAVID WEBSTER,

THE GALLANT SCOTTISH SAILOR.

DEEDS of gallantly and self-devotion on land and sea always command the respect and admiration of society everywhere, and go far to confirm the oft-quoted saying of the poet—

> "One touch of nature makes the whole world kin."

Hence we need make no apology for bringing to the notice of the reader the young man whose name heads this sketch, as it will appear, as we proceed, that he deserves our consideration.

David Webster was serving in the capacity of second mate on board of the bark Ar-

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racan, of Greenock, a well-known shipping port of Scotland, while on a voyage last winter with a cargo of coal from Shields to Bombay. In the Indian Ocean the vessel took fire, and the flames spreading rapidly, the crew was obliged to abandon her, and take to the boats. For three days the boats kept together, the object entertained being



PORTRAIT OF DAVID WEBSTER.

to reach the Maldive Islands, but the current being too strong, it was agreed to separate, and a division of provisions was made.

The master of the vessel took command of the long-boat, which he headed for Cochin, while the mate and Mr. Webster, each in charge of separate boats, made for the Maldive Islands. After two days Webster's boat was damaged by a heavy sea, and could not keep up with the mate's, and so lost sight of it. The brave fellow worked his little craft, with its freightage of four persons besides himself, slowly along for about fifteen days, or until March 9th, by which time the supply of provisions and water had been consumed. Soon the hunger of the men became so great that lots were cast which of them should be first killed to serve as food for the rest, and the lot fell upon the youngest, a boy named Horner; but Mr. Webster, who had been asleep while this terrible business was going on, awoke in time to save the boy's life. The baffled men that night made an attempt to kill Webster himself, but the boy Horner awoke him in time to save himself. On the following day Webster, having fallen asleep, was awakened by the struggles of the crew for the possession of his gun, with which to shoot him. Two hours later the crew again attempted to take Horner's life, but were prevented by the determined conduct of Webster, who threatened to shoot and throw overboard the first man who laid hands on the boy. The next day one of the crew attempted to sink the boat, but Webster mastered him, and prevented further mischief. Two days later the same member of the crew again tried to sink the boat, and expressed his determination to take the boy's life. For this he would have been shot by Mr. Webster had not the cap on the gun missed fire. Soon after, putting a fresh cap on his gun, a bird flew over the boat, which Webster shot; it was at once seized and devoured by the crew, even to the bones and feathers. During the next five days the crew were quieter, subsisting on barnacles which attached themselves to the bottom of the boat, and on sea blubber, for which they dived. The following day some of the men became delirious. One of them lay down exhausted, when another struck him several blows on the head with an iron belaying-pin, cutting him badly. The blood which flowed was caught in a tin and drank by the man himself and the two other men. Afterward they fought and bit one another, and only left off when completely exhausted, to recommence as soon as they were able, the boy Horner during the time keeping watch with Webster. On the thirty-first day of their experience in the boat they were picked up, 600 miles from land, by the ship City of Manchester, by which they were taken to Calcutta.

The lives of all, as is evident, were saved

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by the courage and discretion of Webster, and last summer, as a testimonial in acknowledgement of his noble conduct, Queen Victoria conferred upon him the Albert medal of the second class, an honor which was accompanied with the approval of the British Board of Trade. The portrait is certainly that of a fine young fellow. The features generally are expressive of good-nature and sincerity of motive, while the lips and mouth indicate a staunch, resolute, self-reliant nature. The Scottish type appears conspicuously enough in the cast of the face and head, although the softness of the eyes would indicate some infusion of a more southern type in his family relations.

BIBLE ORIGIN OF THE RACES OF MEN.

IN the November number of the PHRENOLOGICAL JOURNAL, a writer, signing himself Orlando, discusses the subject of the Unity of the race, and claims it to be biblical. He need not have written so many pages to prove his position, if he takes the King James version as his guide. There is no clearer proposition than this, that with the elimination of names and words and the substitution of English terms, having meanings different from, and sometimes opposite to, the Hebrew originals, our Bible is flatly committed to the unity of the race. Like most writers upon this subject, he has run over the Bible, picking up detached passages in support of his argument, and never once referred to his text, Gen. i. 26, 27. In these two verses in the King James version lies not only his proof, but his fallacy.

It will be my object, in the limit of this article, to show that Gen i. 26 should record the bringing into existence a class of beings called by God himself, and named by him *Adam*, and that name is defined by Moses in Gen. v. 2 as male and female man, and that this was one distinct act of the creative fiat. Also that Gen. i: 27 should, in like manner, record the bringing into existence an individual man, called in the Hebrew *Ha-Adam* and in English *The-Adam*, and also a class, male and female—*The-Adam* being the man put into the garden of Eden. There are thus in the Hebrew two Adams in the day of creation, one a class male and female, and the *other* an individual man.

That the reader can determine for himself by observation the difference between the account in the Hebrew with the Hebrew names Adam and The-Adam restored to their places, and the account as mutilated in the King James version, we give you them both:

CREATIVE ACCOUNT WITH HEBREW NAMES RESTORED.

Gen. i. 26.—And God said, let us make *Adam* (restored) in our image after our likeness, and let them have dominion over the fish of the sea, etc.

Gen. i. 27.—*And* (restored) God created *The-Adam* (restored) in his own image in the image of God created he him, male and female created he them.

CREATIVE ACCOUNT IN THE KING JAMES VERSION.

Gen. i. 26.—And God said, let us make *man* (substitution) in our image after our likeness, and let them have dominion over the fish of the sea, etc.

Gen. i. 27.—*So* (substitution) God created *man* (substitution) in his own image in the image of God created he him, male and female created he them.

It will be seen by comparing the two accounts that *Adam*, in Gen. i. 26, has been stricken out of the account and *man* substituted. Let us see what this *Adam* means biblically: Gen. v. 2, "Male and female created he them and blessed them, and called their name *Adam* in the day when they were created."

That is, God created a class of people, called their name Adam, and we are now asked to call that the Word of God which neither contains the name, nor the remotest idea of the transaction. Similar eliminations occur in Gen. i. 27, Ha-Adam, or The-Adam, is stricken out, as well as the word *and* at the beginning of that verse, and *man* substituted for the first, and the word *so* for the second.

WHY THESE ALTERATIONS? UNITY OF THE RACE.

Inquirer.—How do you account for these eliminations and substitutions?

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Ans.—I can not account for them on any other hypothesis than that the translators entertained the common theological view of the unity of the race, and hence, when they came to these Hebrew names and the word *and* in Gen. i. 27, that view would not be made out if they were retained, and to make the record what they thought it should be, they resorted to this mutilation of God's Word. Why did the translators eliminate Adam in Gen. i. 26, as we have seen, and retain Adam in Gen. v. 2, the one being the definition of the other? Because Adam in Gen. i. 26 was in the way of the unity, and in Gen. v. 2 it was not. Then why did they eliminate The-Adam altogether from our Bible, that name never appearing in it, although it occurs in the Hebrew thirty-six times in the first eleven chapters? They eliminated it in Gen. i. 27 because it was in the way of their honest convictions of a unity, and they eliminated it throughout the Genesis in order to make the Flood destroy *all men*, instead, as the Hebrew account has it, every The-Adam.

These eliminations and substitutions made the second head of the unity of the race in Noah. There are no less than forty-three false namings and foreign terms used in the King James version in the first eleven chapters of Genesis to denote these two Hebrew names—I mean by this that the names Adam and The-Adam do not occur in the English where they appear in the Hebrew, and that no uniform term for each is used in their stead. Some readers may exclaim, "What a heinous attack upon the Bible!" I admit it if I am wrong; but if I am right it may be construed as an attack upon those whose calling and duty it is to give the Word of God pure, as it is found in the Hebrew, and especially to those who can not read that language, and who depend upon their teachers to explain the length and breadth, height and depth of God's revealed Word. When, therefore, I use the word biblical, I do not mean the King James version, but I mean the Bible with these names restored to it, as they are found in the Hebrew.

Inquirer.—How do these mutilations control the construction of the unity of the race?

Ans.—In Gen. i. 26 *Adam*, the class, is eliminated, and *man* substituted. In Gen. i, 27 *The-Adam* is eliminated. and *man* substituted. The use of a common term, *man*, having the same meaning in both verses, admits of the use of *so* instead of *and* at the beginning of Gen. i. 27. Thus translators make the Bible declare that *Adam*, the class, male and female, is identical with *The-Adam*, the individual man! The effect of these eliminations and substitutions is to strike out from the creative account altogether, a principal act of God in the creation of mankind, namely, the bringing into existence the class *Adam*, male and female; next to ignore the creation of *The-Adam*, and to confine the whole creative account to the positive terms, "male and female created he them," in Gen. i. 27.

In other words, by the use of *so* for *and*, Gen. i. 26, is made a declaration of intention to do what is recorded as done in Gen. i. 27, according to the King James mutilation. This is the groun-dwork of the unity of the race, and it is accomplished by striking out these two Hebrew names from the creative account, and the word *and*. The finishing stroke of this construction is made in the further elimination all through the Genesis of the Hebrew name *The-Adam* and substituting *the man*, *man*, *men*, *men's*, and *Adam* wherever the account required, and thus to destroy by Flood *every man* that the unity might have a second head in Noah.

TRYING TO SET THE MATTER RIGHT.

Inquirer.—How will the ordinary reader know that these Hebrew names occur in the Genesis in the places spoken of?

Ans.—All I can do to enlighten him I have done; and here comes in a fact not creditable to any one in particular. I have made publications of these facts and sent them broadcast to Jews, Gentiles, rabbis, divines, and learned men, with the urgent request, in each case, to inform me if I was wrong, that I might correct myself. But though this subject has been before them several years, no one man of them, or any casual reader, has answered to this day, either admitting or denying my statements. This has seemed very strange to me; for while every church throughout the length and breadth of the land is begging pennies and dollars to teach the Word of God in this and foreign countries, one who is laboring to elucidate the most startling biblical idea

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(if true) of the nineteenth century, doing much harm if he is wrong, and endeavoring to serve God and His Word in correcting a huge error if he is right, can not as much as receive an answer to a simple biblical inquiry such as—Are these Hebrew names found in the Hebrew text where I claim they are? I fear that Orlando speaks the sentiments of too large a class of theologians and teachers of God's Word when he says: "This doctrine (of the unity), indeed, is deeply interwoven with the whole system of Christianity, and to reject it would be to involve ourselves in difficulties greater than we have ever yet grappled with, or than we could hope to remove." What! reject the pure Word of God to sustain a false theology? If those be the sentiments of our religious teachers, heaven protect us from their theologies! I am constrained to believe this to be his individual opinion. Mine is, that there should be no tampering or trimming with the Word of God when once known to us, for it will take care of itself, while all man theologies must take care of themselves.

Under this state of things the general reader must be content to read such a Bible as is vouchsafed to be printed for him; and if the Hebrew names are left behind in the passage of God's Word to the English, and he has had forced upon him a construction not warranted, when the news comes to him of the fact he must do as I have done—if he takes any interest in the matter—look out for himself. He may be assured by me that he will find these Hebrew names in the places where I have claimed they are, and as surely, as printing exists on the leaf that he reads.

ORIGINS OF THE RACES.

We have had enough of being descended from monkeys, apes, and molusks. We have had enough, too, of the unity of the race, which is a splice or a strong weld upon these theories. We have had enough of pre-Adamite man, and enough of mutilations of God's Word, which have been the rich soil out of which all these vagaries and theories have sprung and have been measurably sustained. It is high time, considering the intelligence of the age, that we should turn our attention to the Word of God, look the Mosaic account squarely in the face, read with unbiassed minds, find our biblical origin, and know whence we came. It is clearly laid down there, and, more than that, we have a divine law of reproduction of the human kinds that will lead back every inquirer to the origin of his kind in either Gen. i. 26 or 27. The whole machinery of creation of the various kinds of men is given; the law of their continuance is given, and, if we will but read in the Word of God and not in the mutilations of it, we shall find that His revealed Word exactly coincides with his acts in nature.

All human kinds which are persistently reproduced find their origin in the day of creation in the class *Adam*, male and female man, Gen. i. 26, except the Hebrew kind, which finds its origin in Gen. i. 27. Now, why? In answering this question I leave my subject of the restoration of the Hebrew names, and give my individual construction of the result of such restoration. I find the following divine command:

Gen. i. 24.—"And God said let the earth bring forth the living creature after his kind," etc.

Judging from constructions placed upon this command and law, there are those who deny its authority or its being a part of the Word of God. For myself, I regard it as vital in its force, strength, and intention as a command of God, as any of the Ten Commandments or any other portion of Scripture. If man is a living creature of God he is bound in his reproduction by this law. I take it that he is, and is so bound, and that all our daily experience confirms the divine origin of the law.

For one, I am not willing to cast this divine law and passage of Scripture into the waste basket to satisfy these mutilations, but in advance would acknowledge its binding force, and investigate God's Word to ascertain on what it operates, and construe accordingly. Orlando, in his argument on this point, substantially denies that man is a living creature of God. If the constructionists of the unity of the race are driven to such extremes to support their theology, it must be weak, indeed.

LAW OF REPRODUCTION.

There is a divine law laid down in Levit-

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icus against marriages of near akin which should be heeded in considering the number of each kind of men and women made on the day of creation. It can not be supposed that God would make a law and not make provision for its operation. Hence we are bound to the conclusion that He made at the least two pairs of each kind of men and women.

Giving force and vitality to these two divine laws, let us look at the creative account and the account of the Flood with the Hebrew names restored, and see if the Word of God harmonizes throughout with itself, and then see whether it harmonizes with His acts in nature. There is a law of reproduction for the vegetable kingdom, a like law for the animal kingdom, and, as we have seen, a like law for mankind, in all, three times repeated in Gen. i. These laws have been recognized by all men in the vegetable and animal kingdoms, but not recognized as applying to mankind; yet reproduction in all three of these kingdoms is carried on by the same invariable results as we see them, namely, that everything reproduces itself *after its or his kind.*

How do these laws respecting mankind govern our construction of Gen. i. 26, 27? We answer, there are two classes of human beings recorded as brought into existence: one the class *Adam*, male and female man, Gen. i. 26, and a class male and female and an individual man, *The-Adam*, Gen. i. 17. First, they must be construed normally as classes and as they stand. Second, those classes must be several in numbers and in kind, to satisfy God's law against marriages of near akin, the results of such marriages being idiocy or impotency.

We must, then, conclude that the pure Word of God from the Hebrew must show the following facts, which it does on the restoration of the eliminated Hebrew names to our English Bible.

First. That all kinds of human beings which are now reproduced persistently *after his kind* find the origin of their kind in the creative account in Gen. i. 26 in the class *Adam*, male and female, except the Hebrew kind.

Second. That the Hebrew kind find their origin in Gen. i. 27 and their line of reproduction of one branch of this kind commencing in *The-Adam* and *Eve* and continuing through Noah, after the Flood.

Third. That kinds of human beings in the primitive creation contained two or more pairs of male and female.

ACCOUNT OF THE DELUGE.

Inquirer.—Then you do not conclude that the Flood was universal?

Ans.—If the Hebrew names are restored, I find nothing of the kind. I find that the descendants of *The-Adam* and *Eve* were destroyed, except Noah and his family, and that no more of the Hebrew kind were destroyed than those of The-Adam's generation.

If any one will take the trouble to analyze the account with the proper names restored to their places, and balance carefully what Moses has written upon the subject, I can not see how he can arrive at any other conclusion. As the Flood is an important element toward a true construction of the record on this subject, I shall present to the reader every verse of the Genesis which relates to the matter wherein the Hebrew names occur, that he may judge for himself.

In the first place, as to the record itself and whom it is about.

Gen. v. 1.—This is the book of the *generations* of *The-Adam* in the day that God created *The-Adam*, in the likeness of God made he him (not *them*, as in Gen. i. 26).

Now, who is Moses writing about? Is it the class *Adam*, male and female, or about any other peoples, even Hebrews? No; he is simply and solely writing about the generations of *The-Adam*, the individual, governed by *him* at the end of the verse. Consequently, we need not look in the account of the Flood to find any one else except those about which Moses was writing.

Gen. vi. 1.—And it came to pass when *The-Adam* (restored) began to multiply on the face of the earth, and daughters were born unto them.

Gen. vi. 2.—That the sons of God saw the daughters of *The-Adam* that they were fair: and they took them wives of all which they chose.

Gen. vi. 3.—And the Lord said, My Spirit shall not always strive with *Adam* (the individual governed by *he*), for that he also is

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flesh yet his days shall be a hundred and twenty years.

Gen. vi. 4.—There were giants in the earth in these days, and also after that when the sons of God came in unto the daughters of *The-Adam*, and they bore children to them, the same became mighty men, which were of old men of renown.

Gen. vi. 5. — And God saw that the wickedness of *The-Adam* was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Gen. vi. 6.—And it repented the Lord that he had made *The-Adam* on the earth, and it grieved him at his heart.

Gen. vi. 7.—And the Lord said, I will destroy *The-Adam* whom I have created from the face of the earth; from *Adam* unto beast and the creeping thing and the fowls of the air; for it repenteth me that I have made them.

Gen. vii. 21.—And all flesh died that moved upon the earth, both of fowl and of cattle and of beast and of every creeping thing that creepeth upon the earth and every *The-Adam*.

Gen. vii. 23.—And every living substance was destroyed which was upon the face of the ground, both *Adam* and cattle and the creeping things and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive and they that were with him in the ark.

Gen. viii. 21.—And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for *The-Adam's* sake; for the imagination of *The-Adam's* heart is evil from his youth; neither will I again smite any more everything living, as I have done.

We see from this account the verification of the text, Gen. v. 1, that God determined to destroy The-Adam, and that He did destroy every The-Adam except Noah and his family, and the account concludes by saying that He would not again destroy The-Adam. And I submit that with these Hebrew names restored that the whole account of the creation of mankind and the account of the Flood are so simple and plain that no one could fail to understand the whole subject on the first reading.

CAUSE OF THE FLOOD.

There is one point which is contained in the account of the Flood that goes to prove the divine origin of the law of reproduction. The cause of the Flood is generally attributed to "the wickedness of man." I would ask any reader if he would gather any such idea from reading the account? It plainly states that the immediate cause was the marriage of the sons of God with the daughters of The-Adam. Do Scriptural passages mean anything? We think they do, and are as simple and as plain as language can make them. Do we know what marrying means and is? Marriage ordinarily is an honorable institution, especially as God's command was "to increase and multiply and replenish the earth." The "sons of God" are not described in Scripture so that we may know who they were, but they must stand normally as a people. Any one assuming to tell who they were is simply an inventor. Remember there are no Scriptural reasons directly expressed why the marriages and child-bearing of these women were offensive to God, and therefore we are compelled to look for some law that was violated by such acts. No other offense is charged, and hence no other must be inferred.

If the "sons of God" had been the de-descendants of The-Adam and Eve, what law could be violated except the Levitical law against marriage of near akin?

We can not determine with certainty whether they were or were not descendants of The-Adam and Eve; but one thing we can determine with mathematical certainty, that one or the other of these two laws were violated, for the issue in the one case would be hybrid sons of God and hybrid Hebrews, and in the other case idiots or imbeciles. From this passage of Scripture, too, we can gain a clear idea of the enormity of such sin in the sight of God when on its account he destroyed his chosen people, to whom he manifested himself in various ways, and who were selected to reflect his moral laws to the world. Then the natural inquiry is, are these laws of Scriptural consequence, and should they have weight?

A STUMBLING BLOCK.

The main question of construction of the unity of the race is not whether it is "inter-

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woven with the whole system of Christianity;" it is whether it is biblical truth or error. In my judgment, such construction is the heaviest load biblical faith has had to bear. It has been a bone of contention between the clergy on the one side and a heavy array of intelligence, supported by the acts of God in nature, with no proof to disprove these acts as continuous to the day of creation, on the other. Is it of no moment to the cause of Christianity that this vast line of intelligent opposition should be brought to the support of the Bible? Is it not a missionary field worth consideration if the clergy are supporting a false theology, based on mutilations of God's Word? The constructionists of the unity should not forget the case of Gallileo, and many other instances where what were pronounced errors have become living truths, and all rejoice in their establishment. The march of intelligent research into the truths of Holy Writ should develop some new facts, for sound reason would show that men who translated the Word of God from the Hebrew to the English language were not perfect in their art or inspired, though they may have done the best they could to make a faithful translation from their stand-point of belief. If, therefore, it shall be found that these Hebrew names have been dropped in places, and other terms substituted by which a construction has been formed or assumed which is not warranted, nothing should be more delightful to the constructionist in error than to find this jewel of truth, and be transferred from a constant defensive position to one of coincidence with the acts of God in nature, and the settled belief of many intelligent men. In this event the Bible and its multiform truths would be received as a whole in minds and in places where now it is debarred entrance by reason of a false construction standing at the gateway of Divine revelation.

Inquirer.—Can you tell when these eliminations were made, and by whom?

Ans.—I do not know when, how, where, or by whom they were made, nor is it material. I have compared the present English with the Hebrew; the latter is acknowledged to have been carefully preserved from the original manuscripts. If the Hebraist or translator had chosen to translate Adam, the class, as *man*, he should, in justice to the reader, have put man in every instance in the Genesis where Adam occurs in the Hebrew. In like manner, if he had chosen to translate The-Adam as *The-Man*, he should have placed The-Man in every place in the Genesis where The-Adam occurred in the Hebrew. By so doing the sense would have been retained, and the construction would have been the same as though the names themselves had been used. But when Adam is called man, and Adam and The-Adam is variously called the man, man, men, men's, and Adam also, and never once called The-Adam in the King James version, the whole account is falsified. This I am truly sorry to be compelled to say, though I say it boldly. But while I say it in the hope that we may have our Bible made right on this subject, I will retract publicly, over my own signature, all I have said if any skilled Hebraist or divine will convince me that I am wrong. I have no interest to maintain a wrong idea, but every desire to get at the right, and am a fit subject in this particular for missionary effort. Indeed, I think these mutilations are a grievous error and a grievous sin, and I will be as humble as a child in any effort made to the end of correction. My name and address can be had of the editor of the PHRENOLOGICAL JOURNAL, 389 Brodway, New York.

ADAM AND THE-ADAM.*

THE HAPPY.—Those only are happy who have their minds fixed on some object other than their own happiness—on the happiness of others, on the improvement of mankind, even on some art or pursuit, followed, not as a means, but as itself an ideal end. Aiming thus at something else, they find happiness by the way. The enjoyments of life are sufficient to make it a pleasant thing, when they are taken *en passant*, without being made a principal object. Once make them so, and they are immediately felt to be insufficient. They will not bear a scrutinizing examination. Ask yourself whether you are happy, and you cease to be so. The only chance is to treat, not happiness, but some end external to it, as

* This subject is discussed at considerable length in "Genesis Disclosed," published by G. W. Carleton & Co.

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the purpose of life. Let your self-consciousness, your scrutiny, your self-interrogation, exhaust themselves on that; and, if otherwise fortunately circumstanced, you will inhale happiness with the air you breathe, without dwelling on it or thinking about it, without either forstalling it in imagination or putting it to flight by fatal questioning.—*J. S. Mill.*

WINTERING IN FLORIDA.

[Here are racy pen-pictures from a lady correspondent now revelling among the orange groves of this popular winter resort. We must warn the Northern reader against the fascinations of this tropical region, and suggest that there are huge hungry alligators down there, as well as delicious fruit. So look out!]

MR. EDITOR—Of the two routes South I think that by water preferable, in spite of the sea-sickness which was my portion the entire trip. Travel by rail here is wearisome; the trains rarely connect; the accommodations are generally miserable, and refreshments almost unobtainable; while on a steamer travelers *can* always have a spot to rest in and plenty of food.

On a glorious October morning we arrived at Jacksonville, the principal town in Florida, which has one long street of sand, lined on each side with a curious combination of imposing hotels, large brick stores, and negro shanties. There is but one market, which was overrun with swarms of Africans employed in devouring huge stalks of sugar-cane, and giving vent at intervals to unearthly yells—a species of amusement common among them. Harry penetrated the sable crowd in search of a boatman to row us across the St. John's to our destination, Arlington Bluff, and, as an illustration of Southern *energy*, I assure you we were *four* hours getting started. Exertion in this climate is considered a hardship never to be incurred when avoidable.

The air near the coast and on the rivers we found rather too damp for rheumatic affections, so concluded to locate farther inland, and on a very windy morning we attempted to recross the St. John's in a leaky old tub, the white-capped waves dashing mercilessly over us and a huge colored gemman tugging at the oars, while Harry bailed out indefatigably with a rusty tin pan, our only fellow-voyager, a cripple, vainly endeavoring to steer, while I, seasick and drenched, desperately clung to the luggage and gazed despairingly on my trunk, which showed every intention of landing my worldly goods in the bed of the river. We reached the steamboat just in time, and were soon slowly plowing our way, through beds of lilies and barnets, up the St. John's under a cloudless sky, the river looking more like a succession of lakes, in some places from five to ten miles wide, and so winding that we seemed often to be sailing toward the shore. The river is four hundred miles long, its banks low and bordered with forests of live oak, palmetto, pine, and cypress trees, the boughs thickly festooned with hanging moss, all presenting a most picturesque appearance. Here and there along shore are groves of golden oranges, with white houses peeping from their midst, which are mostly inhabited by invalid Northerners. The landings at these various hamlets are certainly unique, as are their names. Not far from Jacksonville is Mandarin, Mrs. Stowe's winter residence. We spied her cottage among the thickly-hanging fruit. Then come Hibernia, Magnolia, Green Cove Springs, noted for its sulphur baths, and Tocoi, where a little horse-car is in waiting to take passengers to St. Augustine, that ancient Spanish town, the oldest in America.

When a steamer is wanted at any of these stopping-places, a white flag is hoisted, and sometimes the boat travels miles out of the way to receive a little package or a basket of oranges. Are they not obliging in this country? Even the trains stop if a man with a bag presents himself, at no matter how great a distance.

After traveling a day we arrived at Palatka, a famous resort for invalids, and at daybreak on Friday we entered the Ocklawaha River, and, well wrapped in shawls and overcoats (for the mornings are chilly), we prepared for a feast.

As we turned out of the St. John's we seemed sailing among the trees, so thick was the foliage on either side of us, and so narrow the stream. The trees in many places form a complete arch over the water, and the projecting limbs sometimes damage the boat, and have been known to sweep people out of their berths if the windows were left open.

We were told that an old gentleman, while on his way up the river on this boat, was gaz-

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ing peacefully at the wild and beautiful scenery, when his spectacles were suddenly lifted from his nose and disappeared he knew not whither. On the return trip of the boat the next week he happened to be standing in the same place, and as he neared the spot where he had lost them, they as unexpectedly dropped at his feet, having hung on a branch during the interval. [A pretty little story, but it requires large marvelousness to accept it as truth, where there was but one—romantic—eye-witness.]

The river is full of alligators, that lie sunning themselves in the water like logs, and when alarmed dive suddenly below the surface. The sight of a dog or the crying of a baby attracts them irresistibly, and they immediately give chase. A small boat stands a poor chance near their capacious jaws. Their teeth are valuable, and are made into a great variety of articles.

It is a strange sight at night to sail up this little river, hemmed in on all sides by tangled forests, the crew being sometimes obliged to cut their way through huge trees that have been blown across the stream. An immense bonfire is kept blazing in front of the little craft, so that the pilot can see into the darkness ahead, and the shrill cries of myriads of birds make the night hideous. All this, combined with the flashing of torches, crackling of bushes, scraping of branches over our heads, and the frightful yells of the negroes, is quite startling to a stranger.

We arrived safely at our destination, and, mounting a "Florida phæton," composed of three planks and two wheels, behind an indescribable quadruped, were at last heartily welcomed by the village schoolmistress, and accommodated with a place in her little home among the pines until we can make arrangements for our own.

The weather is simply glorious; the air balmy, soft, and salubrious; the temperature the year round never over 95° or under 30°. The life here is very slow and lazy; kindling wood grows all about us; game can be shot by the legion, a breakfast being often obtained at one's very door; fruit and vegetables can be picked fresh the year round.

This peninsula, as is generally known, is one vast sand-bank. Here walking through the roads is something like walking in a Northern street after a heavy snow-storm. It seems strange that such apparently sterile soil should in reality prove so productive. The people are beginning to awake to the expediency of raising oranges. A tree in bearing condition produces from 500 to 2,000 oranges, and even more. One grove near Palatka has realized to its owner from ten to twelve thousand dollars per annum [when not cut off by frost.—ED.]

One hundred trees can be planted on an acre of land, which in some parts can be purchased for fifty cents. The fruit is very hardy and requires little cultivation. All that is needed is capital, with Northern energy and perseverance, to make of this wild country a paradise of birds, fruit, and flowers.

Hunting and fishing are the favorite pastimes, and many nights have I been wakened by the barking of dogs and the blowing of horns.

Fish are so abundant as to be used for fertilizing purposes. In fact, this is the *poor* man's country as well as the sick man's.

If I have told you anything interesting enough for "that precious PHRENOLOGICAL JOURNAL" I shall be thankful.

M. H. WIDNELL.

HOW TO DRAW THE FACE.*

INTRODUCTION.

DRAWING is an accomplishment which is calculated to vivify and adorn both the occupation and leisure of its possessor; and its acquisition is desirable in proportion to the advancement or refinement of the condition of mankind in any and all of the particulars which go to make up the sum of human prosperity and happiness. It is an accomplishment which possesses special interest and advantage in these days of advanced facility and activity in all the various departments of thought, when every department is calling for its specific form of exposition, and in which the art pictorial is in a greater or less degree a valuable and desirable aid to their proper manifestation. How often it is said, "If I could only draw or sketch the object I am endeavoring to describe, how much it would shorten my labor!" and how often is the inability to do this the one thing lacking which makes the labored description indefinite, unsatisfactory, or utterly in vain; whereas, perhaps, the rudest sketch would at once throw a flood of light upon the subject, and give the key-note whereby the efforts of language would be redeemed

* "How to Draw the Face and Other Objects," a manual of elementary principles in the art of sketching, designed chiefly for beginners.—IN PRESS.

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from the condition of an enigma, and transformed into the clear logic of a demonstration.

Of course it is out of the question, as it would be unreasonable, to expect that the majority of those who have occasion for the art of drawing as an aid in the practical affairs of life should, or could, become artists in the true sense of the word, or even proficients in the mechanical part of the art of delineation. But where there is one genuine artist, or, we might add, field of activity for one, there are hundreds who could, who would, find it greatly to their advantage, and who therefore should obtain a sufficient knowledge of the elementary rules and principles of art to enable them to sketch with reasonable ease and accuracy such simple forms and combinations of objects as are before them; or, in case of unfavorable opportunities for so doing at the time, to be able to see them in such a way as to fix more firmly their leading features in the memory for future use, or even, if may be, to bring them up from the regions of imagination for the purpose of elucidation.

To those who have studied drawing from the various manuals in use, it may have occurred that few of them are adequately adapted to the wants and requirements of the utter novice, either in example or precept; that is, few of them offer such rules and specimens as come within the scope of their ready understanding, or are impressed upon them in a way to enlist their attention and solve the scope and purpose for which they are given; and many are without the oral explanations which serve so largely to confirm the mind with respect to their nature and application.

Besides these, there are many who, as young beginners in the study of art, require simple and familiar methods and forms of instruction, which are mainly adapted to discipline the hand and eye in the simplest elements, while at the same time inculcating substantial principles and adding precept and encouragement to the efforts of practice in the first rudiments of the study.

Others, again, merely wish for some confirmation in the principles they have been over, more or less, already, or have practiced without due consideration of their importance or bearing upon the objects they have essayed, or appreciation of their use in facilitating or correcting the attempts or achievements of their practice.

Others, still, for both leisure and occupation —one, to adorn his time as an accomplishment, the other, to give elegance and value to the result of his workmanship—in many or all the various branches of manufacture, or in the practical or speculative departments of observation, desire the knowledge and ability to avail themselves of this most important agent and adjunct to their operations.

Still others, as the physical and mental philosopher, find it advantageous to them in their several departments of study and research, while the anatomist, the surgeon, the chemist, the naturalist, and perhaps, more emphatically, the phrenologist, and even the divine, may all find that use for this accomplishment, the absence of which could hardly be recompensed.

For all such, and all others who, from any reason, may desire an acquaintanceship with the principles underlying the art of drawing, and which form a basis for the highest art to rest upon, we offer this Manual of Sketching, hoping that it may answer the two-fold purpose for which it is intended, of supplying the present needs of all, and directing such as may desire to pursue the subject further to something better. F. A. CHAPMAN.

SHOW AND VANITY.—The world is crazy for show. There is not one, perhaps, in a thousand, who dares fall back on his real, simple self for power to get through the world, and exact enjoyment as he goes along. There is no end to the apeing, the mimicry, the false airs, and the superficial airs. It requires rare courage, we admit, to live up to one's enlightened convictions in these days. Unless you consent to join in the general cheat, there is no room for you among the great mob of pretenders. If a man desires to live within his means, and is resolute in his purpose not to appear more than he really is, let him be applauded. There is something fresh and invigorating in such an example, and we should honor and uphold such a plan with all the energy in our power.

But how difficult to stem the direction of culture in our best circles where Approbativeness is nursed and tickled into excessive growth in childhood, and consequently bears its fruitage of vanity, display, and supercilious obedience to conventions in mature life. The extravagance of the development may, in time, bring about a reform. Already, we think, society is beginning to tire of its external, artificial life.

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KALAKAUA, KING OF THE SANDWICH ISLANDS.

THE portrait of the Hawaiian monarch indicates a man of average physical constitution, with a brain of liberal size, which is chiefly developed in perceptive intellect and in the basilar region, although the showing of Benevolence and Veneration is sufficient to warrant us in thinking him a good-natured, kind, and reverential man. He has fair practical judgment in his relations with men and things; is strong in his attachments, emphatic in his opinions, and



plucky in the defense of his rights. Despite the heaviness and voluptuous character of the lower part of his face, he is keen-sighted, and by no means so dull-witted as a superficial observer would be likely to pronounce him. He appreciates utilities, and is little disposed to consider theories or abstract discussions. According to the representations of the Salt Lake *Tribune*, Kalakaua is the eldest son of a shipwrecked Massachusetts whaler, who married the only daughter of a Sandwich Island king. The story is romantic enough, and claims a brief recital.

In the year 1821 the whaleship, Independent, from New Bedford, Mass., foundered in the Pacific Ocean, and all on board perished, with the exception of four sailors, who made their escape in a boat, and succeeded in reaching the Sandwich Islands, then in a state of semi-barbarism. One of these seamen was a fine-looking young man, from Barnstable, who, conforming to his new relations, at once engaged in such pursuits as a true Yankee genius discovered, for employment and livelihood. He soon succeeded, and in a year or two had the extraordinary fortune of marrying the daughter and sole princess of the monarch then on the throne of the islands, and from this remarkable union came the present king of the Sandwich Islands, the only surviving son of a large family. The name Kalakaua denotes the origin of the sovereign, and, translated, means "safe journey," or "God-speed," referring to the escape of his immediate ancestor from the wreck.* The father of our august visitor could not forget his home in the distant republic;

* According to another authority, Kalakaua means "Day of Battle."

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but day after day and month after month looked out from the portico of his palace for the flag of his native land, but five and twenty years of watching were endured before the keel of an American ship glided into the island harbors.

When this did take place, the Yankee prince, yearning for the scenes and associations of youth, one night deserted rank, wife, and children, and sailed away for the shores of Narragansett. After a long voyage Barnstable was again visited, but the sailor prince found all things changed, and his mind and heart returned to the wife and children of more than a score of years in the far-off islands of the Pacific. He then once more looked for a vessel to carry him back to his only home, and waited three years before an opportunity came. In 1847 the whaler, Thomas Jefferson, from New London, Ct., was fishing in the Pacific. Meeting a school of whales, the crew prepared for action, and the prince was one of the first to volunteer in the hazardous duty. As has often happened, the boat of the harpooners was demolished by a wounded and infuriated whale, several of the men, including the father of Kalakaua, perishing in the disaster. When the New Englander fled from the Sandwich Islands, his spouse mourned for a customary period, but grief did not cause her to neglect the grave responsibilities of widowhood. She gave her children the best education the island afforded, and David, being the favorite, though not the eldest son, was sent to San Francisco to study politics and finances.

Kalakaua was proclaimed king, and ascended the throne on the 12th of February, 1874. The agitations which had characterized the reign of his predecessor, Lunalilo, seemed about to culminate in bloody contest, but by pursuing a wise and conciliatory course, he soon quieted opposition to his government, and then devoted himself to studying the wants and interests of his people, calling about him for that purpose the ablest men he could find. He has already instituted many reforms, and, being of an enlightened, progressive nature, he labors earnestly for the general welfare and advancement of his kingdom. He is thirty-seven years of age, married, and well educated.

The king came to the United States, not merely to visit and take account of our institutions and manners, but also to assist, at least by his presence, in the negotiation of a treaty of reciprocity between the two governments.

In connection with this sketch a glance at the Hawaiian kingdom is not out of place. There are eight islands, having an area of 6,100 square miles, and a population, in 1873, of about 56,000, divided thus: Natives, 51,000; Chinese, 1,900; Americans, 890; English, 610; other foreigners, 1,600. The group is 2,100 miles W.S.W. of San Francisco, in the direct route of the Australian steamers, but several hundred miles south of the course of the China steamers. Its government is a limited monarchy, having a constitution based upon that of Great Britain, a House of Nobles (native chiefs), and a House of Representatives. There are also a privy council, a cabinet, supreme and circuit courts, and various other institutions peculiar to a civilized community. Public schools are provided, and it may surprise the reader to learn that there is scarcely a native child to be found who can not read, write, and cipher in the native language, while private schools and a well-organized college afford instruction in English and the higher studies. Their religion is that which was given them by the American missionaries, but the native church became independent of the American Board in 1870, and has since been self-supporting. Physically, the natives are a fine people, although they have *degenerated* slightly by contact with foreigners and foreign influences. The better classes of the men still present many noble specimens of manhood among them, while the women, high and low, are still the admiration of all foreigners visiting the islands, who see in these women a class of physical development almost unknown outside of the Pacific Islands. For one of the most beautiful specimens, in form and in feature, see the portrait of Ex-Queen Emma, on page 471 of "New Physiognomy," published at this office. The people are very hospitable to strangers, and travelers speak highly of their kindness and consideration. The chief production of the islands for commercial purposes is sugar, of which there were 23,000,000 pounds exported in 1873, about two-thirds of which went to San Francisco.

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NEW YORK,
MARCH, 1875.

THE WORLD STILL MOVES.

THE *Scientific American* gives an early English opinion of railroads thus: An old copy of the English *Quarterly Review* of the year 1819 contains an account of a scheme for a railroad, on which it is proposed to make carriages run twice as fast as stage coaches. The editor evidently failed to appreciate the idea, or to believe in its possibility, for he comments upon it thuswise:

"We are not partisans of the fantastic projects relative to established institutions, and we can not but laugh at an idea so impracticable as that of a road of iron upon which travel may be conducted by steam. Can anything be more utterly absurd or more laughable than a steam-propelled wagon moving twice as fast as our mail coaches? It is much more possible to travel from Woolwich to the arsenal by the aid of a Congreve rocket."

The "laugh" has been transferred from those who were so wise in their own conceit to the faces of those who believe in "progress and improvement." May we not look for equally important changes in other things? What about electricity as a motive power? What about electricity as an illuminator? May we not hope to light our houses, our streets, our ships, and our railway trains by electricity? Are not the tides to be utilized? Where is the "stick in the mud" to laugh at these possibilities, nay probabilities? What about improvements in our modes of living? Are we not to have a better system of management, government, and of ventilation for our churches, schools, asylums, prisons, etc.? What about the present barbarous, empirical, and ridiculous, not to say outrageous and wicked, quackery now practiced on a deluded people under the name of medicine! Are we not to have a complete revolution here? What says hygiene? And may we not look for improvements in our political relations? And are not our public charities to be conducted more in accordance with careful economy and common sense? Are not the races of men —tribes, nations, and kindreds—to come together on religious grounds, and worship God in charity, love, and truth? Are not science and revelation to shake hands with each other? *We* look for progress in *all* things. Even emperors, kings, popes, priests, and the rest, are subject to change. Let us hope and pray that when changes occur they may be, indeed, for the improvement and elevation of man and for the further glory of God.

EVIL HABITS.

IT is related that an Indian once found a young lion, and as he seemed weak and harmless, never attempted to control him. But every day the lion gained in strength, and became more difficult to manage. At last, when excited by rage, he fell upon the Indian and tore him in pieces. It is thus with evil habits and bad passions. Have you an ungovernable temper? Do you get so angry that you can not, or think you can not, "contain" yourself? If so, you have an untamed lion. Is your appetite for stimulant or narcotics so overpowering that you become almost delirious without them? The lion has already got the mastery, and will bring you down unless you cast him off. Look into our jails, prisons, and poor-houses, and see the miserable victims there with mouths full of filthy stuff, and their bodies reeking with the stench of whiskey or tobacco, and you will see how much more there is of the animal than of the godlike human in such perverted and fallen creatures! The lion has them by the throat, and will not let go. He has crushed them to earth, and they lie in the agony of faithless and helpless despair. Reader, do you rather admire the fragrance of a nice "Havana?" Do you like to see the lads indulging in the weed? And is the

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sparkling wine so delicious and exhilarating? Look out! The lion grows upon that which feeds it; and though you are master to-day, you may be *slave* to-morrow. What are your habits? Look out!

CHRISTIANITY AND ITS PROFESSORS.

A COTEMPORARY says truly that "It is a tribute to the excellence of the Christian religion that more is demanded of the professors of it than is required of others. The high and pure nature of its doctrines must necessarily make better those who believe and practice them; therefore, the character and life of those persons who profess so to do are expected to be exceptionally virtuous and benevolent. The world's people may be addicted to vice, and nothing to their disparagement is said about it; but let a church member, and more especially a minister of the Gospel, go astray, and his offense is publicly noted and severely commented upon. It is because Mr. Beecher is a minister, and has stood so eminent, that now, being charged with a heinous offense, he is made the target for so many arrows; and it is a tribute to the excellence of Christianity, and the irreproachable character of Christian ministers generally, that such is the fact. We find no fault with the course taken—it should be so; "by their fruits shall ye know them;" but when it is affirmed that Christianity is endangered by the delinquencies of professed Christians, that when they stumble and fall the foundations of it are sapped, this we deny. Christ is not fallen, nor the basis of his kingdom shaken."

GERRIT SMITH.

SINCE our sketch of this noble-hearted, great-minded man was put in type, we have received letters from several subscribers who testify from personal knowledge to his high character. Dr. Alexander Ross, the distinguished naturalist, of Toronto, writes under date of January 30th:

"I send you a portion of the last letter I received from him. It was written on his seventy-sixth birthday. An intimate acquaintance with Mr. Smith during the last twenty years, enables me to say that I never knew a more noble, generous, and high-minded man than the deceased gentleman."

The excerpt from the letter alluded to in the above, traced in a peculiarly small, neat, and graceful hand, reads thus:

"Heaven prosper your efforts in behalf of temperance. I am happy to learn that you like my letter to Miss Anthony."

Another correspondent writes of him:

"He was the most perfectly developed man intellectually, morally, and physically, that I ever saw; the most Christ-like man I ever knew. Such was his profound knowledge of the Bible, that he used to say that he 'should be ashamed to have any one mention a passage of Scripture which he could not turn to at once.' Seldom do we see so much true dignity united with such simplicity of character." To this we may add that it is very rare to see such agreement of opinion with regard to the character of a prominent man as has been shown by the press and the American people in their estimation of Mr. Gerrit Smith. To him may be well applied the apostrophe of the poet:

"His life was gentle, and the elements
So mixed in him, that Nature might stand up
And say to all the world, *This was a man.*"

HOW TO FIND OUT.

THERE is no more important question for the young than that of selecting the right thing to do in season to learn and enter upon it. Everybody is interested, at least all who are not born with a gold spoon in their mouths, to know what profession or line of business to adopt to secure success, comfort, and respectability. Almost everybody has ability enough to earn three meals a day, but most of us want something more than mere animal existence. We want to live by the mind, by the higher faculties, somewhat. Therefore we desire some occupation which will give us, not merely "day by day our daily bread," but position, means of improvement, and enjoyment.

Many persons acknowledge to us the great advantage a phrenological analysis has been to them in selecting an occupation, or in abandoning an uncongenial pursuit, and adopting one in which they secure both success and happiness. We have recently received a letter from a young Massachusetts lady who sent us her likeness to be examined, and received from us a full written description of character. In her letter she says:

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"I think you have sifted my character thoroughly and correctly. I hope to profit by the practical advice given. If I could have had it five years ago, I should not have been where I now am. I have two younger sisters whose pictures I want to send to you for professional advice as soon as I can get them. One of them is a perfect puzzle to us all. I may thus be able to help them before they get as far advanced in years as I am. Grateful for your advice, and encouraged in my belief in the science of Phrenology, I remain, yours, etc.,

M——."

Persons residing too far from New York to visit us in person, may write, asking for the circular entitled "Mirror of the Mind," which will tell them how to have likenesses taken, and what measurements we require for giving full descriptions of character, talent, best occupation, etc. It may secure for them a thousand dollars' worth of advice, or that which they would not be willing to part with for such an amount.

In Prison.—Among the prisoners in the Maine Penitentiary is a former practicing physician and contributor to several high-toned literary periodicals. For several years he corresponded on intimate terms with Edgar A. Poe, who had a high estimation of his literary judgment. At one time he acquired some celebrity by announcing his dissent from the Newtonian theory of gravitation, and also from the nebular theory of La Place, both of which he combated in a public lecture. He was much esteemed in private life as a genial, scholarly, and modest gentleman.—*The Printers' Circular.*

A scholar, physician, and man of literary ability a State prisoner! What caused his fall? We presume he was a well-organized man, save in some one particular. Was he high-tempered? And did he lose his self-control, and speak rashly or act violently? Did he give way to appetite, and drink alcohol? Was it avarice that induced him to overreach, and violate the law? Was it through inordinate affection that he got into trouble? There was evidently a "loose screw" somewhere in his mental machinery—where was it? Was he born so? Was his mother an invalid? Was his father a drunkard? Is he in prison for life? Is he improving?

Charles Kingsley.—We regret to have occasion to record the recent death of Canon Kingsley. An attack of pleurisy which came upon him while in this country may be said to have led to the fatal consummation, as the weakness resulting from it rendered him susceptible to colds and inflammation of the lungs. As a minister, Canon Kingsley was a liberal member of the English Church, and extensively esteemed for his earnestness and ability. As a man, he possessed hosts of friends, his cordial, gentle, modest demeanor winning all who came in personal contact with him. A sketch of his life, accompanied with a portrait, will be given in our next number.

Another Great Musical Affair.—Cincinnati is to have a grand musical festival in May next, the performances beginning on the 11th and continuing four days. Theodore Thomas is announced as grand director, and Otto Singer assistant. Preparations are making on a large scale. The following are the managers of the enterprise: George Ward Nichols, President; C. A. G. Adae, Vice-President; Bellamy Storer, Jr., Secretary; John Shillito, Treasurer; John Church, Jr., Geo. W. Jones, W. W. Taylor, Julius Dexter. We should like to attend. Besides our musical proclivities we have many pleasant memories of the Queen City which might find renewal by another visit.

The University Success.—In the recent oratorical contest between the students of our American colleges, which came off in the Academy of Music, New York, the first prize was awarded by a committee consisting of Messrs. William Cullen Bryant, George William Curtis, and Whitelaw Reid, to John C. Tomlinson, a student of the University of New York. In this tournament of brains Williams College, Cornell University, Rutgers, Princeton, and Lafayette colleges were represented, besides the victorious institution which graces Washington Square. How much more creditable to our young American students is such an affair as this than a noisy, turbulent, and even vicious dispute of muscle such as the boat race at Saratoga last summer!—D.

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THE TRANSIT OF VENUS. — Communications received from the expeditions which were sent out to observe the phenomena of the late transit of Venus show that the weather at about two-thirds of the stations was favorable for their operations, and that the measure of success in this great astronomical enterprise was as great as could have been reasonably expected.

"RATHER REVEREND" is the title suggested in England for the very large number of rural Deans now in office, with a view to distinguishing them from the Very Reverend, the actual Deans of abbeys and cathedrals. It has been suggested that the same title might be as fitly conferred upon Deans of Convocation in the United States. It is also proposed to designate Deacons as "Quite Reverend," and Lay Deputies as "Almost Reverend." The utmost stretch of ingenuity has not yet discovered a title for Deaconesses.—*Episcopalian*, Philadelphia.

[Please to pass the smelling-bottle.]

AGRICULTURAL HINTS.

Forests and Climate.—The Khanate of Bokhara affords a signal illustration of the damage done by denuding a country of its forests. Thirty years ago the Khanate was one of the most fertile provinces of Central Asia, and, wooded and watered, was regarded as an earthly paradise. Five years thereafter a mania for forest-clearing broke out among the inhabitants, and continued to rage as long as there remained timber on which to vent itself. What trees were spared by rulers and people where afterward utterly consumed during a civil war.

The consequence of this ruthless destruction of the forest growth is now painfully manifest in immense dry and arid wastes. The watercourses have become empty channels, and the system of canals constructed for artificial irrigation, and supplied from the living streams, has been rendered useless. The moving sands of the desert, no longer restrained by forest-barriers, are gradually advancing and drifting over the land. They will continue their noiseless invasion until the whole of the Khanate will become a dreary desert, as barren as the wilderness separating it from Khiva. It is not supposed that the Khan has sufficient energy or the means at his command to arrest the desolation that threatens to spread over his territories. Here is an example which should stimulate our National and State Governments to avoid a similar catastrophe by preserving a due proportion of forest lands in our domain, and by restoring those which have been improvidently laid bare.

Take Notice.—Farmers who are in the habit of shipping hay to New York will be interested to know that hereafter it shall not be lawful for any person to sell or offer for sale within the corporate limits of the city of New York, any hay or straw by the bale unless the exact gross and net weight shall be legible and distinctly marked on every such bale of hay or straw, under a penalty of $10 for each bale of hay or straw so sold or offered for sale in contravention of the provisions of this ordinance." This ordinance goes into effect the first of March.

Smart.—A New York horticulturist sells Baldwin apples at $10 a barrel. Here is the secret: Take a slip of paper and cut children's names; then place the papers around the apples when they begin to color, and in a week or two Mamie, Jamie, Johnnie, or Susie appears on the apples in large red letters. These, picked and barreled by themselves, bring fancy prices for the New York Christmas market.

Fall and Spring Manuring. — A writer in the *Garden* argues the point, and comes to the conclusion that for heavy soils, which have enough clay to absorb the manurial elements, it is best to apply manure to gardens in autumn or early winter; but when the soil is of a loose, sandy, or gravelly character, which will not hold it long, manure for spring or summer crops should not be applied until near the time the crop is put into the ground.

Clean Seed and Good Crops. — A writer in the N. Y. *Herald* makes the following sound remarks: Tillers of the soil may greatly increase the amount of their crops by using clean seed and keeping the land free from weeds. This is particularly the case with wheat. It is nothing uncommon for farmers having eight or ten acres of wheat to have

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mixed with it ten or fifteen bushels of cockle and chess. It is believed that two hundred bushels of cockle and chess is a small amount to set down against the town where the writer resides, per year. Allowing that other towns in the county raise the same amount each, it would give us about 4,000 bushels in the county. Allowing fifty wheat counties in the State, and we should have 200,000 bushels. Now suppose that only ten times as much wheat is grown in the United States, equally foul, and we have 2,000,000 bushels. Every plant of cockle or chess occupies as much ground and draws as much fertility from the soil as a wheat plant would; hence it is plain that by clean culture we can increase our wheat crop largely.

A Great Farm.—Our western readers have—most of them—heard of the great Sullivan farm in Illinois. Its immensity is almost incredible, being about eight miles square, and containing 44,000 acres. Number of hands employed, 600; mules and horses, 1,000; cattle (oxen), 50; number of acres in corn, 26,000; acres in small grain, 3,000; acres in tame grass, 3,000; head of hogs, 1,000; head of cattle, 600. Mr. Sullivan has reduced its operations to a close system. He can tell what it costs to raise a bushel of grain on any section of his farm, and also the cost each month to feed his hands. The hands are all hired by the month and boarded. There is a resident doctor, who attends to the sick. According to actual figures, it is demonstrated that eleven cents per bushel, in ordinary seasons, will put corn in the crib, and twenty-six cents per day will board hands. A general stock of goods is kept, from which the men are supplied at cost. An elevator of 30,000 bushels capacity is ready to receive grain.

Cost of Fences in the United States. In commenting upon this subject, the *Country Gentleman* says: Taking the returns of the National Agricultural Department as our guide, we find some curious items with regard to fences and their cost. From these returns it would seem that the cost of our fences is about the same as the amount of our interest-bearing national debt; that for each one hundred dollars invested in live stock, we invest another hundred in fences, either to keep them in or out. The estimated annual cost of repairs, with interest upon capital invested in the fences, is estimated at $200,000,000. In Pennsylvania the returns indicate that each hundred acres of inclosed land has an average of 955 rods of fence, at a cost of $1.20 per rod, or $1,146. This, it must be remembered, is only an average, and that in many portions of the State the amount is much greater. The cost per rod varies from 72 cents in Florida to $2.20 in Rhode Island. The amount to each 100 acres varies from 400 rods in Minnesota, Nevada, and Louisiana, to 1,000 in Rhode Island. In Pennsylvania it would seem that of the fences 67 per cent. were "Virginia" worm fence, 17 post and rail, 12 of board, and 4 per cent. of "other kinds." In the same State 24 per cent. of the openings are closed by gates, and 76 per cent. by bars, and the average cost of the former is $4.55. The returns state: "The average proportion of bars in the whole country is about 53 per cent., of gaps 43, leaving 7 per cent. of openings for slip-gaps, or other modes of entrance." The report very truly says, with regard to the sum total of the cost of fences: "Experiment has proven that at least half this expense is unnecessary." The report furnishes material for the careful consideration of farmers.

Balky Horses.—The Society for the Prevention of Cruelty to Animals publishes the following suggestions for the treatment of balky horses:

1. Pat the horse on the neck; examine the harness carefully, first on one side and then on the other, speaking encouragingly while doing so; then jump into the wagon and give the word go; generally he will obey.

2. A teamster in Maine says he can start the worst balky horse by taking him out of the shafts and making him go round in a circle until he is giddy. If the first dance of this kind does not cure him, the second will.

Safety in Kerosene Lamps.—Cram all the wick you can (that is, make your wick as long as you can) in your lamp, fill up the spaces with sponge, and then pour in the kerosene or coal-oil until the wick and sponge are filled, and the lamp will hold no more. As long as any oil remains in the wick or sponge the lamp will burn. This makes a fire-proof or safety-lamp. If your lamp is broken, or tipped over, no accident can happen, nor will it soil the carpet nor even a table-cover. As the wick burns away add more sponge, and keep the lamp full of it.

Within the past five years 700,000 persons have left Germany for the United States, being principally from Prussia. Most of the immigrants were able-bodied young men of the poorer classes, the very kind desired for the German army, and it is not strange that Bismarck has spared no effort to keep them at home.

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Our Mentorial Bureau.

[IN this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH *that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.*

QUESTIONS OF "GENERAL INTEREST" ONLY *will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.*

A PUZZLE.—I am troubled with a queer complaint. If I lock a door, I stand and question whether it is locked, and go back and try it over and over again. If I fill a stove with coal, I will stand and say to myself, "Is it filled; am I sure it is filled?" and so with much that I do. I can not believe it is done. I am not yet twenty years old, and am in pretty good health.

Ans. It arises from a want of co-ordination between the two hemispheres of the brain. Some persons seem to possess double consciousness: one hemisphere of the brain acting in favor of a given course, and the other (containing similar organs) leading to or suggesting different action. The eyes and ears do not always report facts alike, and there is, consequently, confusion of vision and of hearing. Spectacles have to be adjusted to different distances to accommodate the sight of the two eyes of the same person. We often have patients whose hearing is acute who complain of hearing voices with one ear when the other ear is not affected by them. ——

NERVOUS EXCITABILITY.—I am very nervous and excitable; have pain in the back and head, and hurry through with whatever I have to do. All my movements, thoughts, and actions are rapid and impatient. I am strictly of the mental temperament, with very little of anything else. What is the best method of overcoming this tendency?

Ans. You probably have inherited your restless excitability from parents who drank strong tea and coffee and used tobacco, perhaps were called to overexertion until their nervous systems were so exasperated that they could readily transmit to their posterity their condition. The true way for you is to seek simple, nutritious diet, avoiding sugar, coffee, spices, tobacco, alcoholic stimulants; eating plain wheat, ground without sifting, for your bread stuff; eating lean beef and mutton, and keeping clear from pork. You should sleep ten hours in the twenty-four, if you can, so as to rest and quiet your brain.

CEREBRO-SPINAL MENINGITIS.—What are the causes, symptoms, and usual treatment of the disease called cerebro-spinal meningitis?

Ans. This question was asked in 1873, and answered in the November number as follows:

The "cerebro-spinal meningitis" is an inflammation of the "meninges," or membranes which inclose the brain and spinal cord. The form of this disease which is most common is the "spotted fever," as it is called, or the epidemic form of meningitis. The spots are not always present. The causation of the disease is very uncertain. The symptoms vary—sometimes coma, at other times convulsions—with severe pain in back of head and neck, and great stiffness of the neck. Temperature goes up sometimes very high—at other times is not much altered.

The treatment now most in use among "the regulars"—allopaths—is that of quinine with bromide of potassium in large doses, with ice-bags to the head and back of neck. Mortality under any treatment is about forty per cent.

THE ARK OF THE COVENANT.—What became of the Ark of the Covenant after the dispersion of the Jews?

Ans. Echo answers, What? Who can tell?

HOW CAN I IMPROVE MANKIND?—IS THE REPUBLIC DECLINING?—1st. Can you prescribe a course of study which will qualify me to lecture for the improvement of mankind—physically, intellectually, and morally? The people seem mainly to belong to one of two classes. The first has talent for making money and a good deal of wickedness, the second has muscle, ignorance, and animality. The man that will wisely work to reform these two classes and bring them together in one purified fraternity, will deserve the reward of a prophet.

2d. Can you give me some hints on the details of a lecturing tour?

3d. Supposing, as some do, that our republic is on the decline, when was it at its zenith?

4th. What is the aggregate amount of property in the United States?

Ans. 1st. We can hardly recommend any course of study, or course of lecturing, for the improvement of mankind which does not embrace the study of man himself. And what course of study or of labor to these ends is equal to that of Phrenology and its twin topic, Physiology?

2d. In our annual course of instruction in Phrenology and Physiology (a circular in regard to

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which we send to all who wish for it) we point out all the methods of procedure for courses of popular lectures, and explain the best means to enlist the interest of the public, and how to make such labor pay expenses and remunerate the worthy worker.

3d. If our republic is on the decline, it entered upon its downward course when William L. Marcy, in a speech in the U. S Senate during Jackson's administration, declared that "To the victors belong the spoils of the enemy." As a result of this speech, and of the feelings which prompted it, there was a wholesale turning out of office all who had voted against the election of Jackson. From that day to this patriotism and faithful service have been powerless to retain in office any man not a partisan of the incumbents of the places of power; and the spoils of office and the chance to rob the public have been the rewards of party subserviency. We believe, however, the republic will survive this sordid epoch, and rise above all the schemers of public plunder. Let us pray the Lord to speed the day.

4th. The aggregate amount of property in the United States and territories in 1870, according to the census taken that year, is $30,314,501,874, or over thirty thousand millions.

RETREATING FOREHEADS.—Why are persons with retreating foreheads apparently more intellectual than those who seem to have a massive, square forehead?

Ans. Those who have large perceptive organs, in the lower part of the forehead, are smart, observing, quick, and sharp, and the forehead may retreat somewhat from the extra largeness of the lower part of it; while some may have a short, square, perpendicular forehead, with not a great deal of reflective development, and decidedly small perceptive organs. Such persons are dull, and lack quickness, clearness, and activity of mind, and are really shallow and stupid.

THE TARIFF.—Are the duties now charged by the general government on imports, manufactured articles particularly, considered to be of a highly "protective" nature, or do they incline to a free-trade standard?

Ans. They are mainly of a protective nature, although there is much discrimination made in the rates attached to different articles, some being charged almost their cost in the markets of Europe, and some being substantially free. As a general thing, imported manufactures "of luxury" are taxed well up in the scale, while articles "of necessity" are moderately taxed. Manufactured articles are charged much more in proportion to their cost than raw material.

WRITING FOR ONE OR FOR MANY MAGAZINES.—A writer may write under as many *noms de plume* as he pleases, and in as many different magazines or newspapers. Horace Greeley may have given his best thoughts to his *Tribune*, but he wrote much in other journals.

CHARACTER BY PORTRAITS.—A phrenologist, looking at two photographs, said of one, "He is a poet and an artist, and his mother before him was a poet and an artist." Of the other, "He is a judge of cattle and stock, but he looks like his mother." Turning to a young lady he said, "Any one could tell that your father was a combative man by looking at you." How was he able to make these positive assertions.

Ans. There are certain organs which, with a favorable temperament, lead to poetry and art, and the likeness, if properly taken, will show these and all other traits of talent and character. There are also characteristic developments which indicate a resemblance to father or mother, but it would require many pages of the JOURNAL to set them forth, besides many engravings. The "Mirror of the Mind" gives information relative to determining character by portraits.

KNOTTY POINTS.—Please inform me, as a teacher, through your JOURNAL, how I can redeem a dirty, slothful man, and how to manage a lot of scholars who are inclined to play *love plays*.

Ans. We recommend short rations and a bath-tub for the first, and an ice-house for the last.

HE TALKS IN HIS SLEEP.—I am much addicted to talking and singing in my sleep. My brain seems to be at work on something I have seen or heard on the previous day. For instance, I was told one morning that I had been delivering a lecture in my sleep; I attended a lecture the previous evening. I sometimes laugh or sing so loudly as to partly awaken myself. I enjoy very good health, and sleep soundly. I am told that I generally begin the performance early in the morning. Will you please explain the cause of this?

Ans. One cause of disturbed sleep is late suppers; another, strong tea or coffee; another, an overtasked mind. As a remedy, try retiring on a stomach not overloaded. Take a brisk walk of half an hour, or its equivalent exercise, just before going to bed, by which to equalize the circulation, and to produce slight bodily fatigue. Then, with a sweet hymn, and the usual devotions, the mind will be brought into a proper state for rest and repose.

What They Say.

MEASUREMENTS AND STATISTICS.—Dr. L. R. Evans, phrenologist, sends us the following interesting facts which he has gathered while in the practice of his profession. Would it not be well for others to follow his example, and record their observations?

He writes: Ten years ago I began the systematic study of Phrenology. Five years ago I commenced lecturing and the practice of Phrenology. Last evening I delivered my 408th lecture on Human Science. Studying physiology and other branches of anthropology systematically, traveling

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up and down among different people, investigating the different institutions, and gaining a knowledge of the ever-varying conditions of humanity, have taken much of my time and money as well as energy, but the knowledge will in future be devoted more to advocating and advancing the science.

Among the facts and statistics which I have obtained it may be interesting to state that the following average measurements of man and woman are taken from one thousand actual examinations of adult males and of adult females respectively, made among all classes of people in the States of New York, Vermont, and New Jersey, of which I have kept a record of name, age, height, weight, size of chest (over vest or ordinary dress), and size of head (lateral circumference on a line with the occipital process and center of forehead).

Women:	average	height, 5 feet 3 inches.
"	"	weight, 116 pounds.
"	"	chest, 33 inches.
"	"	head, 21½ inches.
Men:	"	height, 5 feet 8 inches.
"	"	weight, 146 pounds.
"	"	chest, 86 inches.
"	"	head, 22 1-6 inches.

The largest well-balanced male head measured around the base 24½ inches; from ear to ear (at the opening), 17½ inches. The body on which I found it was compactly built, of good quality, and was supported by a deep chest, which measured 42½ inches under the vest, in *summer*. The man was in good health, active, weighed 200 pounds, and stood six feet in his stockings; temperaments well balanced, with slight predominance of the vital.

The man who owns this fine organization lives in Oswego County, New York, and does an extensive mercantile business, carries on a large manufacturing business, and runs several large farms; he has always been successful against many adverse circumstances, from a small and poor beginning in life. He is a phrenologist.

The smallest well balanced male head measured 20 inches. I found it in Vermont, on a six-foot body that weighed 155 pounds, with a 34 inch chest. Though well educated, he is a poor success as an hostler, a failure as a farmer, hotel-keeper, book agent, and in many other things which he had undertaken by favor of friends and circumstances.

The largest well balanced female head measured 23 by 16½ inches. I found it in Vermont. With the assistance of 140 pounds of healthy flesh and blood, standing five feet eight inches in height without high heels (and no Grecian bend), and measuring 38 inches around the bust, with no artificial palpitators to stretch the tape. This woman conducted a very lucrative manufacturing business, was filled with knowledge, sound sense, and a degree of affection, refinement, and healthy poetic sentiment which are never met with in small heads, and never flow from large ones supported by dwarfed or sickly bodies.

The smallest female head on my list is 19 inches, and though the body is healthy and well developed, she is a slave to circumstances and the man who *owns* her as his wife. L. R. EVANS.

PANICS—THEIR CAUSE AND CURE.—A correspondent says on this subject: Monopolies may be the immediate cause of panics; but in nine cases out of ten not the possessors of monopolies but the people at large are the producers of monopoly; and though the monopolist may be guilty of wrong-doing, other people are responsible for the results of monopoly. The greater portion of society is improvident and extravagant in the use of its acquisitions, and this makes the road to wealth and monopoly easy to the few who are prudent and industrious. One person can honestly acquire just as much more than another as his ability is greater than that other, and can not do any more unless the second is improvident or indolent; and these last qualities are the main things which cause the great differences in the amount of wealth possessed by different men.

Monopoly is a natural check to the destruction of society by its own power, when that power is misdirected; and we may be thankful that this check will exist as long as needed.

The growth of a spirit of wild speculation is an inseparable companion of the growth of monopolies. The improvident, squandering disposition which feeds monopolies feeds a spirit of speculation by the opportunity which it gives for speculation, which speculating spirit aids energy in the building up of monopolies. This speculation, as the people grow less cautious, is carried to extortion, and produces a wide-spread and reckless credit system, which continues to grow until a collapse ensues. In a credit system each operator is, to a greater or less extent, dependent upon the others. When one great dealer falls the entire commercial community is shaken or collapsed, and panic ensues. The history of the last panic, I think, can be found in the above principles.

Commercial panics are beneficial to society. Monopoly is a barrier to the extravagant spirit of society, and panic is a barrier to the extreme prevalence and destructive influences of credit and monopoly. Panics are natural effects of the powers of the commercial world to restore an equilibrium. A commercial panic is a better remedy for the profligacy of society than government can introduce, because it is a natural remedy. It is not panics that are to be dreaded and shunned, but the kind of living that makes them necessary.

The root of the evil is, therefore, in the habits of the people, and the remedy is found in Christianity. This it is which only can and is changing the manner of our living for the better. When society becomes Christianized, drops its follies, and lives for good ends, then, and never until then, will the necessity for almost periodical commercial panics cease to curse the world.

E. C. YOUNG.

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WISDOM.

"Think truly, and thy thought
Shall be a fruitful seed."

FORTUNE dreads the brave, and is only terrible to the coward.

As gold is purified in the furnace, so is character refined by pain.

TRUTH and honesty often neglect appearances, hypocrisy and imposture are guarded.

DISTRUST is the death of the soul, belief is its life. The just shall live by faith. Infidelity is the abandonment of life; suicide of the spirit.

I CAN not conceive how he can be a friend to any who is a friend to all, and the worst foe to himself.—*Thomas Fuller.*

IF you're told to do a thing,
And mean to do it really,
Never let it be by halves;
Do it fully, freely!

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

TAKE care to be an ecohomist in prosperity; there is no fear of your being one in adversity.

DO not be content with well-doing, for it is only by constant striving to excel every previous effort that men ever arrive at great ends.

WE are usually capable of greater things than we perform; we are sent into the world with bills of credit, and seldom draw to their full extent.

WE have but one moment at once, let us improve it. Our moment will soon come when this life will cease—may we so live as to meet it without regret.

RECREATION is not idleness. It is absolutely necessary at times that a man should get out of the routine grooves of work, that he may grow mentally and physically and become nearer perfection.

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

A CARPING author complains that too much is said about the tongue. But how is it to be helped when the thing is always in everybody's mouth.

"How d'ye do to-day?" said a friend to a queer and querulous old lady. "Well, I dew, and dew, and keep a-dewin' and tryin' to dew, and *can't* dew—and how dew *you* dew?"

"Do you get whipped at school now?" asked a mother of a young hopeful who had recently changed his place of instruction. "No, mother, I have a better teacher, and I'm a better boy."

THE editor of a religious paper is mad because he undertook to state that Mr. Spurgeon, in his "Sword and Trowel," said so and so, and the printer called it "Shirt and Towel."

A FERRYMAN was asked by a timid lady whether any person was ever lost in the river over which he rowed. "Oh, no!" said he; "we always find the 'em the next day."

A PHILADELPHIA officer who is very fond of a joke got up a jury of cross-eyed men, and it took the Judge some time to decide whether to fine him for contempt of court, or to laugh. He concluded to laugh.

"WHAT makes you look so glum, Tom?" "Oh, I had to endure a sad trial to my feelings." "What on earth was it?" "Why, I had to tie on a pretty girl's bonnet with her mother looking on."

"YOUR handwriting is very bad indeed," said a gentleman to a friend more addicted to boating than to study; "you ought to learn to write better." "Ay, ay," replied the young man; "it is all very well for you to tell me that; but if I were to write better, people would find out how I spell."

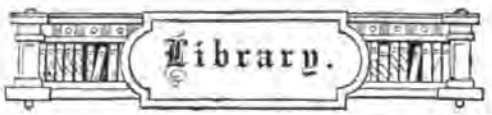
"WHO's there?" said Jenkins, one cold winter night, disturbed in his repose by some one knocking at the street door. "A friend," was the answer. "What do you want?" "I want to stay here all night." "Queer taste—stay there by all means," was the benevolent reply.

"WHAT do you know of the character of this man?" was asked of a witness at a police-court the other day. "What do I know of his character? I know it to be unbleachable, your honor," he replied, with much emphasis.

ONE of the excursionists on a Lake Champlain boat recently went to sleep on deck, and in the morning couldn't find his shoes. "Where did you put them?" asked a sympathizing friend. "I opened that little cupboard, and laid them on the shelf," he replied. The victim had opened the wheel-house, and laid his shoes on the paddle-wheel.

NOT A GOOD EXAMPLE.—A female teacher in a school that stood on the banks of a river once wished to communicate to her pupils an idea of faith. While she was trying to explain the meaning of the word, a small fishing-boat came in view. Seizing upon the incident for an illustration, she exclaimed, "If I were to tell you that there was a leg of mutton in that boat, you would believe me, would you not, without even seeing it yourselves?" "Yes, ma'am," replied the scholars. "Well that is faith," said the schoolmistress. The next day, in order to test the recollection of the lesson, she inquired, "What is faith?" "A leg of mutton in a boat!" was answered from all parts of the school-room.

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In this department are given the titles and prices of each NEW BOOKS *as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.*

THE FLORA OF CANADA, Collected by Dr. A. M. Ross, Naturalist, author of "The Birds, Butterflies, Moths, Ferns, Wild Flowers, and Forest Trees of Canada."

Dr. Ross gives us over eighty families of plants, with some hundreds of varieties in his neat thirty-page pamphlet, which is published by Rowsell & Hutchison, of Toronto.

In his "Forest Trees of Canada" the author names eleven families of trees, with their various sub-divisions, as follows: three varieties of the elm, including the slippery, the white, and the corky white elm; of the walnut family we have the shell-bark, hickory, white-heart hickory, pignut, bitter-nut, water hickory, butternut, etc.; of the oak we have no less than twelve varieties, including the burr, white, swamp, willow, black scrub, red, etc. We also have seven varieties of the birch, eleven of the willow, and thirteen of the pine — the cedar, tamarack, juniper, hemlock, spruce, fir, etc. He gives us five varieties of ash, the white, red, green, black, and blue ash. Of the cherry and plum we have twelve varieties. Of the maple five, including the mountain, striped, sugar, silver, and swamp maple. There are three varieties of sumach, and one only of the linden family, which is the common basswood.

We trust the author will continue his researches and give us something more elaborate, especially on the forest trees, their preservation, cultivation, etc. The author may be addressed at Toronto.

A NEW PHILOSOPHY OF MATTER, Showing the Identity of all the Imponderables and the Influence which Electricity Exerts over Matter in Producing all Chemical Changes, all Motion and Rest. By George Brewster. New and Revised Edition, with Additions, and an extensive Appendix upon Electricity as a Curative Agent, by A. H. Stevens, M.D. 12mo; pp. 400. Price, $3. Philadelphia: Claxton, Remson & Haffelfinger.

In a series of twelve or more lectures the author undertakes to tell us What is Common Electricity; What is Galvanism; also, Galvanism and the Changes in Organic and Inorganic Matter. He describes oxygen and hydrogen, animal electricity and electric pathology; also, electro-magnetism. We have a lecture on light, another on light and heat, still another on heat, magnetic attraction, and on the aurora, concluding the course with a lecture on gravitation and cohesion and motion of the planets. Mr. Stevens, who adds an appendix, states that the work was written some thirty years ago, and first printed in 1845, soon after which the author died. Some years later, the edition, not being called for, was sold for waste paper. So highly was the work prized by Dr. Stevens that he has now brought out a new edition. In his appendix Dr. Stephens states how telegrams are sent. Much curious information is communicated in the volume.

THE WONDERFUL LIFE. By Hesba Stretton. 12mo; pp. 325. Price, $1.50. New York: Dodd & Mead.

A story of the life and death of our Lord. The table of subjects embraces: The Carpenter in the Holy Land; The Wise Men; The First Passover; The Prophet John the Baptist; Cana of Galilee; Samaria; The First Sabbath Miracle; His Old Home, Capernaum; A Holiday in Galilee, etc. Then, The Victim and Victor; The Traitor; Gethsemane; The High Priest's Palace; Pilate's Judgment Hall; Calvary; In the Grave; The Sepulchre; His Friends and His Foes. The book is beautifully written in language easy to be understood by all readers. It will find a general acceptance.

JOURNAL OF SOCIAL SCIENCE: Containing the Transactions of the American Association. Number 7. September, 1874. Octavo; pp. 411; paper. Price, $2. New York: Hurd & Houghton.

Among the subjects discussed in this document are: The Work of Social Science in the United States; The Duty of States Toward their Insane Poor; Statistics of Crime and Pauperism; The Farmers' Movement in the Western States; Rational Principles of Taxation; Reformation of Prisoners; The Protection of Animals; State Boards of Health; Public Uses of Vital Statistics; Ventilation of Dwellings; Animal Vaccination; Hygiene in Schools and Colleges; Training Schools for Nurses; Free Lending Libraries; Social Science Work of the Y. M. C. A.; On Ocean Lanes; Prison Reform; The Question in America; Prison Architecture, etc., making one of the most valuable of all our public documents. Copies should be placed in every public library, that the people may be educated in all these momentous questions.

CHARACTER SKETCHES. By Norman Macleod, D.D. 12mo; pp. 370. Price, $1.50. New York: Dodd & Mead.

Though dead he yet speaketh; Norman Macleod will live long in his books. He was a prolific writer, a sound thinker, and a capital delineator of character. His writings are popular wherever the English language is spoken. Here are the quaint titles under which he writes in these "Character Sketches:" Billy Buttons; Our Bob; Aunt Mary; T. T. Fitzroy, Esq.; The Highland Witch; The Old Guard; The Water-Horse; A True Ghost Story; Job Jacobs and his Boxes; Wee Davie. Full-page pictures illustrate the text. Messrs. Dodd & Mead are fortunate in securing works of such sterling merit.

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PHILOSOPHIC REVIEWS. Darwin Answered; or, Evolution a Myth. Geometrical Dissertation. Notes on Definitions. By Lawrence S. Benson, author of "Benson's Geometry," 1867; "My Visit to the Sun? or, Critical Essays on Physics, Metaphysics, and Ethics," 1864, reprinted 1874; "Scientific Disquisitions Concerning the Circle and Ellipse," 1862, etc. One vol., 12mo; pp. 86; muslin. Price, $1.25. New York: James S. Burnton.

Among all our authors, there are none who care less for "what they say" than Mr. Benson. He refuses to "run in a rut," but strikes out boldly in the pathless sea of original thought and original discovery. There is no imitation here. It is all originality. Look at it.

TRANSACTIONS OF THE ECLECTIC MEDICAL SOCIETY of the State of New York, for the Years 1873–74. Transmitted to the Legislature March 18, 1874. One vol., octavo; pp. 493; muslin. Price, $2. Albany: Weed, Parsons & Co.

These transactions embrace papers by the leading writers of the Eclectic school, including addresses by prominent persons of both sexes. We have, for example, addresses by Horace Greeley, by Lucy W. Harrison, by Dr. Bedorthy, by Dr. Newton, Dr. Wilder, Dr. Davies, and many others; papers on "Female Physicians," on "Small-pox and its Treatment," on "Intermarriage of Kindred," "Psychological Medicine," Hygiene, etc. Of course all these subjects are treated from the Eclectic stand-point, and claim to be reformatory rather than according to the old-school methods. Eclecticism is making progress. Whether it shall supersede allopathy, homœopathy, hydropathy, etc., is a problem for the future to solve. *We* incline to the belief that Hygiene will swallow up all the old methods, and hence we vote for *that* ticket.

If Christianity be an improvement on Judaism, as is claimed by some; if Protestantism be an improvement on Catholicism, as is claimed by others, why may we not claim Hygiene to be, as it were, a new revelation in the principles of the healing art.

ANTIQUITY OF CHRISTIANITY. By John Alberger. 12mo; pamphlet; pp. 62. Price, 35 cents. New York: Charles P. Somerby.

The author opens his discussion in these words: "The origin of Christianity is involved in so much obscurity that the most distinguished fathers of the primitive Church explicitly declare that it had existed from time immemorial." He gives us the philosphy of Pythagoras, of Socrates, Aristotle, Zeno, Epicurus, Plato; a chapter of Hindoo, Persian, and Scandinavian mythology, etc.; with much curious information (if it be accepted as information) bearing on the subject. Of course no credit is given by the author to the claims of Divinity in the Christian religion.

The same publisher issues "The Cultivation of Art, and its Relations to Religious Puritanism and Money-Getting." By A. R. Cooper. The price of this is 25 cents. The author says: "Whoever founds a library, or opens a picture-gallery, or in any way places within the reach of the public additional inducements and facilities to self-culture, has done somewhat toward utilizing the surplus wealth of the world. No millionaire can justly say that his fortune is his own, to be used as he thinks fit, regardless of the claims and interests of society." He holds that no man is fit to be the custodian of large wealth who does not realize that it is not wholly his own, but that it is a sacred trust which he holds for the good of society, to be administered in some wise and beneficent manner, and not merely to be suddenly poured, when he dies, into the pockets of eagerly expectant heirs, and by them wasted, perhaps, upon idle and wicked lives.

HOT-AIR BATHING. Its Philosophy and Advantages in Health and Disease. Illustrated by numerous cases. By Emerson C. Angell, M.D. New York. Price, 25 cents.

Dr. Angell has spoken a piece. The piece was spoken in a medical college. It was so well received that those who heard it desired that it should be put into print. Dr. Angell was willing, and here we have an octavo of thirty-two pages in bright, red paper covers. Of course Dr. Angell expects to sell many copies, and thereby bring grist to his mill. We wish him the best success in his efforts to keep men clean.

ANNUAL OF THE CHRISTIAN CHURCH FOR 1874. Edited by W. B. Wellons, D.D. Vol. 4; octavo; pp. 80; paper. Suffolk, Va.: Christian Board of Publication.

This Annual contains the proceedings of the General Convention of the Christian Church at its regular session, 1874. All interested in this liberal and reformatory religious body should obtain a copy of these proceedings, which contain the Church Directory, the New Union Movement, Sunday-School Convention, etc.

THE STARLING. By Norman Macleod, D.D. One vol., 12mo; pp. 392; muslin. Price, $1.50. New York: Dodd & Mead.

A picture of Scottish life, sketched in the Scottish vernacular, by a Scot who knows how to tell a story. The Rev. Dr. Macleod is that man. Would the reader know something of Scottish manners, customs, and of Scottish religion? He may find it in this "Starling" story.

THE LIFE OF JESUS THE MESSIAH; A Sacred Poem. Illustrated. By Albert Welles. Quarto. Price, $1.50. New York: E. Hoyt.

A charming poem, illustrated with more than twenty full-page engravings, describing the life of Jesus the Messiah. It is intended for children and youth, but is no less adapted to those of riper years. How the book can be afforded for a dollar and a half is a mystery.

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TAXATION: Address of George H. Andrews before the Assembly Committee of Ways and Means of the State of New York. Third edition. Pamphlet; pp. 32. New York: Martin B. Brown, 205 William Street, is the printer.

Our tax-payers should procure and peruse this earnest appeal. The author concludes his address with these words: "Never tax anything that would be of value to your State, and that could and would run away, or that could and would come to you."

ANNUAL REPORT OF THE SOUTHERN PACIFIC R. R. Co. for the year ending June 30th, 1874. New York: *Evening Post* Press.

We have here a succinct statement of the present condition of this great enterprise. Mr. B. B. Redding, land agent of this Company, describes the climate, the rain fall, and the character of the lands through which this road runs. He also gives the general productions, which include wheat, barley, oats, alfalfa, cotton, grapes, raisins, oranges, lemons, limes, citrons, almonds, olives, walnuts, and figs. He also states on what condition the lands are sold, gives us the policy of the Company in this respect, and concludes by recommending emigration along the line of the Southern Pacific Railway. Those in quest of particular information should address Mr. Redding, at Sacramento, Cal.

MESSRS. PETER HENDERSON & Co., 35 Courtlandt Street, New York, have issued their Seed Catalogue for 1875. It is a large octavo of nearly 100 pages, full of beautiful illustrations, some with plates in colors, with a list of all the seeds and plants grown in vegetable and flower gardens. They also issue a spring catalogue of new, rare, and beautiful plants, with price-lists. This contains 70 or more pages with numerous illustrations. These two catalogues, with 175 pages, containing five beautiful colored plates, with descriptions of seeds, plants, implements, fertilizers, etc., will be sent, post-paid, on receipt of 50 cents, which is cheap enough. Address as above.

MRS. BELLA FRENCH, of La Crosse, Wis., is publishing "The American Sketch Book" in numbers. Already two or more have been issued, and others are in course of publication. The latest is that of Black River Falls, Wisconsin, with a birdseye view of the town, and an historical sketch, giving withal a business directory of this enterprizing young city of about 2,000 inhabitants. Mrs. French proposes thus to describe and illustrate all the principal places of that enterprising State.

MR. R. D. HAWLEY, the Seedsman, of Hartford, Ct., has issued a beautiful retail Price-list and Catalogue of Seeds and Agricultural Implements for 1875. It is a large octavo pamphlet of seventy pages, with many fine illustrations. Send for a copy.

THE editor of the Prattsburg *News* thus modestly puts forth the claims of his really excellent paper: "We have labored to make it the best local family paper that came to your dwelling; one to inspire a noble and manly spirit in the breast of your son; to give him wholesome counsel and advice; one to cultivate that modesty and virtue with your daughter that would assist parental training to make her the joy and comfort of the home circle."

DOCUMENTS RECEIVED.

ANNUAL REPORT of the Treasurer of the United States to the Secretary of the Treasury for the fiscal year ended June 30th, 1874. A good statistical compend, for which Mr. Spinner has our thanks.

RIVISTA DI DISCIPLINE Carcerarie in Relazione con l'Antropologia, cal diritto penale, con la Statistica en. Diretta Da M. Beltrani Scalia, Inspettore Generale delle carceri del regno presso il Ministero dell 'Interno. This interesting review of prison affairs, not only those peculiar to Italy, but to Europe generally, comes to hand regularly, and bears witness to the improvements which of late years have taken place in prison methods in the Old World.

CATALOGUE of the Officers and Students of Western Reserve College, for the Academic year 1874–75. By which it appears that the students of the different departments make up a total of 183.

SCHOOL OF MINES, Columbia College. This catalogue gives a list, in detail, of the studies pursued in the five courses prescribed by this department of Columbia College. The faculty is well constituted of the ablest instructors, and the apparatus fully commensurate with the requirements of the curricula.

NEW PUBLICATIONS.

CALEB KRINKLE. A Story of American Life. By Charles Carleton Coffin ("Carleton"), author of "Winning his Way," etc. 12mo; pp. 500. Price, $2.

THE COAL-REGIONS OF AMERICA; their Topography, Geology, and Development. With a colored Geographical Map of all the Coal-Regions, and numerous other maps and illustrations. By James Macfarlane, Ph.D. Third edition, with a supplement. 8vo. Price, $5.

A DICTIONARY OF RELIGIOUS KNOWLEDGE, for Popular and Professional Use, comprising full Information on Biblical, Theological, and Ecclesiastical Subjects. With several hundred maps and illustrations. Edited by the Rev. Lyman Abbott, assisted by the Rev. T. J. Conant, D.D. 8vo; pp xv. 1,074. Price, $6.

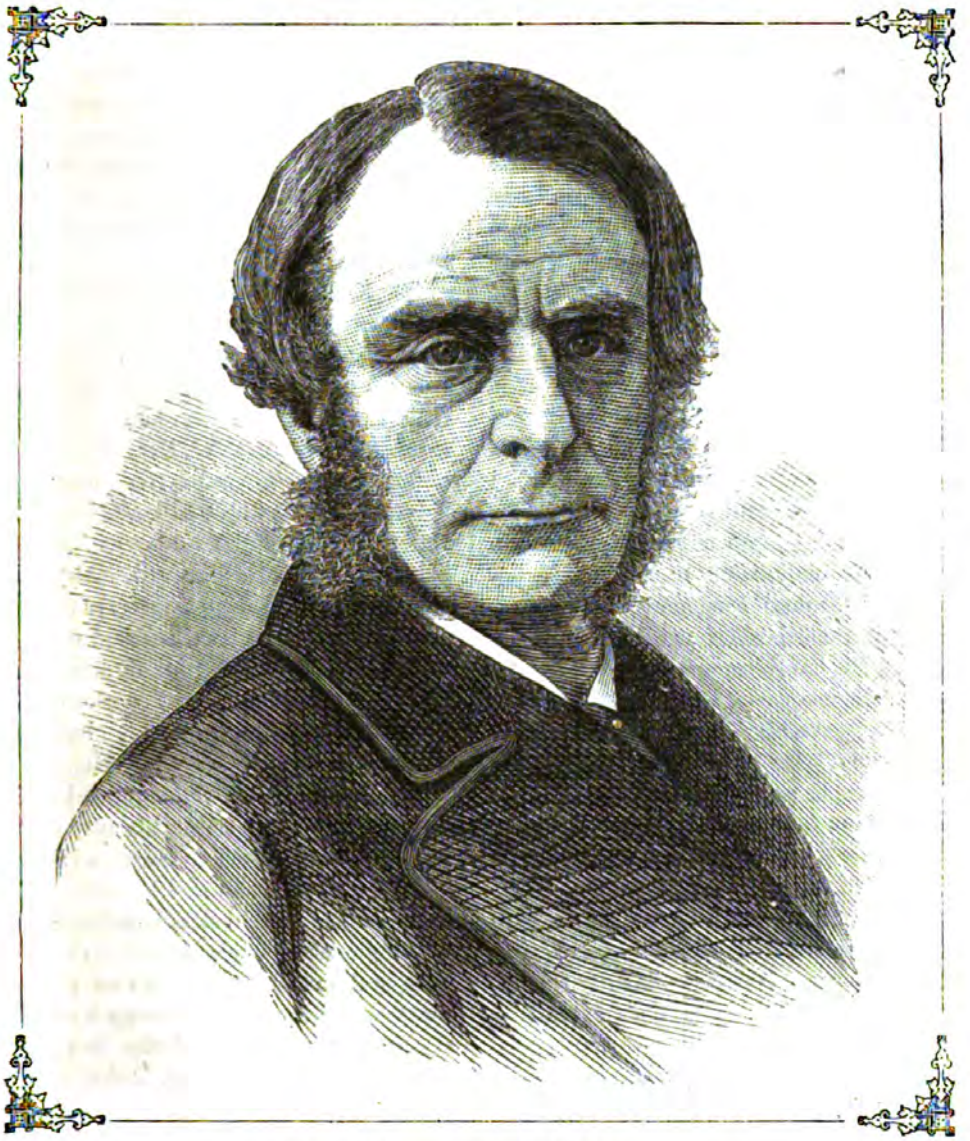
PASSAGES in the Life of the Faire Gospeller, Mistress Anne Askew. Recounted by ye unworthie pen of Nicholas Moldwarp, B.A., and now first set forth by the author of "Mary Powell." New edition. 16mo; pp. 237. Price, $1. A picture of Puritanic life.

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THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

VOL. 60. 1875.

NUMBER 4.] *April, 1875.* [WHOLE NO. 436



CHARLES KINGSLEY,

THE CANON AND THE AUTHOR.

THIS English divine lived to the age of fifty-five, and long enough to witness many reforms in the social polity of his country, and to assist in accomplishing many important things for the amelioration of the people at large. The Canon of Westminster

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was, indeed, a champion of the oppressed poor; not an agitator, in the common acceptation of the term, but a steady, shining light, whose mild influence and earnest, yet graceful, rhetoric stimulated the best minds of the nation to action in the cause of the poor and oppressed. His writings, sayings, and doings were expressive of the sentiments of his heart, and through them all there runs the element of usefulness. Ever thoughtful of the interests of others, his generous, benevolent spirit found pleasure in suggesting or promoting good works. No one can scrutinize the features of Mr. Kingsley, as shown in portraiture, without being impressed by the greatness of soul crystallized in and beaming through them. His head was not a massive one, but abundantly large for his body, he being a man of medium height and slender habit, while his temperament was fine-grained and very susceptible to the higher emotions. The upper side-head, forward of the ears, was largely developed, especially in the region of Ideality and Constructiveness, and this development was intimately correlated with his active intellect. The tendency of his intellection was introspective and contemplative—his perceptives being large enough, however, to give him the disposition to view the panorama of life around him, and to glean for himself the materials for the laboratory of thought. His large top-head, especially the organs of Benevolence, Human Nature, and Spirituality, gave him earnestness and intensity of feeling. He believed in the brotherhood of man, in affiliation of interest in all departments of human thought and activity. He was largely endowed with Approbativeness, but with enough Self-Esteem and Firmness to so regulate its influence as to give him character for delicacy, refinement, and dignified reserve. He was eminently a modest man. The two strong lines extending upward from the root of the nose are physiognomical signs of active Conscientiousness. The showing of Imitation is considerable in the portrait, and that quality doubtless contributed its meed toward his success as a churchman and as a member of conventional society. He was no agitator, breaking through the barriers of custom in the loud assertion of radical principles, but a gentle, firm, assured advocate of the right; ready to meet the criticism and logic of opponents with candid argument and calm expostulation, and at the same time using his keen insight to character and motive. Thus he won many a prejudiced adversary whom the same array of logic, presented with an accompaniment of sarcasm and denunciation—which characterizes too much of the language of so-called reformers to-day—would have only grounded more deeply in his old views. His social nature was evidently warm. His large eyes had the open, cheery, genial expression of the frank, free man, whom to know was to esteem and love rather than to admire. His mouth was symmetrical, the lips being somewhat fuller than shown in the engraving; and his chin was delicate in contour, indicating the man of refined social feelings.

Mr. Kingsley was born at Holne, in Devonshire, England, on June 17, 1810. His father was then vicar of Holne, but afterward became rector of St. Luke's, Chelsea. The family of Kingsley is an ancient one in Cheshire. There was a Col. Kingsley who served under Cromwell, and a Gen. Kingsley who led a brigade at the battle of Minden. One ancestor emigrated to America, and established a branch which still exists in this country. The traits of force, martial valor, and public spirit which are said to have distinguished the family in former times are strikingly obvious in the works of Charles Kingsley, as they were in his character and in the conduct of his life. His childhood was passed in Holne vicarage, and amid surroundings of much natural beauty and many historic associations. These environments of natural loveliness and legendary lore had their strong and healthful influence on the development of his imagination, and his robust and manly frame. From the age of fourteen till the age of twenty he was under the tuition and care of the Rev. Derwent Coleridge, at Ottley, St. John. Then he went to King's College, London, and then, in his twenty-second year, to Magdalen College, Cambridge, from which institution he was graduated with high honors as a classical scholar and a mathematician. In 1844, having chosen the profession of the Church, he was settled over the parish of Eversley, in

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Hampshire, and there were passed many years of his useful and brilliant life. In 1844, also, he was married—his wife being the daughter of Pascoe Grenfell, long a member of Parliament for Truro and Great Marlowe. His life at Eversley must have been serene and agreeable, for, though he worked hard for the parish, he followed with the ardor of a boy those field sports of which he was passionately fond, and which kept him in health and cheer. As a clergyman he was staunchly devoted to the Established Church, yet broad and liberal in theology. As a preacher he was simple, sincere, effective, and—by reason of his manliness, his sympathy with the poor, his knowledge of the wants and feelings of the humblest rustic—very dear to the people among whom he lived and labored. He rose in the Church to be Canon of Westminster, and he became one of the private chaplains to the Queen. Another office of honor that he occupied with credit and beneficence was that of Professor of Modern History at Cambridge University.

The writings of Mr. Kingsley are voluminous and diversified, showing great industry as well as prolific and versatile mind. His first work, "Village Sermons," appeared in 1844. It is an earnest volume, and meant for simple readers; it urges the spirit of Christianity as the guide and helper in every-day life, and as the first and most essential force in righting social wrongs. His next work was, "The Saint's Tragedy," a poem, published in 1848, with a preface by Rev. F. D. Maurice. This relates to the history of Elizabeth of Hungary, and depicts the human heart in revolt against asceticism.

His third work, "Alton Locke," which was the first to render his name eminent among English writers, was put forth in 1850. It espouses the cause of the poor, and eloquently urges that every human being should be permitted to make the best of himself that he can, according to the law of duty and conscience. A keen and pitying sense of the miserable state of the poor of London, working upon a nature full of tenderness and of poetic aspiration and hopefulness, pervades this book, and gives it an astonishing vitality. Its originality and power seized the public attention, in its day, with a very strong grasp. His subsequent publications were, "The Message of the Church to Laboring Men," 1851; "Yeast," 1851; "The Application of Associative Principles and Methods to Agriculture," 1851; "Sermons on National Subjects," 1852; "Phaetheon, or Loose Thoughts for Loose Thinkers," 1852; "Hypatia, or New Foes with an Old Face," 1853; "Alexandria and Her Schools," 1854; "Westward Ho," 1855; "Sermons for the Times," 1855; "Glaucus, or the Warders of the Shore," 1856; "The Heroes, or Greek Fairy Tales," 1856; "Two Years Ago," 1857; "Andromeda and Other Poems," 1858; "Sir Walter Raleigh and His Times," 1859; "Good News of God," 1859; Lectures and Essays; "Hereward, the Last of the English;" "Town Geology;" and "At Last." One of his most notable minor works was a sermon on "Muscular Christianity," which he preached in St. Mary's, the church of the University of Cambridge. His stories, and notably those of "Hypatia," "Hereward," and "Westward Ho," will henceforth rank among English classics. His style was vigorous, though sometimes quaint, his thought exalted, and his themes original and worthy of the enthusiastic treatment as well as the popular consideration they received.

He had accomplished much, and yet in what might be deemed the midst of his usefulness he died. His works remain, and the loftiness of his example, too, which will exert their helpful influence in the hearts and lives of all who read and consider them.

THE DIFFERENCE BETWEEN MEN.

THIS consists mainly in their respective capability to grapple with circumstances and convert them to use. Most successful men, especially the men whom society esteems, have secured their success by hard work amid adverse circumstances. In fine, they have compelled circumstances to yield to their earnest, persevering, indomitable demands. An incident related by Gail Hamilton is quite in point here, and should be given with her comments:

"Two painters were overheard talking in the room where they were at work. Said one, 'I knowed him well when he was a

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boy. Used to live with his grandmother, next door to us. Poor as Job's turkey. But I ain't seen him since, till I hearn him in —— hall, t'other night. Don't suppose he'd come anigh me now with a ten-foot pole. Them kind of folks has short memories, ha! ha! Can't tell who a poor workingman is no how.'

"No, no, good friend; you are in the wrong. There is a gulf between you and your early friend, but it is not poverty. To say that it is, is only a way you have of flattering your self-love. For, if you watch those who frequent your friend's house, you will find many a one who lives in lodgings with the commonest three-ply carpets, cane-seat chairs, and one warm room; while you have a comfortable house of your own, with very likely tapestry and velvet in your parlor, and registers all about. No, sir; it is not because you are poor, nor because you work: for he is as hard a worker as you, though not, perhaps, so long about it; but because —begging your pardon—you are vulgar and ignorant; because you sit down in your sitting-room at home with your coat off, and your hat on, and smoke your pipe; because your voice is loud, your tone swaggering, and your grammar hideous; because, in short, your two paths from the old school-house diverged; his led upward, yours did not; and the fault is not his. You both chose. He chose to cultivate his powers; you chose not to do so. Call things by their right name."

SWEDENBORGIAN PHYSIOGNOMY.

THE external man—man's material body —is familiar to us all. The believer in the theological doctrines taught by Emanuel Swedenborg holds that man is a dual being; is so constituted that he is at the same time in the spiritual world and in the natural world—having two bodies, a spiritual body, which is his real one, and a natural body, which is the material or natural one that we see. This natural body is what I have just called the external man. The receiver of Swedenborg's teachings believes that these two bodies—which, for brevity and clearness, may as well be called spirit and body—correspond the one to the other; that this relation between the two is perfect; that the spirit is a formative principle, and the body a natural effect of it; and that the body is in its shape representative of the spirit in its form, not only in general, as a whole, but in particular exactly, and in all the parts.

This relation between man's spirit and body is called CORRESPONDENCE; and, as this word is the key-idea both of the theology of Swedenborg and of physiognomy, as popularly understood and taught, let us see somewhat more precisely what correspondence is. It is neither analogy, allegory, metaphor, metonomy, comparison, fable, fiction, nor parable, in the ordinary acceptation of these words, which imply parallels and likenesses between or among different things; but it means more. It implies, as the late Professor Bush expresses it, "a formative force, and is thus the relation of a producing cause and its resulting effect." The relation, then, between the two is scientific. But it is not limited to man. The science of correspondence embraces the universe—the universes, both the natural and the supernatural—and applies to inanimate things as well as to animate beings; part, whole; microcosm, macrocosm—all. The law, therefore, is universal as well as scientific. Swedenborg's own language upon this point is this: "The whole natural world corresponds to the spiritual world; not only the natural world in general, but also every particular part thereof. Wherefore, whatever exists in the natural world from the spiritual, is said to be the correspondent of that from which it exists. It is to be observed that the natural world exists and subsists from the spiritual world, precisely as an effect from its efficient cause." It is by the light of this law that that seer read to the world the doctrines of the New Church, by interpreting the Sacred Scriptures according to it. An illustrative example or two may make the idea of the law more tangible. Truth stands to thoughts in the spirit-world as light does to objects in the natural world

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—illuminates, makes visible, and beautifies. Truth and light, accordingly, are correspondents. So, too, are error and darkness. Love stands to that thought-world as heat does to this matter-world about us—warms, expands, sets in activity, and vivifies. Love and heat, accordingly, are correspondents. Heat and light make up the sum of what we perceive of the natural sun—their source; as love and wisdom do of God—their source.

CORRESPONDENCE AND PHYSIOGNOMY.

But fuller details in this direction belong to a discussion of the science of correspondence itself—a field rich with a profusion of the flowers of beauty, the seeds of truth, and the fruits of good. My subject is but a small spot in that immense world. My present purpose is to trace the law under consideration in its result called the human body—the natural effect of the human spirit; and which corresponds to it, as already stated, not only in general, but also in every particular part. We shall see, somewhat in detail, what is held to be the spiritual meaning of these several and separate parts.

Physiognomy, as taught in modern times—from Le Cat and Pernethy to Redfield and Wells—also proposes to explain the relations between the outer man and the inner; that is to say, between the natural man and the spiritual man—between the body and the spirit, or the real character of the individual.

Swedenborg, while dealing with the same principle and the same law, as well as the same material, does the same thing; with this difference, that while the physiognomists seek to define the relative meaning and significance of features and parts in their peculiarities, Swedenborg proposes to give us the actual and causal meaning of these, both in themselves and in their peculiarities, but mainly the former. He does this, however, with direct and sole reference to their meanings in the Bible, which he holds to be in the supreme sense the Word of God. The ends aimed at by the two classes of physiognomists—the popular and the Swedenborgian—are accordingly different. The former gives us directions for reading characters from the parts and shapes of the body, while the latter instructs us in the spiritual meaning of the parts of the outer man. The former assists us to read men, while the latter gives us a key to the meaning of the Bible. The one directs our attention to the inner meaning of men, and the other to the inner meaning of the Bible; and the two come together in the facts that the Word was God, and that man—both natural and spiritual man, for they are alike—was created in the image and after the likeness of God. Spirit has form; body has shape. Man is *in* the image and woman *after* the likeness of the Maker.

THE FACE AND THE MIND.

The two systems agree also in this, that they both look first and mainly to the face. The physiognomist looks upon the face as the index of the character; and the Swedenborgian regards the face as corresponding in general to all the interiors—spiritual qualities or elements of character—because the interiors of the mind manifest themselves by the face. That is to say, the face is a general intelligence-office communicating with all points of the inner man. The faculty that reads the face is called, in spirits, perception; in men, intuition; and in brutes, instinct. Some angels, Swedenborg says, have an idea that the face is the mind in form, not body; and that the most ancient men held discourse by the face alone, discourse by words being a thing of later growth. There is, then, a deeper meaning than is usually understood in Jeremy Taylor's wise saw about words being given to man to conceal his thoughts. In a face, so the seer expresses it, which has not been taught to dissemble, all the affections of the mind appear visibly in a natural form, as in their type; hence the face is called the index of the mind. Applied to other things, by metonomy, we find the same meaning in the word face. The face of nature, of the king, of the people, of the truth, of death, of God—all imply the essential beings themselves; just as countenance means influence.

SIGNIFICANCE OF THE HEAD.

The head denotes the supreme; and in spiritual things the interior, because the inmost in that life is supreme. It stands in this way for the whole man, a head meaning a person. The "head and front of my offending" means my real offense. Christ is called the head of the church. A king is the head of his government. A father is the

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head of his family. The God-head means God. As a part of the triune nature of all things, we have, in this theology, echoes of the triune God in all things under Him. Hence man is tripartite in his constitution—celestial, spiritual, natural; and in his physique we have the head, body, and feet, representing respectively the three degrees of his whole being—the highest, middle, and lowest planes of his being. Phrenology, in like manner, has three strata of organs in the head—the upper, that embraces such faculties as Veneration, Benevolence, Hope, Firmness, etc.; the middle, that has such as Causality, Ideality, Adhesiveness, Inhabitiveness, etc.; and the lowest, that has Vitativeness, Alimentiveness, Destructiveness, Amativeness, etc.

As the head denotes internals, so the hair denotes the outgrowth of the internal, or truths of a natural character. Sampson's hair represented his natural supremacy—his natural, that is bodily, strength. As Abraham, Isaac, and Jacob represented respectively the celestial, the spiritual, and the natural man, we see the meaning of the bringing down of Jacob's gray hairs with sorrow to the grave. The crown of his life was smitten down. The beard, which is the hair of the face, denotes also ultimate or natural things; of truths, the natural; and of senses, the merely sensual. Hair-cutting and shaving typify removals of these; and their prohibition to priests, who typify the Lord in all things, is full of specific teaching in relation to these externals. The Levitical shaving represents a presenting of the spirit—that is, the face—clean before the Lord.

The brain is considered with regard to its two parts or lobes—the right and the left. The right represents the will, and consequently the impulses that are either good or evil. The left represents the understanding, and consequently the thoughts of truth or falsehood. These points may be noteworthy to those students of psychology who are disposed to sit at the feet of Drs. Brown-Sequard and Hammond. The voluntary sense pertains to the cerebrum, and the involuntary to the cerebellum. The motions of the cerebellum and of the heart, which are beyond the control of man's will, govern the voluntary forces. Gall did not overlook these points in his system. The brain breathes as the lungs do—the one, thoughts; the other, air. And the purposes of the breathings are exactly correspondent.

The forehead expresses love. That is, the exteriors in general are, as above stated, expressed in the face; those of love, particularly, being the highest attribute of soul, in the forehead.

ORGANS OF THE SENSES—FEATURES.

The eyes correspond in general to the understanding, and consequently to faith, which is always an act of the rational faculty, and to foresight. The sight of the right eye denotes faith in the direction of good or evil—right or wrong; and the sight of the left eye denotes faith in the direction of truth or falseness. Here, as in the dual brain, we have the right representing the will, and the left the understanding; and the same principle may be seen in all the limbs and parts that are divided in that way—the ears, cheeks, nostrils, shoulders, arms, hands, legs, feet, and every one of them in their details. "If thy right eye offend thee, pluck it out and cast it away," has in the light of this correspondence a specific meaning—If your mind is embracing falsities for truths through the influence of *the will* (through such *feelings* as covetousness or envy), stop it, and resist it. The power represented by the light of the other eye is competent to execute the commands. The same was never said of the *left* eye. On the contrary, when alms are commended, we are enjoined not to let the left hand know what the right is giving; and the distinction is luminous with instructive significance. The eye denoting intelligence, persons of clear thought are called clear-sighted, and those of forethought are called far-sighted; and all languages are full of similar expressions. Interior being denoted by what is above, lifting up the eyes means seeing interior or spiritual things. Thus Abraham, as he sat in the tent door in the heat of the day, in the plains of Mamre, where he dwelt, "lift up his eyes" and saw three angels appearing as men.

Ears denote obedience; the right corresponding to obedience from will or love, and the left to that without will—the involuntary. "Do you hear?" in popular phrase often means, "Do you mean to obey?"

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Boring the ear with an awl denotes the addiction to perpetual obedience of those who do not understand truth and are relatively not free.

Mouth means voice, and tongue means speech, because they are the organs respectively of these; and the voice corresponds to the will with its affections and good, and speech to the understanding with its thoughts and truth. The former relates to the tones of the voice; and the latter to the utterances—that is, to hearing and perception.

The popular physiognomist will tell you, and we all realize the truth, that the state of the affections—the love, hate, anger, envy, pity, hope, admiration, and the rest—can be told from the tones of the voice of men as we meet them in daily life. It is equally true of animals; for the hunter can tell as far as he can hear the bark of his dog exactly what the dog feels concerning the game he is pursuing—whether he has it at bay, cornered, up a tree, lost sight of, just within grasp but yet fleeing, or caught; besides much else that seems perfectly incredible to city-dwellers who know nothing of the chase. In like manner, in the *articulation* of the words, as distinguished from the tones of the voice, we hear the character of the speaker—the character as to intelligence and thought. By our intuition we all measure a speaker's intellectual character as soon as we get a distinct hearing of his articulation, and before he utters a thought. Here the two systems again touch and agree.

Lip denotes doctrine.

Nose and nostrils signify perception, which is an act of the understanding. The breath of life—the spirit of love—was breathed into the nostrils of Adam, whereupon man became a living soul.

The teeth denote the lowest natural truths; and in the opposite sense falses of the same kind. The teeth are the most nearly mineral parts of the animal frame. Gnashing of teeth signifies the collision and conflict of these lowest natural truths. The Psalmist—lviii. 6—speaks with this meaning when he says: "Break their teeth, O God, in their mouth; break out the great teeth of the young lions;" and Eliphaz, the Temanite—Job iv. 10—is dealing in spiritual truths when he says that "the teeth of the young lions are broken."

THE NECK,

like the knees, denotes conjunction and influx; just as these parts in the natural body are connectives. The triune human body being head, trunk, and feet—corresponding to celestial, spiritual, and natural—the neck connects the first to the second, and the knees connect the second to the third.

THE HEART AND THE LUNGS

play the most important part in the animal economy, as their spiritual correspondents do in the spiritual. *Love*, *wisdom*, and *power* comprehend the universes, beginning with their Creator. The heart corresponds to *love*, and all things that flow from it; and the lungs to *wisdom*, and all things that flow from it. With the third element—*power*—we can not deal here; but the three in their operation make up the all of creation that God looked upon and saw to be good; make up man—the microcosm, the macrocosm—the two universes. But to return. The heart corresponds to love, the will, affection, the good, and charity; and the lungs correspond to wisdom, the understanding, thought, the true, and faith. The sequences of each are infinite. The inter-relations of the heart and the lungs also correspond to those of their spiritual correspondents in every minute particular. To give a complete account of these two organs and their functions, with their complex systems of generation, nutrition, absorption, exhalation, assimilation, and the rest, with all their relations and correlations, would exhaust anatomy; and similar treatment, were either possible, of their correspondents on the spiritual plane would exhaust both psychology and theology. The heart co-operates with the cerebellum, and the lungs with the cerebrum, the former relating to motives and the latter to their guidance. From the two flows the current of life, and all that life, both human and divine, implies and involves.

The breast—pectus—comprehending the heart, lungs, and other parts, in its correspondential meaning signifies them all; but as the heart is the central figure, the chest in a general way signifies charity, the greatest of the triune virtues, which flows from the heart.

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The breasts—ubera—denote the affections of both good and truth, and hence are the fountains of life in spirit as in body.

THE HAND

signifies the power of truth; the arm, greater power; and the shoulder, all power. So the parts of these in detail, as the fingers, thumbs, palms, and fists, each in a distinct form; and the further from the body the nearer the ultimate in character. Whatever is on the right side signifies good and its procedure by truth; and whatever is on the left signifies truths in their procedure to good. These operations signify power of the kind indicated; and since good in its procedure by truth is the orderly evolution of power, it follows that the right hand means power *par excellence;* and the right hand of God means omnipotence. In the song of Moses we are told that the Lord will repent himself for his servant when he sees that their hand—translated both power and hand—is gone; and in 2 Samuel xiv., 19, we read: "And the king said, Is not the hand of Joab with thee in all this?" The same signification of hand appears in various forms in all ages of the world, and in all languages. Virgil makes Dido conjure Æneas by her own tears and his right hand—*per has lachrymas dextramque tuam*—to pity her falling house. Lucan calls the evils of the Roman civil war the wounds of the civil right hand—*civilis vulnera dextræ.* Horace calls the lightning the red right hand of Jupiter—*dextera rubens.*

ORGANS OF DIGESTION AND ASSIMILATION.

Bowels signify mercy, compassion, pity. The royal singer says: "My bowels were moved for him." In Proverbs we are told that "the bowels of the wicked are cruel," where the word is translated sometimes "tender mercies." The Psalmist cries, "Remember, O Lord, thy bowels and thy loving kindnesses," where also the word is variously rendered, generally by "tender mercies."

The loins denote the interiors—the spiritualities of conjugal love, as the thighs do the exteriors. There are numerous illustrations of the uses of both these correspondents, both in sacred and secular literature.

As the liver and stomach in the natural man are concerned in the purification and digestion of natural nutriment, so their spiritual correspondents are in the functions of assimilation and digestion of spiritual food, goods, and truths. The kidneys also have a like function on both planes, to examine, separate, and correct. So with all the interior organs and parts of the body, they have spiritual correspondence of identical functions on the spiritual plane.

THE LOWER LIMBS,

as in the case of the head, trunk, and lower limbs, are sub-divided in a corresponding way into three parts: thighs, knees, and feet—celestial, spiritual, and natural. Samson smote the Philistines interiorly and exteriorly—utterly; and the historian expresses the smiting correspondentially; that is, "He smote them hip and thigh." Rather oddly this is rendered in the Paris translation of 1805, as "*Il les battit dos et ventre.*" Ignorance of the true difference between loins and thighs appears repeatedly in our English translations, notably in Genesis xlvi. 26, and Exodus i. 5, where we have sometimes loins and sometimes thighs given for the same thing. The French translations prefer the safer course of dodging it; and we have *nées de lui*, and *nées de Jacob*, but neither loins nor thighs. By further analysis of the lower extremities, we have the knees as connecting the feet with the thighs—as the neck connected the trunk with the head; and so the lower nature of man is connected with his higher by a link typified in the bending of the knees—prayer. The feet represent the natural—the lowest; so the soles of the feet denote the lowest of the natural, the sole of the heel being the ultimate lowest natural. When the risen Saviour, to identify himself to the eleven, who ought to have known him well, said, "Behold my hands and my feet," and then "shewed them his hands and feet," we can hardly imagine that they had overlooked so obvious a thing as the wounded extremities, provided the lacerations still remained; and the Swedenborgian looks for, and finds, a rational explanation in the correspondential meanings of hands and feet. But these speculations are beyond the domain of physiognomy. In Isaiah vii. 20, also, we have a passage wherein a correspondential meaning, if any, must be found. The prophet says: "In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the

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king of Assyria, the head and the hair of the feet; and it shall also consume the beard." From the crown unto the sole of the foot—from the highest celestial to the lowest natural—from the holiest aspiration to the lowest passion-impulse that touches the very dirt—is not a chance expression. Neither are "She lay at his feet," said of Ruth; "He that is washed needeth not save to wash his feet," said to Peter; "He set my feet upon a rock;" "When my foot slippeth;" and "Guide our feet." No expression in the Bible can be chance must be conceded by those who admit the inspiration, or even the truthfulness of that work.

THE PHYSICAL MEMBERS AS TYPICAL.

So, taken as a whole, the entire man is representative. Taken in parts, the parts are representative. Taken in substance, these are so likewise; as the bones, the flesh, and the blood represent a scale from the lowest of the earth earthly bones, to the less earthly flesh, and to the least earthly blood. Blood represents truth, and the flesh good. Blood circulates through the flesh and contributes to the flesh—is transmuted into flesh; as truth put into action becomes creative of good—becomes good. Without the blood the flesh dies; as without truth good is impossible. They are interdependent, and together live, and separated die. Hence in the scheme of the incarnation so much is said about the blood of the Lamb. Lamb is the correspondent of innocence. The blood of the Lamb is the truth of innocence—God's truth.

As with the bones, the flesh, and the blood, so, also, with the skin, the marrow, the pores, the breath, the voice—the all that is the natural man's, from the highest to the lowest, from the best to the worst—these all perform functions and act parts just like (by scientific identity just like) their correspondents on the spiritual plane. "There is a natural body," Paul said, "and there is a spiritual body;" and the one dies that the other may live. Cremation does not concern that other.

JAS. WOOD DAVIDSON.

AN INDEPENDENT MIND.

ONE of the evidences sometimes rendered by men of their thinking and acting independently of the thought and action of their fellows, is the fact that their choice is often made in opposition to popular taste and early education; that they reach conclusions and utter thoughts not in harmony with the sentiment and spirit of the age in which they live. The spirit of the age is the atmosphere of society. All breathe in it; all are affected by it. Like the tide of the sea, like the current of a mighty river, it will bear before it or break in pieces everything that is not supported by the power of faith, and none can make head against it except those who row with the oars of resolution. When early education coincides with the spirit of the age, it is like the confluence of two rivers, or like sails added to a ship that is moving with the tide already. It is hard to stem such a double current. The spirit of the age has two grand component elements—the sentiments of the higher and the sentiments of the lower classes of society. When we identify ourselves with either of these, great support is experienced in maintaining our principles. If the populace be against us, it is comforting to think that we are on the side of the more intelligent, learned, and influential; that with us are all the men of intelligence and the men of fame. When on the side of the masses, their number and their plaudits, which are generally hearty, inspires enthusiasm and courage. When a man's choice has none of these advantages; when men of all classes and sentiments are opposed to him in thought and judgment, and yet he has the fortitude to think for himself, and the manliness of spirit to act on his own convictions, this is true and genuine independence of mind. Men should, however, beware lest they mistake for independence some things that go under its name. To take their own will, to insist on having their own way, never to agree to anything unless it conduce to their interests, so far from being a proof of independence, shows that they are the slaves of caprice and selfishness. To renounce what-

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ever is old because it is old, to have a prejudice against it, to pant after novelties and be forward to embrace them, is instability, and not independence; for truth, viewed in itself, has no respect to time, it knows no such distinction as past and present, and, like its author, it is everlasting and unchangeable. To be prejudiced against anything because it is old or young, shows such confused ideas about the stability of truth that no person can begin to have any idea of what true independence in thought and action means until such notions vanish away from his soul, and leave the light of the sun to shine on him unobstructed—the light of the same old sun which poured its radiance on the heads of all true men in days gone by. True independence is the subject and servant of truth. It submits to truth, it follows her whithersoever she goes. It points instinctively and incessantly to truth as does the needle to the pole. This implicit submission of the mind to truth is really the emancipation of the soul from all other masters. By this act it is made free from the dominion of men, and is free indeed. To follow man as man, however wise or excellent in character, is to surrender our own manhood and become the slaves and the tools, a part of the goods and the chattels, of a creature who, like ourselves, is made of dust and ashes. That we have the power and privilege to determine according to the conclusions of our judgment and the wishes of our heart apart from the thought and action of others, or the circumstances of our lot is asserted by our own experience. All the sentient beings around us have the power of choice—a "free will." They choose what is agreeable and reject what is offensive to their nature, and herein is the very essence of liberty. Had man nothing but animal elements in his constitution, his faculty of choice would be limited to the material sphere in which he is located. But he has other and higher elements of being. He has reason, conscience, and religious sentiment; his faculty of choice, therefore, has a higher function and a wider range. Truth, right, duty course within its sphere. He has to select from the material and spiritual universe elements suited to the appetites and wants of his complicated nature. He has to choose what will tell beneficially upon his own and his neighbor's history a million centuries to come. How great is his responsibility. How necessary that he should rise above man, above all men, in forming his opinions and carrying them into action, and judge and act as in the presence of the Invisible, as one who, in point of exercise and privilege, recognizes God as his Father and Judge of all. ANDREW HARDIE, M.D.

THE LATE AGNES STRICKLAND.

SCARCELY an American youth of intelligent parentage can be found who has not heard or read of this distinguished English historian. Her various writings, in the department of biography particularly, were in that easy, natural style which interests the reading youth as well as the reading adult, and her choice of subjects, too, was peculiarly felicitous in several instances, and so "hit" popular attention. Few volumes of biography have found so cordial a welcome on both sides of the Atlantic as the "Queens of England," of which the first installment appeared in 1840.

Miss Strickland was nearly seventy years of age at the time of her death last year, having been born in 1806, at Reydon Hall, near Southwold, in Suffolk County. She was the third daughter of a family of six daughters and two sons, nearly all of whom have contributed something to the literature of the day. The poems and romances of Sir Walter Scott, read in her girlhood, gave her the impulse toward writing, and she composed romantic narratives in verse of the wars of the Roses, and the adventures of Charles II. after the battle of Worcester. Her composition on this last-named theme was approved by Campbell. There was a time when Byron and the Greek war of independence took the place in her mind of Scott, and the chivalry of English or Scottish loyalty. She then produced "Demetrius, a Tale of Modern Greece." But when, after her father's death,

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she and her elder sister Elizabeth came to reside in London, they found together a more substantial kind of literary occupation. Having become regular students in the British Museum Library, they collected historical materials, and began jointly to compile works of permanent interest concerning our national history.

Their "Lives of the Queens of England from the Norman Conquest" appeared in successive volumes, beginning in 1840 and continuing to 1849. It was immediately followed by "Lives of the Queens of Scotland" and "Lives of the English Princesses Connected with the Regal Succession of Great Britain."

These works are not only popular, but their general accuracy has been approved by scholars; though some of Miss Strickland's opinions regarding disputed matters of fact, as well as her expressions of political sympathy, may have failed of much effect with sober and impartial readers. She was an ardent partisan of Mary Stuart and of all the Stuart Kings, which is, perhaps, what might have been expected of a feminine mind early fascinated by Sir Walter Scott's graceful creations of fancy playing with the figures and scenes of history. A pleasant story has lately been related of her Majesty Queen Victoria. She once, it is said, paid a high compliment to the deceased authoress. Entering the library at Windsor Castle, one day, she remarked to her then librarian, "Mr. ——, do you know that Miss Strickland's 'Lives of English Queens and Princesses' have made me a devoted admirer of the house of Stuart?"

In 1862 Miss Agnes Strickland produced a separate volume, "Lives of the Bachelor Kings of England," which comprised William Rufus, Edward V., and Edward VI. She produced in 1866 "Lives of the Seven Bishops." It should be mentioned that besides her more important historical labors, she published a number of short volumes, as "Stories from History," "Illustrious British Children," "The Pilgrims of Walsingham," "Historic Scenes and Poetic Fancies," "Old Friends and New Acquaintances," and others.

Though much indebted to the industry and talent of her sister Elizabeth in the compilation of her larger histories, Miss Strickland put into print a very considerable amount of original and instructive matter, and secured a high degree of fame as a writer and contributor to the lasting literature of England.

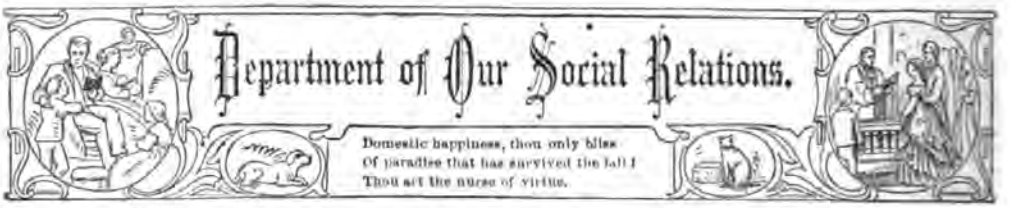
Miss Strickland possessed a robust physique and a powerful mental organization. Her head was unusually large, and her temperament of the vital-motive order, judging by the portrait before us. Her face was extraordinarily long, evincing a self-reliant, persevering disposition. The quality of aspiration was her's in a marked degree, and led toward the achievement of ends calculated in their success to secure the respect of the world. She was scarcely a woman in susceptibility to the more delicate emotions of the heart, but rather partook of the strong and self-poised nature of a man. She appreciated what was due to her as a member of society,



THE LATE AGNES STRICKLAND.

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and accorded to that society what was due from her. Strong, earnest, emphatic, persevering, and ambitious, she was, nevertheless, humane, considerate, kind, and possessed in no small degree of that somewhat rare commodity, born of native intelligence and acquired culture, known as common sense.



THE BUBBLE.

I HOLD a bubble in my hand,
And watch while o'er it flit
Strange shadows, that in order pass,
Like forms which haunt a wizard's glass
When black arts people it;
As one within a dream I stand,
Whose meaning mocks my wit.

Some specters seem to wish me well,
While others frown and flee;
Here, rosy Hope is shrined in light,
There, famished Care, the thrall of Night,
Toils lone and drearily;
And Memory, as they pass, would tell
What each one was to me.

As when a day its gloom forsakes,
Just when the night is near,
So, by a gleam of thought, I know
The story that these shadows show,
And whose days disappear;
The clock strikes twelve—my bubble breaks!
My bubble!—'twas a year.

R. B. HOLT.

THE OTHER SIDE OF YOUTH.

THERE is no other subject with which we are familiar that has received such an overplus of praise as "The Days of My Youth." Poets have vied with one another in striving which could most unreasonably estimate it; while the majority of those who have written from the other side have taken it at its most lugubrious point, perhaps just after they have discovered gray hairs or lost a tooth, and so all life has become ashen-hued or corrugated.

It is but just to take into consideration what one author has termed the "inertia of an impression," and the difficulty of dislodging from the mind a thought that has once become fixed in it. Having been told all our lives that "Youth is the most desirable period of existence," we accept the dogma as we do our first simple convictions, without inquiring as to the correctness of the premises by which they were attained.

Youth, however, left to his own instincts, knows vastly better; he tosses all such platitudes from him, and pushes on with ever-increasing delight toward manhood, with its duties, prerogatives, responsibilities, and honors. It is nothing to him that older heads prate of youth as the one and only charming period of existence; his keen, penetrating vision pierces through all such illusions, and he knows what he knows, that to manhood are accorded the opportunities and privileges of life.

Without doubt the remoteness of the far-distant future lends to it the attractiveness which distance generally assumes; but who shall say that it is not this same remoteness which renders childhood and youth such a delightful retrospect to age.

Childhood may be beautiful to age, but what is it to itself? Ordinarily, whatever its advantages, it is, as yet, incapable of appreciating them. All the fortuitous conditions by which it may be surrounded, and which are looked upon by maturer eyes as blessings, are usually regarded by youth as only so many impediments to happiness. Whatever restricts the free play of life, physical and

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natural, can never be regarded by childhood in the light of a blessing.

The truth is, that torn dresses, soiled garments, stumbles, and bruises generally, vexatious proprieties, mistaken conceptions of right and wrong acted out to the letter and rewarded accordingly; sundry and constant admonitions, both gentle and otherwise, constitute the actual experiences of our early life, and the honest recollections of our maturer years.

Looking back we see now what we failed to observe then—that our trials were but petty ones, our improprieties forgetable and remedial, our limitations and the requirements exacted of us necessary to our right development and future usefulness. This is why we regard in later days so indifferently the tribulations of our childhood; but *then*—ah! then they did not appear to us in any such softened guise.

And what have we lost by losing youth? Some things, no doubt, of actual value which we recognize now, but which then did not enter the realm of our self-consciousness.

Not long ago a lady put this same question to a gentleman; after some hesitation, he made reply: "Well, I don't think I like green apples quite as well as I used to." And Oliver Wendell Holmes, in his poem "I would I were a Boy Again," finds, long before he has finished analyzing the sentiment, that unless he can take with him the dearer joys of his manhood, the others would be lamentably and ludicrously deficient by comparison.

Youth, with all its ignorance, its powerlessness, its uncertainties, and its burdens, is rather an object of compassion than of envy or rivalry. Youth, in the quicksands, the perplexities, the delusions of life, rushes on blindly against the unknown future, opening a doorway here and there, unmindful whether it bring to him a flood of sunshine or a tempest of storm.

Maturity, who has gathered strength by the mistakes of the past, who has learned how to value joy by disappointment, who has left the passion and turmoil of youth for the serener atmosphere, and the more spiritual pleasures of age, who has gathered knowledge and wisdom and experience, is too often overlooked by the side of fresh, giddy, thoughtless youth.

But what are the facts of the case which we are so apt to disregard in our unthinking fashion? upon whom are the honors, the emoluments, the dignities of life conferred? Almost without an exception, youth is passed by that the scepter of power may be placed in the hands of age and experience.

Youth is admired; age is honored. Youth is looked down upon; age looked up to. Youth has achieved nothing; age, if worthy, has achieved much. Youth does not know its weakness; age has learned its strength. Youth is uncharitable and exacting; age is tender and forgiving. Why, then, should we underestimate the latter, that we may incommensurably exaggerate the former?

It is false, then, to teach youth that youth only is to be prized and cherished. A right understanding and appreciation of age, a correct interpretation of all that it should symbolize to us of dignity, worth, honor, and experience, would readjust our social opinions more rightfully, if not more righteously.

In no country does youth need this lesson more than in our own, where age is continually bidden to move aside for his advancing footsteps. Here a man is expected to step "down and out" just when, in England, he would be considered ripe to enter upon his country's service. He need not wonder, however, that the lesson which has been impressed upon every child from his babyhood up, that youth is the one golden period of existence, should bring forth fruit such as might come from such grafting.

Not long ago I heard a mother say, in the presence of her children, "Oh, dear! it's awful to grow old; I can't bear to think of it!" and I could not but wonder if the measure of her own example might not be meted out to her in the years to come. Instead of passing onward in life with accumulated sweetness and dignity, she stood shivering, looking backward toward that narrow, circumscribed past, from which it was her privilege to emerge with daily-increasing honors upon her head.

"It seems to me I have reached the most beautiful period of my life," a friend remarked to me the other day, who had attained her three-score years. "I have come

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to the Sabbath of my existence; there is no longer any fret or worry; if I can not have my own way, it has ceased to be a trial for me to yield it; my days go on, each one a Sabbath to me, quite freed from either friction or anxiety." And yet this woman's cares are altogether beyond those of most mortals, but she has reached "the Sabbath of life." Those sweet words ring in my ear like a hallowed evening chime.

Already beyond the friction, the agitation, the perils and disturbances of "every day," the seventh decade—the Sabbath of life is rung in in sweet, clear, silvery tones, calling to an immortal youth, purified, chastened, and sanctified by the experiences of age.

JULIA A. WILLIS.

ALFRED RUMINE; OR, WHO REDEEMED HIM?

BY HAL D. RAYTON.

CHAPTER II.

A BLIND LEADER OF THE BLIND.

—"What may they feel,
In height of torments, and in weight of vengeance,
Not only they themselves not doing well,
But set a light up to show men to hell."—*Middleton.*

I HAD not thought of going much out of my way to induce Alfred Rumine to return to his former temperate habits. My acquaintance with him was not of that intimate character which gives a man warrant for assuming the mentor. His widowed mother and amiable sisters interested me enough to incline me to do something when opportunity offered toward his redemption, just as a similar case coming within the province of any other man who seeks to do his duty to his family and immediate relationships would interest him. But my friend Strang's assurance of co-operation determined me to set on foot some measures for the reform of the young man, and to follow them up, using all my leisure, if necessary, in the campaign.

Strang was not a member of our Order, but I had always found him staunch and true on questions of social habit. He was well-informed with regard to the results of scientific investigation in the departments of food and drink, and possessed clear convictions, derived from much reading and experience, of the relations of habit to physical condition. A lawyer, too, by profession, and in large practice, his opinions had no little influence with others; and as he carried out in daily life his hygienic ideas, and was a robust, active man, his habits and appearance confirmed his precepts. Very positive, yet by no means obtrusive, in demeanor, I would have regarded him a most efficient ally in any undertaking.

On the day following our interview, as detailed in the foregoing chapter, I was detained in my office until it was too late to go home for dinner, so I stepped into a neighboring restaurant for a lunch. The place was yet well filled with customers, and I took the first vacant chair I saw. Scarcely had I sat down when I heard Strang's voice, and on glancing around saw that he was discussing some question with Dr. Barr. Strang's back was toward me, but being at the next table, I could have touched him easily, but a good view of the doctor's flushed and half angry face deterred me, and I concluded to listen, as two or three other diners in our vicinage were evidently doing, to the conversation.

"I tell you, sir," exclaimed the physician, in a tone of high authority, "pepper is a capital thing for the gastric function; it affords that stimulus which the stomach needs for effective digestion. I would not eat a beefsteak or a potato without it."

"So I perceive by the appearance of your plate," said Strang, quietly; "and yet analysis informs me that pepper does not possess an atom of nutrition, therefore is not an article of food. Further, physiology declares it an irritant, as witness Dr. Beaumont's experiments on Alexis St. Martin, which experiments you, as an *educated* physician, know

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form the basis of all that is known relative to the nature of digestion. Dr. Beaumont found that condiments in general, by exciting undue gastric action and inducing an inflamed condition of the lining membrane, lowered the tone of the stomach and weakened its power. Our stomachs were made for the purpose of digesting and assimilating food, and if we are so unnatural in our treatment of them as to take in substances having no real dietetic property, we shall experience the penalties of our willful infringement of nature's ordinance."

"But you don't make allowances, sir," broke in the doctor, "for idiosyncrasies—for the fact, the very positive fact, sir, that 'what's one man's meat, is often another man's poison.' "

"Yes, I appreciate what you call 'idiosyncrasies,' doctor, especially as in nearly all cases they are merely acquired habits, or the morbid results of habits. Good food is—must be—good food to all. Nature is kind to all her children. They who deem her harsh or despotic have turned away through willfulness or caprice from the simple line of duty which she enjoins. To be sure, some unfortunates suffer for the sins of their parents, but there are few of them, even, who may not, by normal, healthful practices, recover much of their proper share of this life's cheer and happiness."

"Very fine talking," retorted the doctor. "Excellent philosophy, indeed, for—children! You, of course, are prepared also to maintain, in spite of Hammond, Flint, and others, that wine is not a proper article of diet; that it is *positively* injurious. Why, sir, I *know* a dozen men and women who *absolutely* depend upon brandy and wine for existence."

"Just as the poor Styrians do upon arsenic, and as thousands of miserables in Europe live upon opium!" mildly interposed Strang. Dr. Barr, without noticing the interruption, went on—

"And look at me, sir; for the past twenty years brandy has been the support of my life. A chronic derangement of the stomach is sapping my heart's blood, and were it not for alcohol, I would not be here today."

"And your dietetic habits have been much the same since boyhood, I suppose," said my friend, with an air of sympathy.

"Pretty much the same. Meats have constituted the major part of my meals. I am very fond of shell-fish, also, and usually take a dish of lobster salad or pickled oysters at night before retiring. Vegetables I do not care for; they are too tame; fill up the stomach too much, and are slow of digestion. A little chow-chow or piccalilli, however, is good as an appetizer. My digestion needs a good deal of strong food to arouse it."

"Have you ever tried to relieve your disorder by a change of diet?" inquired Strang.

"Yes, so far as reducing the quantity is concerned. Medicines have no effect at all."

"I believe the hygienists are very successful in their treatment of stomach disorders. They recommend, as you probably are aware, the disuse of meat and the observance of a systematic diet of cereals and fruits, with such exercise—"

"Most arrant humbug!" cried the doctor, with such warmth that our neighbors who still lingered at the tables tittered. "Such stuff as that before you (Strang was eating very leisurely some oatmeal mush dashed with milk, and had besides a plate of very tempting baked apples, from whose juicy depths he now and then took a morsel) is only fit for horses and cattle."

"And yet you eat in your beef and onions a really lower form of the same components as are represented in my oatmeal and apples. The latest analysis shows that oatmeal contains sixty per cent. more nutriment than any of the meats in common use as food. Scotchmen, who make preparations of oatmeal their principal diet, are famous the world over for mental and physical capability. You remember the Scot's witty retort to the sarcasm of the Englishman? The latter remarked that, 'We feed our horses on what you people eat.' 'Yes,' replied the Scot, 'and ye ken the reason ye ha' such fine horses and such poor men.' But, doctor, I believe you are subject to periodical attacks of rheumatism?"

"Yes, sir," responded the physician, who who could scarcely repress his irritation under the cool, switching logic of Strang.

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"And if you suffered as I do with swollen feet and tortured joints, you'd be ready to drown yourself in alcohol and opium for the sake of a little relief."

"My experience has pretty well convinced me," said Strang, "that it is your beef-eaters, especially those who can't eat meat without dosing it with condiments, and your eaters of greasy food, and your drinkers of ardent beverages, and not to forget your tobacco-users, who are subject to the rheumatic diathesis. Well, I must not detain you further;" saying this Strang rose from the table, and reached his hat, then turned to Dr. Barr,



STRANG AND THE DOCTOR DISPUTING.

"but before I go, doctor, permit me to reply to what you said awhile ago about medical authority supporting the use of wine. Flint's language is by no means positive—see his recent work on Human Physiology. His reliance upon a few inconclusive experiments is weak at the best. But we can offset him and others you may be able to quote by abler testimony. Of course you have heard of Pereira, whose opinion is emphatic with regard to the poisonous nature of alcohol. Even Carpenter, an authority you would probably name with a flourish, says, 'Alcoholic liquids can not supply anything essential to the due nutrition of the system;' and further says, 'They tend to produce a morbid condition of the body at large.' Then there's Prof. Jacob Bigelow, who deplored the fact that so many persons had become inebriates 'under the guidance of a physician.' And Professor Youmans has said that 'the use of alcoholic liquors gives rise to the most serious disorders of the stomach, and the most malignant aberrations of the entire economy.' And Drs. Bell, Edmonds, Mason Good, and Alcott—"

"Stop, sir!" cried the doctor, rising with great vehemence, "I'll not sit here and have you teach me my business. What do I care for the opinions of these men you so glibly quote. My experience, sir—my own experience, sir, is sufficient for my purposes. Of what use to society are your literary doctors? I've met them, and know what they can do in the sick-room—that's where my ability comes in; that's where skill tells—*they* know what I can do there. I don't want any of your advice. I can take care of myself." Seizing his cane with a vigorous jerk that overturned his cup, emptying what remained of the coffee he had been drinking upon the tablecloth, he hobbled off toward the cashier's table, muttering to himself as he proceeded. Several of the listeners withdrew at the same time.

Strang turned around, and, seeing me smiled, and remarked, pointing toward Dr Barr:

"Theory and practice well exemplified!"

"You have recited a severe lecture to him," said I.

"The treatment is a little heroic, I must admit, but the patient is *in extremis*."

"It will not do any good."

"Perhaps not, but others may have been awakened to a sense of their danger. There were young men near us who needed admonition on these important subjects, and I trust they derived a little instruction from our talk."

"It's very likely, as I noticed a young man at my table, who was about to smear his

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boiled fish with mustard when you spoke of the effect of condiments on the stomach, slyly return the cruet unopened to the castor."

"A little leaven planted there. But time presses; that affair of ours should be put in motion; call at the house to-night, and let's talk it over;" and giving my hand a cordial squeeze, he walked hastily away.

I turned to my unfinished meal. Of what? do you ask. A very simple combination: some thick-boiled pea soup, a bit of baked bass, a good slice of Riching's brown bread, and a liberal dish of stewed prunes. Spring had not advanced sufficiently for the appearance of the early fruits. Having finished this, to me very satisfactory *menu*, I sat back in my chair to use the ever-ready toothpick, thinking the while of the tendency of society toward a complex and artificial dietary, and commensurately toward morbid bodily conditions; while it was evident, both to the logical mind and to the palate of experience, that the best food is that which is prepared in a natural manner, *i. e.*, simply with no tricks of manipulation and no dosing of drugs or chemicals or soap-stock. The rebicund countenance of Dr. Barr recurring to me reminded me of the passage in the "Seasons:"

> "Perhaps some doctor of tremendous paunch,
> Awful and deep, a black abyss of drink,
> Outlives them all, and from his buried flock
> Retiring full of rumination sad,
> Laments the weakness of these latter times."

Dr. Barr's rumination, however, when he beat his retreat, was rather of the confounded, chagrined, irate order.

"Anything more, sir?"

"No, thank you; my check."

The waiter shuffled his bits of pasteboard, and, selecting one, handed it to me, saying—

"Forty cents, sir?"

"About right, I judge;" and making my way to the cashier paid the score and departed.

[TO BE CONTINUED.]

UNDEVELOPED CAPACITY.

"WHAT a boor!" I said to myself, as I helped to tuck the buffalo robe about the feet of a young visitor whose husband was holding the reins of a spirited team. "How is it, and he the son of such a father?" I queried, as they rode away.

"Undeveloped capacity, Bessie," said the professor, smiling, as I returned to the sitting-room.

"Ah, Paul, reading my thoughts again!"

"Yes, Bessie, and defining them, too. I saw you look at that large head with your phrenological eyes, and also saw your efforts to draw the owner into conversation during the visit completely parried."

"I wanted to find out what Maud had married."

"Emerson quaintly calls 'a man of mere capacity undeveloped, an organized day-dream with a skin on it.'"

"And that is just about what, I think, she has married," I added.

"And a very comfortable estate with it, as I understand their affairs," said Paul.

"One would have supposed such a brain would have sought development from the force of its own power, as naturally as a heavy body slides an inclined plane."

"And so it would, had there been a little of the nervo-bilious in his temperament; instead of that he is decidedly lymphatic."

"And he the son of such a father!" I observed, repeating my soliloquy at the carriage.

"But the father's was trained intellect; he made the most of all the brain he had, and you knew him through the works of his middle life. The son, though inheriting his father's capacity, is wholly untrained; he is, in fact, uneducated, farther than reading and writing."

"Why?" I asked.

The professor continued, "He is the last of twelve children; the father had passed the years of active life when the son's training should have commenced, and he became a mere fondling. His own pleasure was the rule of his life; any frivolous excuse was al-

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lowed to keep him from school while a boy, and when college was talked of, why, there would be two or three years first at a preparatory school, on account of his deficient education, then several more in college, and after that a profession; he did not care about going. Would he like a trade? Why, no, he did not want to leave home; he would as lief succeed to the farm and take care of father and mother, and let the other children take their portions in money. It was a sort of stroking with the grain, or the monotony of age. The old gentleman congratulated himself with Philip's filial affection, became his own executor, called in his children and allotted them their portions to their satisfaction, and Philip, starting out in life with no need of exertion, has actually been dwarfing his intellect instead of developing it; for action dilates and expands, while inaction causes a shrinking and contraction of mind or body. 'The understanding,' says Grindon, 'will gradually bring itself down to the dimensions of the matters with which it is familiarized, till, having been long accustomed to contract its powers, it shall lose well-nigh the ability to expand them.'"

"So there is nothing like a little wholesome necessity to propel laggards."

"That is true; yet Philip might have been moved by a higher motive than want, such an impulse as a father in middle life would have given a son; but dotage loves quiet, and fosters quiet habits in those about it."

"But how was it with his mother?"

Paul's lip curled slightly, and then unrolled into a sort of comic expression as he replied, "I think she would have been a capital case to pit against Woman's Rights. She was a third wife, a skillful nurse, a prudent housekeeper, and a model step-mother. It was said that the younger children did not know that she was not their own mother till they were partly grown, when some boys in school told them, and they went home to have it confirmed. As an economist, she might have been useful in Uncle Sam's Treasury Department. If she did not know how to make an extra dime earn another, she knew how to save it from being squandered. Being present one day when the mail was brought in, I saw her take an agricultural paper, the only one Philip indulged in, carefully fold and stitch it, and then closely cut the margins off and make a handful of lamplighters. She was a woman of fair abilities, but the prime factors of her mind had been absorbed by those brought into active use by her position in life."

"Is it not a strong objection to Phrenology that a person should have a large, full brain, and be in character below mediocrity?"

"It is an apparent objection, because most persons rate size as the standard of power, as it really is, other things being equal. I remember overhearing L. N. F. some years ago, in one of his earliest tours in New England, during the examination of the heads of two ladies, say to the second one, who was a wiry, nervous little woman, 'If you, with your active temperament, had the volume of brain of the lady last examined, you would probably be insane; or if she had your activity there would be a like result.' As it was, the temperaments balanced the powers of the ladies. Again, a large, full brain, with a lymphatic temperament, may be stimulated by the influence of a more active one. Some teachers have an ability to bring out the capacity of such pupils, starting them upon an easy upward plane, and the world hears from them in time, for they develop into solid men, if not brilliant ones."

"Paul, you forget the old adage, 'Scour as you will a pewter mug, it will be pewter still.'"

"But all will admit, Bessie, that though pewter *still*, it is all the better for being brightened; many a porringer that has had hard usage during the pap stage, when brought into the hands of the polisher has been found to be sterling silver. Many a plot of ground given to waste, when the plowshare has run through it has yielded nutritious grains, delicious fruits, and fragrant flowers. Men deem it worth their while to bring implements from afar to cut down interfering trees, to extract roots, to plow, to harrow, and to plant, that they may change the alluvia of the hills and the ammonia beneath the thick beds of leaves and decayed woody fibers into food. Whole acres of undeveloped capacity lie waste in our very midst, encircling our temples of

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learning and centers of art; in the domain of mind are deserts of Sahara and salt licks of Kordorfan and of our Western frontiers, which a little proper training and the warmth of good affections would make into gardens of intelligence.

"As men portion out new land to different uses, devoting this plot to tillage, that for dwellings, and others to the various industries, so minds should be assorted according to their inclining capacities, and education should be directed to the development of those capacities for the end desired. If a youth is to be trained to letters, science, or art, he should be put to quite a different course from the one who intends to go into a business house or mechanic's workshop at sixteen. How absurd is the study of a language or science that may not be brought into service at all in life, though eminently desirable in a literary course! True, there may be discipline in it, but there would be far more in a study adapted to what the pupil is going to do.

"Much of the uneasiness and dissatisfaction with conditions of life arise from an improper selection of employment—one not in accordance with the ruling love or tendency. A boy who has a passion, as we term it, for cutting and carving wood, who delights in the grains of walnut and rosewood, and would be happy in inlaying and embossing furniture, hates the day long drawn out behind the counter of dry-goods, or exercised amid the petty details of the grocery. I have had pupils to whom a row of books was a line of links that enslaved them, and their desk the bars of a cage constantly chafing their spirits; who would have preferred dropping corn to a lesson in grammar, or turning the grindstone for a shop of mechanics to a recitation in mental arithmetic. Had they been admitted within an engine-room, a short time would have sufficed for them to comprehend all the operations of valve, piston, and cylinder, and the engineer who would explain a movement would be king of all the professors in their eyes."

"But how would you ascertain this bias or inclination, by which to direct the training or development of youth?"

"There are few intelligent parents who do not or may not discover, even in a youth's play, something of what it loves best to do. The little child in the nursery that you attempt to amuse by setting up its toys in a fantastic way, will probably knock them over and set them up himself in quite a different style from yours. One of my brothers, if mother called him to assist her in any of her arrangements, would be sure to find some process for doing it easier than the usual way; his toys were of his own make, and seemed to have a touch of the machine-room about them."

"Why did he not become a machinist?"

"He fell into that blighting error that a mechanic is lower in the social scale than a scholar, left the machine-room, studied French and philosophy because his elder brother did, and has been tossed on the wave of disappointment for life. There is, probably, no greater falsity afloat on the subject of culture, than that artisans and mechanics are necessarily lacking in intelligence. Let the parties change places, and it would soon be shown that those ranked educated are a most one-sided set, and learned in only a few principles and powers which for themselves they have never tested. The clergyman, the editor, the lawyer, the teacher, would show more incompetency among a kit of tools than the skilled artisan would among their books; for the education of the hand involves a corresponding development of the mind, while the mind may be educated without the hand, and that which combines both physical and intellectual must be the greater, however convention may class it."

"But all parents are not equally intelligent, and all children are not so distinct in their special capacity."

"Then let Phrenology step in. It is the highest wisdom to declare to the student what he can best do, while it is the function of education to train him for the doing it. When the child has acquired the rudiments of an education, let him have an examination in which the profession, science, art, or trade he is naturally most inclined to, or best adapted for, shall be ascertained, and let all his future studies be directed with reference to that pursuit, no time being lost in studies remote from that purpose. Then we shall have developed, instead of

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undeveloped, men, for the 'capacity is the man.'"

"But would not your theory upset most of our modern ideas of education?"

"By no means; it would only be bringing in a department that has been left out. Beside our schools for intellectual culture there should be governmental craft schools, where the student should be placed, not to work that it may be seen how much capital may be made out of his labor for a contractor, but how perfectly he may be taught the science and manual practice of the art he has chosen. Perfect models should be set before him, perfect tools supplied for his use, the highest skill his teachers, and prizes and diplomas await his perfect workmanship. With such a system in practice, the State, ere long, would have a supply of skilled artisans ready for any emergency, and that numerous class with no occupation, so liable to digress into evil and crime, would gradually be reduced in numbers and influence. Already the monopolies of Trade Unions are laying a foundation that will make such a governmental provision a necessity."

"I thought you were in favor of Trade Unions."

"I am, so far as they redress grievances, not so far as their restraining and forbidding apprenticeship to keep the supply of skilled workmen below the demand, that they may control the prices; or so far as their equal prices for skilled or rough work."

"Does not the Worcester Free Institute represent something of your idea?"

"Yes; it is a noble benevolence that leads men of capital to found and endow such centers of practical education. Others than John Boynton and Stephen Salisbury have had hints of the same thoughts in their plans, but chiefly as an adjunct to support students in a literary course. Few, however, have carried it out so successfully as those I have named.

"The number of applicants to the New Nautical School of the Board of Education of our city shows how eagerly such a department in education is desired by youths themselves. Something to do is innate with youth, and the mind applied to some useful art finds in the engagement the grave of *ennui*, envy, and discontent, and a resource in the hours of panic and broken finances.

"No matter how much wealth a man has, and his children prospectively, there should be food and exercise provided for the faculties of the mind, as well as for the body; and the father who fails to provide for this want leaves the capacities of his children undeveloped, and fails in the most essential part of their education. The mother who permits her daughters to grow up indolently because there is money enough to pay for attendants, who does not bend their minds to some intelligent and elevating industry, shuts the door to many a delight and pleasure and opens one to dissatisfaction and corrosive fretfulness." E. G. POWELL.

READING FACES.

YOUTHFUL faces, happy faces, those aglow with love,
Seeming as the little cherubs peeping from above;
Sparkling as the raindrop, pure as autumn air,
Sunshine playing 'mid their smiles to make them still more fair.

Faces fair, faces fine, faces smiling all the time,
Such to us at any hour is happiness sublime.
Faces pale, faces wan, faces with much care,
Oft denote the inner birth of sorrow and despair.

New faces, fickle faces, faces often seen,
In which are mirrored sore regrets for that which they have been;
And hearts that beat beneath them throb with much remorse and shame
For kindly friendships had and lost, though "Friendship's but a name."

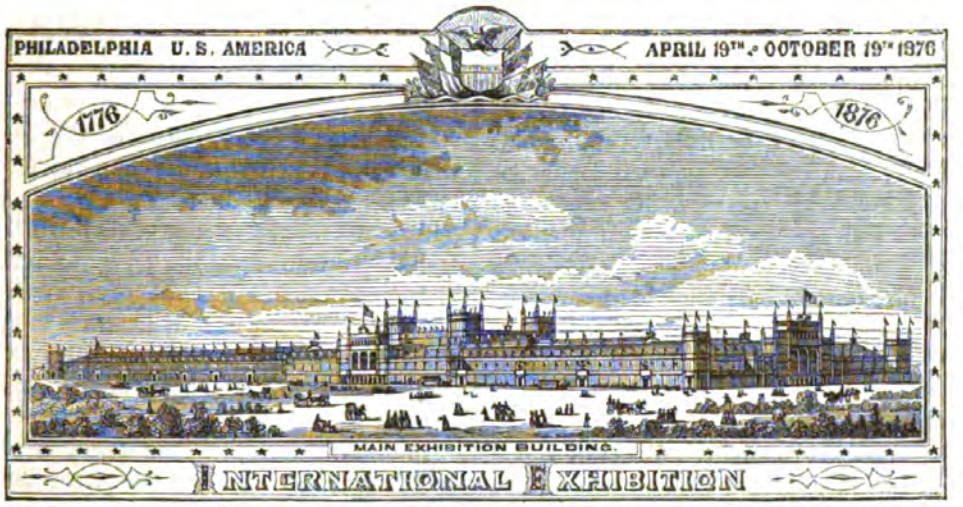
Fashion's faces, fancy faces, faces with no soul,
Reflecting passions, deep and strong, beyond their weak control,
With orbs that burn with passion's fire,
Akin to envy, hate, and ire.

Faces sweet, faces bright—in shadow, life, and joy— [alloy.
In direst sorrow giving birth to peace without
Hopeful faces, calm faces, faces much resigned,
Indicate the Heaven-hope to which they are inclined. EDWARD A. KANGLE.

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Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth.—*William Penn.*



THE CENTENNIAL EXPOSITION.

ITS BUILDINGS AND ITS PROSPECTS.

—o—

So much progress has been made toward the object of a grand national, or rather international, jubilee on the occasion of the completion of the hundredth year of our existence as an independent nationality, that its realization may be regarded as fully determined upon. Several Northern States, whose co-operation was deemed essential to the success of the undertaking, after exhibiting more or less coolness toward it, and expressing, through their legislatures or high officials, adverse sentiments, on the alleged ground of the impolicy or inexpediency of so great expenditures in the present embarrassments, financial and social, of the country, as the affair would demand, have wheeled into line with its supporters. Perhaps much of the opposition which was exhibited by some of the Atlantic States was due to an undercurrent of jealousy toward Philadelphia, the city of the Declaration, and, therefore, most appropriately the city of the Exposition, for the reason that so grand an occasion would naturally confer certain advantages which would redound to Philadelphia's prosperity, and give her a prestige over other prominent cities of the sea-board. However, the citizens of Philadelphia, and of Pennsylvania in general, have thrown themselves into the work with the most creditable zeal, and what has been accomplished from the Fourth of July last, when Mayor Stokley broke the ground and threw up the first spadeful of earth, until this writing, has been almost entirely due to their energy and determination.

The site of the Exposition is in Fairmount Park, and covers a very broad area. At present it presents a scene of absorbing interest. Hundreds, if not thousands, of workmen are shaping the stones in the quarries, piling up brick upon brick, fashioning the iron, and carving, in a thousand graceful forms and shapes, the pillars and cornices of the projected buildings, and even at this early hour, there is given us such an insight to their future achievements that we may grasp some idea of the extent and beauty of the work when the last stone shall have been laid. To any one familiar with

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the Centennial grounds a few months ago, the extraordinary change of the interior seems to be more than human hands could have wrought, and appears rather like the efforts of the genii of the ancient Arabians, for the art gallery of the structure has gone up almost as rapidly as the fabled castle of Aladdin.

THE MAIN EXPOSITION BUILDING.

In the engraving a general view is given of the appearance of the chief edifice when it shall have been finished. Its location is immediately east of the intersection of Belmont and Elm avenues, on what is known as the Landsdowne plateau. It stands one hundred and seventy feet from the north side of Elm Avenue.

The building, as indicated in the plan, is in the form of a parallelogram, extending east and west 1,880 feet, or more than a third of a mile, in length, and north and south 464 feet in width.

The larger portion of the structure is one story in height, and shows the main cornice upon the outside at 45 feet above the ground, the interior height being 70 feet. At the center of the longer sides are projections 416 feet in length, and in the center of the shorter sides or ends of the building are projections 216 feet in length. In these projections, in the center of the four sides, are the main entrances, provided with arcades upon the ground floor, and central façades extending to the height of 90 feet.

The east entrance will form the principal approach for carriages, visitors being allowed to alight at the doors of the building under cover of the Arcade. The south entrance will be the principal approach from street cars, the ticket offices being located upon the line of Elm Avenue, with covered ways provided for entrance into the building.

The main portal on the north side communicates directly with the Art Gallery, and the main portal on the west side gives the main passage way to the machinery and agricultural halls. Upon the corners of the building there will be four towers 75 feet in height, and between the towers and the central projections or entrances a lower roof is introduced, showing a cornice at 24 feet above the ground.

In order to obtain a central feature for the building as a whole, the roof over the central part for 184 feet square has been raised above the surrounding portion, and four towers, 48 feet square, rising to 120 feet in height, have been introduced at the corners of the elevated roof.

The areas of covered space will be immense, as shown by the following estimates:

	Square Feet.	Acres.
On the ground floor	872,820 or	20.02
Upper floors in projections	37,344 "	.85
Upper floors in towers	25,344 "	.60
Making a total floor capacity of	936,008	21.47

The general arrangement of the ground plan shows a central avenue or nave 120 feet in width, and extending 1,832 feet in length. This is the longest avenue of that width ever introduced into an exhibition building. On either side of this nave there is an avenue 100 feet by 1,832 feet in length. Between the nave and side avenues are aisles 48 feet wide, and on the outer sides of the building smaller aisles 24 feet in width.

In order to break the great length of the roof lines, three cross avenues, or transepts, have been introduced of the same widths and in the same relative positions to each other as the nave and avenues running lengthwise—viz., a central transept 120 feet in width by 416 feet in length, with one on either side of 100 feet by 416 feet, and aisles between of 48 feet.

THE ART GALLERY.

The building devoted to the exhibition of the different arts is being pushed rapidly forward, and is entirely paid for by appropriations received from the State of Pennsylvania. It will be the great architectural triumph of the occasion, and will remain as a permanent memorial of the Exposition. Its architecture is the modern Renaissance, the materials used in its construction being granite, iron, and glass. No wood is used in its make up, and hence, in the fullest sense of the word, the building is fire-proof.

It will cover an area of two acres. In the construction of the other buildings, iron is chiefly used for the columns, trusses, braces, and roofs; so that the capacity of the structures to meet any contingency requiring strength and solidity will be assured.

Besides the two already mentioned, there will be three other buildings, viz., the Machinery Hall, to occupy a space of fourteen

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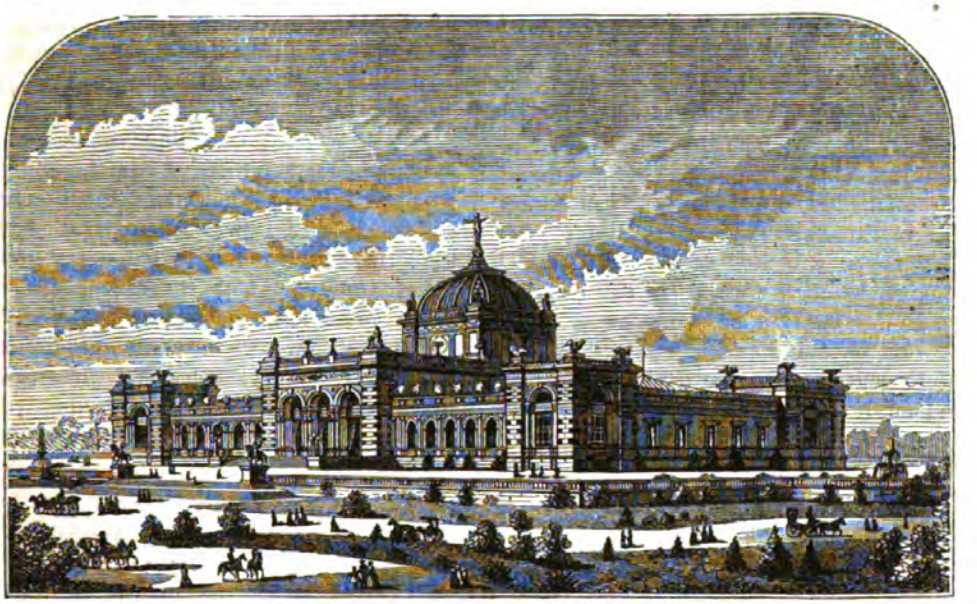
acres; the Agricultural Hall, to cover ten acres; and the Horticultural Hall, to occupy about one acre. All these are now in process of construction.

FOREIGN CO-OPERATION.

The centennial commission has already been advised of the intention of many foreign powers to contribute to the Exposition, in accordance with the terms set forth in the circulars which have been transmitted to them by the approval of the United States Government. Among the nations whose interest has been secured are: Argentine Confederation, Belgium, Brazil, Chili, Ecuador, France, Great Britain and Colonies, Germany, Guatemala and Salvador, Hayti, Hawaii, Honduras, Japan, Liberia, Mexico, the Netherlands, Nicaragua, Peru, Sweden and Norway, Spain, U. S. of Colombia, Venezuela. Most of these have appointed commissioners to superintend their respective parts in the great array of industries and arts.

WHEN TO OPEN.

The management have decided to open the doors early in the year—on the 19th of April, 1876—and it is confidently expected that the great buildings will be ready for the reception of goods long enough before that time to enable the exhibitors and foreign commissioners to make satisfactory arrangements for the display of their contributions. The contractor for the main edifice, Mr. Dobbins, states that the entire structure will be completed fully sixty days before the time specified in his contract. The Conservatory or Horticultural Hall and Machinery Hall are to be finished by October 1st, and the Art Gallery and main building on the last of December next, according to the contracts. We trust that the American people will fully realize the importance of the projected event, and, forbearing quibbles, will prepare to make it in all respects what it should be, a great national jubilee.



ART GALLERY, AMERICAN CENTENNIAL EXPOSITION.

THE LARGEST IRON WORKS IN THE WORLD.

ENGLAND erroneously claims to have the largest works, namely, those of Bolckow & Vaughan, at Middlesbrough and Wilton Park, in the north of England. It is the firm who twenty years ago initiated the iron trade in that region. The capital employed is $17,000,000, the amount of weekly wages and salaries is nearly $100,000, while upward of 12,000 men are employed. They raise every year about one and a half million tons of coal, and nearly a million tons of iron ore from their own mines. They produce 250,000 tons of pig iron

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per year, of which they change 100,000 tons into rails, plates, and bars. As their own ore threatens to give out soon if no other sources are found, they have secured the Bilboo mines in Spain, from which they now export immense quantities of the best hematite ore, for the transportation of which they run a fleet of iron steamers of their own. They also manufacture all kinds of general machinery, castings, fire-brick, and rolling stock, while the number of wagons they employ in connection with the transportation of their coal, ore, pig iron, and other products, is such as to appear almost incredible.

The above data are taken from a late reliable London publication, and, as usual, the editor totally ignores the existence of other almost equally large works on the continent, and especially the much larger works of Krupp, in Essen, Prussia. These works three years ago employed a capital of over $20,000,000, and have lately increased it considerably. They employ 20,000 men, while, owing to the lower rate of wages prevailing in Germany, the total wages and salaries paid are not above those paid by the English firm. Of these 20,000 men, 12,000 are employed in the works, 5,000 in the mines, 2,000 by building contractors, and 1,000 are employed as clerks and officers. The production in 1872 was over 300,000 tons of pig iron, of which 125,000 tons were made into steel; 50,000 tons into rails, 3,000 tons into spring steel; piston tires, 45,000 tons; locomotives and car axles, 19,000 tons; axles and wheels, 9,000 sets, and 38,600 springs. The production is now considerably above that, while the works occupy a surface of nearly 1,000 acres, of which nearly 200 are covered with buildings.

This from the *American Working People*, and in considering it the reader should remember the great impetus given to such monopolistic enterprises by the perpetual expectation of war, which fills so large a place in the thought of European nationalities. The great iron founders and iron workers of England, Germany, France, Russia, etc., are ever busy in the manufacture of war *material*. In the United States the case is far different. Iron manufactures are chiefly conducted in the departments of peace, and there being less of the monopolistic spirit permitted here than in the countries of aristocratic dominance, capital is far more distributed in the iron trade, and furnaces and foundries and workshops are scattered through the country, being especially aggregated in those regions where the store of ore in the mine is supplemented by neighboring deposits of coal, and by convenient access to the seaboard.

Notwithstanding the wide-spread depression in trade, and the general financial distress, many of the iron workers in the United States are pressed with engagements. Some are engaged upon large foreign orders, constructing locomotives, cars, steamships, and even steel for South American, European, and Asiatic railways.

According to the *Toronto Times*, the value of the railway cars imported by Canadian companies from the United States between the 1st of January, 1873, and the 30th of April, 1874, was $259,967.

American steel is competing successfully with the best English. A firm in Pittsburg, we have been told by a friend in the scissors-and-shears trade, furnishes the best steel for the articles in their line that they can procure.

Let Congress, with the encouragement of the people at large, only enact healthful financial and custom laws to relieve the distress of merchants and mechanics, and the American iron trade will at once commence to grow with wonderful speed, and contribute greatly toward our national prosperity.

SCHOOL INSTRUCTION IN EUROPE.

NOW that several of the States have made education a necessary element in the development of their juvenile citizens, it may not be uninteresting for the reader to know that Americans are behind most of the nations of Continental Europe in providing for the mental growth of children and youth.

In Saxony education is compulsory; all inhabitants of the kingdom can read and write, and every child attends school.

In Switzerland all can read and write, and have a good primary education. Education is obligatory, and greater efforts, in proportion to its means, are made to impart primary instruction than in any other European nation.

In all the smaller States of North Germany education is compulsory, and all the children attend school a certain part of each year.

In Denmark the same is true. All the Danes, with a few exceptions, can read, write, and keep accounts. The children attend school until the age of fourteen.

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In Prussia, where education has been compulsory for many years, almost all the children attend school regularly, except in some of the eastern districts. An officer who had charge of the military education of the Landwehr, in twelve years had only met three soldiers who could neither read nor write. An inquiry having been instituted, it was found that those three were the children of sailors, who had been born on the river, and had never settled in any place.

In Sweden the proportion of inhabitants who can neither read nor write is one in a thousand. As may be inferred, instruction is obligatory.

In Baden every child receives instruction; and in Wurtemburg there is not a peasant or a girl of the lowest class, or a servant in an inn, who can not read, write, and account correctly.

In Holland public assistance is taken away from every indigent family that neglects to send their children to school. It is estimated that the number of illiterates is but three per cent. of the population.

In Norway almost all the Norwegians can read, write, and cipher passably well. Instruction is obligatory.

In Bavaria, among one hundred conscripts, but seven whose education was incomplete, or entirely wanting, were found.

In France, with its twenty-three illiterate conscripts in a hundred, there has not been a system of compulsory training.

OUR FOREIGN TRADE.—The following figures will give some idea of the foreign trade of the United States for the year 1874: Total value of imports, $466,576,335; domestic exports, $612,082,780; foreign exports, $17,166,745. The heaviest business was transacted with Great Britain and Ireland, the imports from that kingdom amounting to $193,595,330; the domestic exports, $373,566,508; the foreign exports, $7,587,644. Cuba and other Spanish possessions are second on the list, the imports being $99,468,498; domestic exports, $21,861,834; foreign exports, $2,164,758.

AMERICAN FINANCES.

A METHOD OF CONVERTIBILITY AND ITS REASONS.

JUDGE KELLEY remarked, in conversation with a *Tribune* reporter, Dec. 7th, 1874, that "the $60,000,000 of greenbacks now locked up in the Treasury, which the owners are unwilling to use, and of which the Government is the mere depositary, and therefore dares not use, should be invested in 8.65s, and by the Secretary in the purchase or redemption of gold-bearing bonds, and thus they should be made to run—to use again the language of Bonamy Price—to perform the functions of circulating medium. So, too, of the money now lying in apoplectic volume in the vaults of banks—it should go into the 8.65 bonds, and again into gold-bearing bonds, or gold with which to call them. The world would note the animation in our industries, the emigration of skilled laborers now going so rapidly from our shores would cease, and the tide of immigration would again flow in upon us; and, above all, that 'debt, debt abroad,' which the President truly says 'is the only element that can, with a sound currency, enter into our affairs to cause any continued depression in the industries and prosperity of our people,' would be in so rapid a process of liquidation as to encourage the hope that it would soon cease to possess the power to interfere with our domestic affairs. But the President seems to have a vague idea that we can get gold somewhere with which to work wonders. I have not seen the report of the Secretary of the Treasury, and do not know what recommendations it contains, but, be they what they may, the President accepts and indorses them, and says vaguely that 'provision should be made by which the Secretary of the Treasury can obtain gold as it may become necessary from time to time when specie resumption commences.' I would have been grateful to him had he told Congress and the country where the gold was to come from. We certainly can not get it from foreign countries to whom we are indebted, nor can we retain the product of

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our mines while it is all due to foreign countries. Bonamy Price—and I quote him because he is now an accepted authority among the money-mongers of the country—never fails to impress upon his readers the truth that the wealth of England which she can lend to individuals, or to States, is not 'cash,' but 'commodities,' and in his speech in the Senate of the 22d of January last, Mr. Boutwell, late Secretary of the Treasury, informed the country that when our bonds had been sold in London, and the proceeds allowed to accumulate to the extent of $21,000,000, 'the Bank of England, foreseeing that this accumulation of coin might be taken away bodily in specie, gave notice to the officials of the Treasury Department of the United States that the power of that institution would be arrayed against the whole proceeding, unless we gave a pledge that the coin should not be removed, and that we would reinvest it in the bonds of the United States as they were offered in the markets of London.' To our humiliation, Mr. Boutwell had to admit that 'we were compelled to comply.' He also reminded the Senate that when the claim for the $15,500,000 awarded us at Geneva was maturing, 'the banking and commercial classes of Great Britain induced the Government to interpose, and by diplomatic arrangements through the State Department here, operating upon the Treasury Department, secured the transfer of securities, and thus avoided the transfer of coin.' The withdrawal of either of these sums in bullion would have produced not only a perturbation throughout British and continental markets, but a panic that would probably have caused the Bank of England to suspend specie payments. This illustrates the weakness of the gold basis upon which the President wants to build our future free banking system. But we have a more recent illustration than this—one within a fortnight. When Germany received her indemnity in gold from France, Bismarck and Emperor William were too wise to take it to Germany. They invested somewhere from $10,000,000 to $20,000,000 publicly in United States bonds, and cunningly involved a large amount of gold, perhaps as much as they had put into our bonds, or a little more, in the commercial affairs of England, by depositing it with the Bank of England and elsewhere; and when, some ten days ago, a government member of the Reichstadt, in the course of debate in that House, referred to the deposit of bullion to the credit of the government in London, and suggested its early recall, it so frightened the city, as the commercial world of London is called, that the governor of the Bank of England called a special meeting of the managers, and at once added one per cent to the export duty on gold—for that is the effect of the thing—by adding one per cent to the rate of interest on loans to be made by the Bank, showing how much a slave the debtor nation is to the creditor. The crafty rulers of Germany have thus taken control of the commercial markets of England by generously confiding a large amount of bullion to the care of the British banks, and this incident serves to show the absurdity of any theory which depends on maintaining specie payment in this country by borrowing gold from abroad."

Henry C. Carey, of Philadelphia, the ablest political economist in America, and perhaps in the world, is a very earnest advocate of convertibility.

The limits of our space prevent our adverting to and quoting from American authorities as fully as we could wish, especially as we desire to show the very earnest consideration which foreign political economists give to this matter.

Bonamy Price, Professor of Political Economy at Oxford University, England, said, in his work entitled "Principles of Currency:" "The defense of an inconvertible currency may be said to have disappeared from English literature. No public writer of any weight for years past has committed himself to so hopeless a cause. On the continent of Europe inconvertible currencies still linger in some states, but they are not defended on the ground of principle; they are excused on the plea of an overwhelming necessity. The nations who adopt them are the objects of a certain pity, as the victims of a misfortune which vanquishes their judgment."

In the following quotation, evidently written "more in sorrow than in anger," one would almost think that he had direct cognizance of the hidden springs of action, which act—enticing congressmen, chairmen of committees, and secretaries of departments to betray their constituencies, at a cost of absolute ruin to the latter, but of large money gains to the former.

Professor Price complains that the teachings of political economy are disregarded.

He might have added teachings illustrated by example, and have quoted our experience in 1862 and 1863, before the people were robbed of the convertibility of their greenback,

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and their industries gradually sickened and died, he says: "How comes political economy to have been born under so unlucky a star as to be doomed to teach and to persuade, only to be repudiated? The explanation is to be found in the ceaseless action of selfishness, in the never-dying force of class and personal interests, in the steady and constant effort to promote private gains at the cost of the whole community. The foremost lessons of political economy are directed against *narrow visions of private advantage*, and they strive to show how the *welfare of each man is most effectively achieved by securing the welfare of all.* But it seems otherwise to the natural mind. The immediate gain lies before it, can be seen and handled, and the law which demands its sacrifice in order to arrive at a wider and more prolific result appears to contradict the senses, and to bring ruin, and not benefit, in its train."

So confident is the Professor in the efficacy of convertibility, that he argues with much force and extreme earnestness, that the volume of paper issues can not be excessive.

It will be noticed that he is writing of bank notes, which term in this country would be superseded by greenbacks. He says:

"And now we reach the most important question of all—In what numbers will these bank notes circulate? It is the crucial question wherewith to test the soundness of every theory of currency. It is a question which every merchant, every banker, every chamber of commerce, every member of Parliament who speaks on currency, ought to push home to his mind, and not be content till he has attained to a clear, precise, and intelligible answer. It is the center of every theory of currency, whether metallic or of paper. Every doctrine which is mistaken on this central principle is worthless as an interpreter of the science of currency. Mr. Tooke discerned the true answer: Mr. Mill, with some little wavering, and a few others, have seen the light; but the general literature on money matters throughout the world profoundly ignores the fact. The answer is the same with that which has already been given to the parallel question respecting sovereigns. So many bank notes as the public wants and can use will circulate, and no more. Neither the bankers, nor Parliament, nor the law, nor the need of borrowers, nor any other power, but the wants and convenience of the public, the number and amount of the specific payments in which bank notes are used, can determine how many convertible bank notes will remain in circulation and not be returned upon the hands of the bankers for payment.

THIS IS THE TRUTH OF TRUTHS IN CURRENCY.

The banker may have the strongest inclination to issue more; eager merchants, in their anxiety to procure loans, may offer to carry away in notes the whole of their borrowings; Chancellors of the Exchequer may grant suspensions of acts of Parliament to fathers of the city; but the attempt to substitute any other regulator of the quantity of the notes circulating than the inclination of the public to keep them, is absolutely hopeless. An expanded or inflated circulation of bank notes is an absurdity, nothing better than pure nonsense. It would be just as sensible to speak of an expanded or inflated circulation of hats. It is easy enough for the hatter to make more hats than can be sold; but where is the inflation in that case? In the number of hats circulating about the town, in each man having a dozen hats in his house? The very question is puerile. There would be an inflation of hats, but it would be found in the shops of the hatters, and not in the circulation of hats. There may be, in the same way, an inflation of bank notes, by too many being made; but the inflation would not be found in the circulation of notes, but in the banks, which would be stuffed up with their own unusable and unsalable wares. Ask each of yourselves how it is possible to inflate your own use of bank notes? The question itself excites your ridicule. What is to make you willing to keep more bank notes in your desks or your pockets, so long as your habits of spending remain unchanged, and you have enough for your regular wants? If more should reach you from any source, what would you do with them? Keep them? No; you would get rid of them; you would place them at a banker's, as things for which you have no specific use, so long as your habits of life remain unaltered. I mean by habits of life, not your spending more, but your spending in a way which creates a new use for notes. A gift of £100 in notes might send you on a travel—and then you would want more notes; but your spending them at Oxford in buying furniture or books would not increase your want of notes. You would put the notes at a bank, and pay for the furniture and books with checks. The same inability to increase the use of notes, and the consequent unwillingness to retain them which you experience, beset every member of the community."—"Principles of Currency," pp. 108–110.

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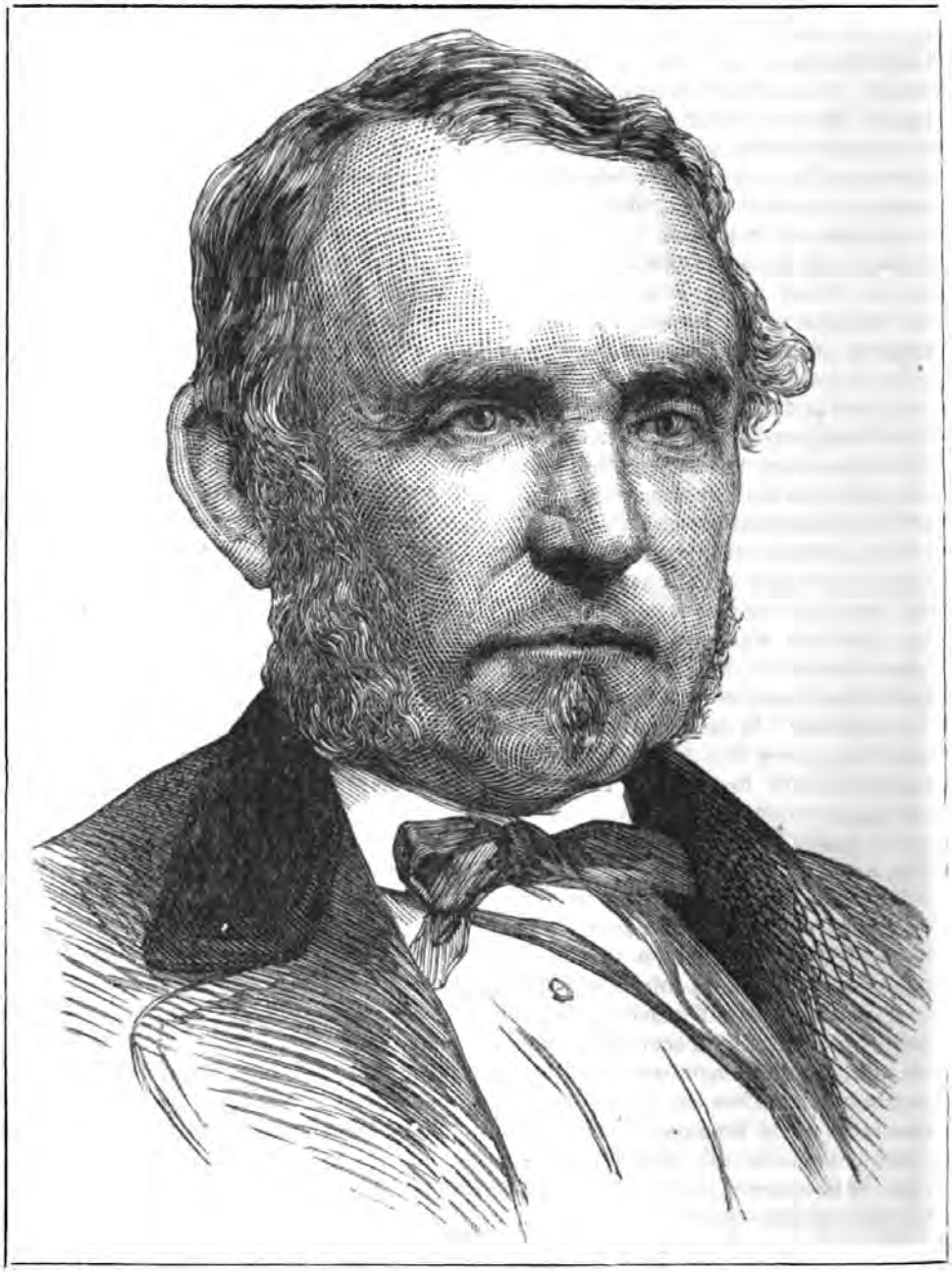
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SPEAKER AND CLERK OF THE NEW YORK ASSEMBLY.

JEREMIAH MCGUIRE, THE SPEAKER.

THIS gentleman inherits from his mother's side a good constitution, and that off-hand readiness of intellect which appreciates truth without the necessity of close study and deliberate reflection. He uses his Causality, however, in reaching out into new and untried fields of thought and observation; has excellent perceptive capacity; enjoys the contemplation of exterior things.

His language, correlating with his intellect, tends to make him a compact, direct, pertinent speaker, rather than a fluent one. As a writer, his articles would be to the point, and seem pruned like a grape-vine in March, having no surplus branches. He appreciates wit, com-



PORTRAIT OF JEREMIAH McGUIRE.

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prehends the absurd and ridiculous. His Order is large enough to render him systematic and methodical. His head being broad in the region of Ideality, he inclines to be poetical and dramatic. Trained in public-speaking, he would suit the action to the word. As a lawyer his looks and gestures would carry a stronger meaning even than his words. A jury would know what was coming by the thunder-cloud or sunshine expressed upon his face.

His Constructiveness is well marked. Trained in mechanism, he would do well. He is not pretentious, in fact has not quite enough assurance, but generally succeeds better than he expects to. Elevated to place and power, he may enjoy it, but he enters upon its duties with a certain diffidence. His sense of reputation is strong, and his Cautiousness exerts rather too much influence.

He appreciates justice deeply, may be in some



PORTRAIT OF HIRAM CALKINS.

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cases unduly severe in the censure of those who do wrong apparently on purpose, or from motives of selfishness. As a magistrate, or jurist, he would be very likely to give a guilty man the full penalty of the law. Yet he is not wanting in sympathy and tenderness of feeling for those who are unfortunate, and who do wrong unintentionally.

His social nature is strong enough to attract the friendship of others. He has more than average social sympathy.

As a business man, he is disposed to practice economy. There is enough of discretion and policy in his composition to enable him to manage his own affairs well. People do not find out easily what he is not ready to communicate. Those who attempt to "interview" him, get only so much as he wants the public to know, and yet he has not the disposition to befog or deceive people; but knows how to apologize or excuse himself for not answering questions which he does not think it proper to answer. As a jurist, he would be a wise counselor and a prudent manager. As a financier, he would be careful, saving, and successful; as a citizen, upright and wise. As a friend, he would be cordial and true, and those who know him most intimately usually like him more than those who are but moderately acquainted with him.

There is a kind of character which is public and ostentatious, which commands attention and admiration, but it is usually superficial, and when persons come to know thoroughly the "great man," he is found to be hollow; but in the subject of our sketch we consider a man who is possessed of solid abilities and qualities.

He has a sensitive nature, and a rather warm temper; the latter sometimes gets the advantage of him. What he needs is a little more Self-Esteem, to enable him to rise above that weakness.

The new Speaker of the Assembly of the State of New York is from Elmira, Chemung County, where he has long been known as a lawyer of eminent ability, having for several years been connected with some of the most important cases which have come before the courts of Central and Western New York.

But few men have ever been called to fill this important position who could be said to be equal to Mr. McGuire in the mental and moral qualities required to discharge its delicate and onerous duties with distinguished wisdom and success.

Mr. McGuire is in his fiftieth year. He enjoyed no extraordinary educational advantages in his youth, but eagerly availed himself of all that his opportunities threw in his way, and when he reached man's estate determined to qualify himself for the legal profession. He did so, and was duly admitted to the Bar; soon rose to eminence in his calling, and enjoys the confidence and esteem of his fellow-citizens very largely. He is a firm Democrat, and has long taken an active part in politics. He was a prominent member of a former Legislature, and his abilities as a jurist secured him a position on the Judiciary Committee. His abilities are really those of a judge, and he has thus far displayed them to a considerable degree in his rulings as Speaker.

He was member of the Assembly in 1873, and his speech on the Cornell University was the ablest and most noted speech of that session. His speech on the management of the land-grant was not only the most noteworthy instance of his devotion to truth and justice, in the interest of the people of the State, but attracted the attention of the whole country. After two years' delay, he is now, by virtue of his office as Speaker, one of the trustees of the University.

HIRAM CALKINS, THE CLERK.

This gentleman should be known as a quick observer and a sharp critic. His intuitions enable him to reach results without a long course of meditation, but he takes in readily the particulars of an object under consideration. The little things which men say and do impress him specially. For instance, if he were a lawyer, he would get at the guilt or innocence of a man through some little thing, as a word or a whisper, and be satisfied with its significance.

He is a natural critic. Defects, errors, improprieties, as well as the excellences of persons, strike him at a glance. He reads character readily, and so understands strangers at the first interview. If in a bank, hotel, court of justice, where strangers were passing, one fair view of each person would be sufficient to give him a good impression of his character; and that impression would be so strong that he would scarcely be able to relieve his opinion from it, if there were evidences brought forward against it.

He is a rapid reasoner. He is not disposed to reflect in the abstract way, without facts or a positive basis. When abstract reasoning is offered by others, he listens to it with impatience; he wants an argument to be made up of illus-

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trations, in direct proof of well-presented premises.

He is a ready worker, off-hand, decisive, and dispatches work with great rapidity; can meet the duties arising from a multiplicity of responsibilities. If presiding officer of a tumultuous assembly, he would be able, in the midst of the confusion, to keep the run of affairs; he has that versatility which enables one to hear three or four things at a time, and do half-a-dozen things at once, yet keep each by itself, and pushing all to a successful issue.

He respects that which is great, but is not very strong in faith; is inclined to doubt, and so keeps himself close to facts. There is a good deal of Self-Esteem in his character; it has increased with his years, showing that he has been placed in relations of responsibility.

He is very positive, steadfast, and thorough in whatever work he undertakes. A little more blandness would render his relations with people more smooth. If he had more policy he would probably be more acceptable. He states things squarely. If people want suggestions or advice, he is rather inclined to give them in a clean-cut, emphatic form. People who are disposed to do wrong do not like him very well; he is rather sharp on them. People who deserve to be criticised and censured do not like to come under his observation. But men who need aid and encouragement, and at the same time deserve it, like him, because his mellow side is turned toward weakness and honesty.

He is not a quarrelsome man, but he has a thorough-going nature, the real grit, which exhibits itself when called upon to act. He appreciates property; and if he had a pursuit requiring mechanical judgment, his inventive talent would enable him to adapt old principles to new styles; would make his work serviceable as well to others as to himself, and perform it economically. He is disposed to frugality in the management of his affairs. Unnecessary waste of means or materials annoys him. He has that discriminating eye and that sense of economy which will enable him to detect the particulars in any great work, say, for instance, the New York Post-Office, in which hundreds, if not thousands of dollars might have been saved, and the structure be nevertheless just as well adapted for its purpose, if not better. If he had been trained in architecture, or in other high departments of mechanics, he would have taken eminent rank.

He has the capabilities indispensable to the first-rate teacher, the good lawyer or writer—especially of the teacher who occupies a position where accuracy of judgment and extensive knowledge are required.

This gentleman, who was elected to the responsible and honorable position as Clerk to the Assembly on Tuesday, January 5th, is a native of Wyoming County, in this State, and has just passed his forty-first year. Mr. Calkins comes from an excellent stock—his ancestors on both sides having been prominently connected with the earlier history of our country. He passed his boyhood and youth laboring on a farm, with no other educational advantages than those afforded by the district school, where he was remarkable for his promptitude and scholarship. He was an inveterate reader, and at a very early age manifested a strong desire to excel in every branch of study.

On arriving at his majority he visited Harrisburg, and engaged in book-keeping and corresponding for the Philadelphia *Sun*, and other papers, during the session of the Legislature. Soon after he commenced corresponding for the New York *Herald*, and was so successful that Mr. Hudson, then managing editor, offered him a situation on that paper in New York. In 1859 he took up his residence in New York, and took a position on the New York *Herald*. He acted as correspondent of the *Herald* at Albany during the session of the Legislature of 1860, was legislative correspondent of the *Herald* for four succeeding sessions. In the fall of 1864 Mr. Bennett sent Mr. Calkins to Washington to represent the New York *Herald*. There he soon established confidential relations with the President and members of the Cabinet.

In the fall of 1866 he severed his connection with the *Herald*, and became a part of the staff of the New York *World*, when he was elected Clerk of the Senate. At the session of the Legislature of 1866 he went to Albany as the representative of the *World*. In the fall of 1868, soon after the death of Miles O'Reilly, he became editor of the New York *Citizen*, and exhibited rare journalistic talent in conducting that paper. He held the position of Clerk of the Senate for two years, discharging its duties with distinguished ability, exhibiting an executive capacity beyond the anticipations of his friends. Mr. Calkins was unanimously elected Clerk of the Constitutional Convention in Decemper, 1872, receiving the support of both Democrats and Republicans in that body.

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THE FORT ST. PHILIP CANAL.—A bill was passed in the House of Representatives at the last session which provides for a canal two hundred feet wide at the bottom, and twenty-five feet deep, to form a permanent highway from the Mississippi River to the Gulf of Mexico. The work is to be constructed by the United States, to be free to all nations, to be completed within three years, and to cost not more than eight millions of dollars.

For many years past, all the efforts which have been made to keep open the channels through which the great river empties into the Gulf have been attended with failure. As far back as 1837 extensive dredging was attempted, but abandoned as unavailing, and in 1852 jetties were put down at the mouth of Southwest Pass, and another trial of deepening made, the results of which, however, completely disappeared within four years after the work was done. Latterly steam dredging boats have been employed, rendering the river mouths practical at times for large vessels, but not effecting the opening of the permanent channels for which the large commerce of New Orleans is now suffering. The present proposed canal, which is to extend a distance of six and a half miles, from the left bank of the Mississippi below Fort St. Philip to a point four miles south of Breton Island, was projected by Benjamin Buisson some forty years ago.

Department of Physiology—Our Sanitarium.

Cultivate the physical man exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—the physical, intellectual, and spiritual—that the complete man can be formed.

THE INFLUENCE OF MIND UPON THE BODY.

THAT mind pervades the whole animal organism seems proven from its great influence in bodily disease. Irregularity of action in the heart, and even real disease, may be induced by constant notice of its pulsations. The person who talks continually of being nervous, will aggravate and increase irritability of the nervous system. Every one knows how children are often frightened by ghost stories and other such tales, so that sleeplessness is caused and nervous disorders fastened upon the little sufferer. Many instances have occurred where not only children, but even adults, have been frightened so that death resulted.

A story has been related how a class of medical students, incredulous of mental power in inducing disease, experimented upon a healthy, robust young farmer of their acquaintance. A half-dozen or so of budding esculapians stationed themselves at short intervals along the road the farmer would pass in going to market.

The first experimenter called out, "Good-morning, John, a bright day; how's hay today? But you are not looking well! What's the matter? Headache?"

"No," replies John. "Never felt better in my life; all hum about my not looking well."

Student replies, "Better be a little careful this warm day," and the hay drives on.

John meditates upon the idea of his not looking well, meets No. 2 further on, who exclaims, without any preliminaries, "Why, John, what's the matter? You're sick."

"No," answers John, less confidently than before; "I'm not sick, though not so pert as usual this morning." No. 2 hems, shakes his head, looks wise, and John passes on, thinking about their words, and really beginning to feel ill.

Meets now No. 3, who cries out in a voice almost of terror, "Good heavens, John! you're a dead man! You've got the fever." John, already pale and with great beads of perspiration upon his forehead, reddens, then blanches and "allows that something ails him, and he'll call at the doctor's in town."

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No. 4 and 5 corroborate the previous statements, and No. 6 finally helps the sick young fellow down from the load and into the doctor's.

Here the story was privately related to the physician, who, making a simple prescription, cheered the young man, while No. 6 helped unload the hay and rode back with the convalescing John, fully convinced of the important *rôle* the mind plays in physical disease.

It is well known that cholera is often induced by fear, and a fatal termination of this disease may be almost surely predicted where the patient is of a gloomy, trouble-foreboding disposition, or dreads death. During a season of epidemic cholera two of our family connections, men of good intellect, were absent from home upon business that detained them several days. Learning that cholera had broken out in the city where they resided, they became much troubled about their families, and finally, impressed with the idea they should find their wives ill and dying, they started home, thinking and talking of the horrors of this terrible scourge. Before reaching the city both were taken sick and expired soon after arriving at home, without having been exposed to contagion.

Again, the mind has great power in upholding and strengthening, through trouble and disaster, those possessing courage and determination. This may be proven by the records of expeditions of discovery, when accident or stress of weather has brought suffering and hardship. The despondent, weak-minded ones are the first to break down and die, although their physical strength and power may have been of a superior order; while those of weak, slight physique, upheld by an elastic, hopeful spirit, and the force imparted by a cultivated, help-devising mind, will survive incredible labor and privation.

An instance of the power of will in prolonging life has fallen under my own observation. A young man who had contracted consumption was, for many weeks, to all appearance, just at death's door, and no physician believed it scarcely possible for him to survive from day to day. But he said, "I must live till I am twenty-one."

"Why, Henry," said a friend, "are not you resigned to go when God calls you?"

"Yes," was the reply, "but for one thing, and I shall try, and I believe God will help me live to that day. If I do not live to twenty-one the property my grandfather left me will go out of my family—my mother and the children will have nothing to live upon. I have worked for them since I was twelve years old; God will certainly let me stay till I can do this for them."

The days went by, and Henry lingered. The night before the birth-day came; the papers were brought; the notary waited in the next room till the midnight hour had passed and the few minutes besides that made the youth legally of age. Then the thin fingers clasped firmly the pen, and wrote the name which made mother and helpless children free from want.

"Now I can go to God in peace; my work is done," he said, and the morning light shone in lovingly upon the calm, pain-free face, for God "had given His beloved sleep."

Now, what do these and hundreds of similar examples prove, except the great power of mind and will in inducing or repelling disease and in hastening or retarding death? The obvious conclusion is, that all who would avoid contagion must add to dietary and sanitary precautions a cheerful, courageous spirit; that those who would enjoy general good health must keep tranqhil, care-free minds, and cultivate unenvious, charitable feelings. Revenge, hatred, anger, malice, all tend to reduce the tone of the system and produce actual disease. "A merry heart doeth good like a medicine."

A visitor to the sick should enter with a "Good-morning or evening" greeting, pass at once to some pleasant subject of conversation that will draw the invalid's attention from herself without creating excitement or weariness, and, not tarrying longer than ten or fifteen minutes, withdraw, leaving the patient cheered and helped.

The sick must always be encouraged and made to "look upon the bright side." Doleful tales of sickness and death must not be related to or before them, and they must not be allowed to dwell upon their ill health by every visitor asking "How do you feel to-

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day?" If they think they are getting better? and similar inquiries, thus causing the mind to live over again and again all discomfort and pain.

When the influence of mentality upon the physical system is better understood there will be less sickness and far less suffering, for mental pain is far more wearing and agonizing than physical pain.

AMELIE V. PETIT.

THE CELEBRATED "CROWBAR CASE."

ED. PHRENOLOGICAL JOURNAL — *Sir:* Hutchinson's Physiology gives an account of a miner who had an iron driven through his head, entering below his ear and coming out at the top, carrying a portion of the brain away. He recovered without any further injury than the loss of an eye. Did such a case ever occur?

Ans. The case you refer to, but which you state incorrectly, occurred in the town of Cavendish, Vt., about the year 1844, and an account of the affair was published in the *Boston Medical and Surgical Journal* by Dr. Harlow, the physician who attended him, whom also we know and with whom we have conversed on the subject. After the death of the patient, perhaps fifteen years later, the skull was procured, and is now in the Boston Medical Museum, we believe. Engravings illustrating the skull and the iron bar which was driven through it, have also been published.

The facts are these: The man was tamping a charge for blasting with an iron bar, round in form, and tapering to a point at the upper end, the lower end being about one and a quarter inches in diameter. The blast exploded and drove the tamping iron, or "crowbar," as it has been erroneously called, upward and through the face and head. It went in, not under the ear, but under the cheek-bone, nearer to the nose than to the ear, passing behind the eye, cutting off the optic nerve, and passing out at the top of the head, about two inches back from where the hair commences to grow, in the neighborhood of Benevolence and the front part of Veneration. As the iron was tapering, it separated the matter of the brain and also the matter of the cheek and bones, somewhat as a bodkin or skewer would separate the fibers of meat, dividing the fibers without seriously lacerating the parts. If a bodkin be pushed through a roll of cloth, it will make a hole by merely pressing apart the fibers. The same would be true with a bayonet thrust in the thick part of the leg.

Of course there was a terrible shock to the head and brain. The bar weighed thirty-two pounds, and was nearly three feet long; and after passing through the head it went high in air and fell to the ground, perhaps one hundred and fifty feet from the injured man. There was inflammation and ultimate sloughing, with copious discharge through the cheek, and as there was a hole from the bottom upward, whatever sloughing or discharge the brain might make was through the lower opening. The man had a good constitution, and recovered; but during the course of his illness he was profane, irreverent, disrespectful, extremely coarse and vulgar in his remarks, so much so, that persons of delicacy, especially women, found it impossible to endure his presence. These traits had not been manifested by him previously.

This case must be regarded as one of the wonders of injury and of surgical skill. Some men have had bullets shot through the lungs, and others have received saber wounds that went entirely through the body, and they have recovered; while others, receiving a sliver under the nail, have been thrown into lockjaw, and died. Sometimes one receives a blow on the head from the flat of a man's hand, and the concussion produces death. Yet none of these classes of injury, the very severe or the very slight, constitute the rule. The great general public error, however, in reference to the crowbar case, arises from the fact that most people suppose it was an instrument with a blunt end, one and a quarter inches in diameter, and that it went careering and tearing its way through the brain, yet the man got well. When the bodkin form of the bar is considered, and when it is

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remembered that nearly the whole length of that bar was worn smooth by being much handled, the case will seem less mysterious. We may add that the point was not sharp; it was perhaps as large as a common lead pencil at the small end, but small enough and sharp enough to divide the matter through which it was driven.



MR. E. A. B. PHELPS,

A CITIZEN OF OREGON.

OUR portrait is that of a man of positive individuality, as is evident in the whole cast of the head and features. The temperament—motive-mental—conduces to endurance and activity, particularly the latter; and the organization or development of the brain declares the man of peculiar views and special habits, amounting to what in this day of conventionalism would be deemed by most people "in society" as out-and-out eccentricity.

A candid, intelligent view, however, of this man would embrace this consideration as a primary element, that he is merely endeavoring to live in accordance with his convictions of what practices are best adapted to a healthful performance of the duties obligatory upon him, and to the highest enjoyment of what meed of pleasure or solace life may accord him. Mr. Phelps is no misanthropical unfortunate, who has taken up his residence in a lone region of a Pacific State for the purpose of passing the remainder of his days in desolate contemplation of an

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unsuccessful past; he is no ignorant dullard, whose lack of intelligence and incapacity for social sympathy have directed him to the peaceful wildness of an Oregon home. No; as it will be seen by his own description of himself, he is a man of education, obtained, to be sure, amid varied experiences, and of a hearty earnestness and candor which should command the respect of all sincere seekers for that common object of humanity—happiness.

"There is no speculation in those eyes." There is a frank openness about them which attracts, and also a searching expression which evinces the inquirer. The mesial region of the forehead is strongly developed, showing that Mr. Phelps' disposition is pervaded by the spirit of investigation. He is a natural accumulator of facts; would know for himself the truth of a matter, and to that end deems the labor of investigating an interesting subject an agreeable process. We can not regard him as a man of broad mental scope, but rather as a man of close scrutiny, fond of contemplating subjects from special points of view, and letting side relations take care of themselves. Though very fond of variety, he is a practical man, as concerns his own affairs; has his own opinions; keeps his objects clearly in view, and goes directly toward them. He is not slow, but alert, quick, pointed, and assured. Secretiveness has but little to do in his economy, but he is not a heady, rash man, having Cautiousness enough to give him a prudent regard to consequences. His judgment is of the off-hand sort, impressions coming to him as a kind of inspiration, and molding his opinions and actions, yet almost always in agreement with the results of subsequent reflection. His moral sensibilities are not deficient, especially Benevolence, but he is not the man to be restricted or cramped by the rules and ordinances of societies or sects. He believes in the right and the true, and also believes in his and every man's right to do the good and the true in accordance with his convictions of duty and obligation.

His whole spirit has much of the pioneer and leader in it, not that spirit, to be sure, which heads a community and draws it into new lines and new measures, but the spirit which causes a man to break loose from the leading-strings of convention, and give to the world an example of activity, self-sacrifice, and earnestness in new fields and in the trial of new principles.

We present this sketch at the suggestion of an esteemed and distinguished correspondent, Dr. Geo. M. Bourne, formerly of San Francisco, now of Lake Tahoe, California, who deems Mr. Phelps a gentleman very worthy our consideration. The biographical notes we take from a letter of Mr. Phelps to Dr. Bourne, and give them pretty much in his own language:

"I was born in the year 1814, the fourth child of five, in the town of Marblehead, Mass. My parents were of English blood on both sides. I was six years old when they removed to Cincinnati, Ohio. My boyhood was passed in the various pursuits of farming, store-keeping, and iron-manufacturing, until I was sixteen, when I was apprenticed to the printing business, but, after a year of service, found it necessary to give it up on account of ill-health; was subsequently apprenticed to the machine and foundry business, but ill-health again obliged me to relinquish that. Then I was employed a year in a nail factory, and a year after that I was a molder of stoves and hollow-ware. Subsequently I filled clerkships in different mercantile and manufacturing establishments, and so arrived at my majority without a fixed purpose or pursuit in life. From that time until the present I have passed through many vicissitudes of work, love, and war; have worked as an ordinary laborer, and given service in the United States army as a common soldier. I have been content to drudge and labor for others for a bare existence, at times living in utter solitude, and having only the company incidental to daily toil, yet all the time indulging to the fullest extent possible a voracious mental appetite for information in regard to every quarter of the globe. I have owned considerable land, but suffered it to slip from my possession with a trifling remuneration; nevertheless deeming myself repaid by witnessing the great advance of this Western country to prosperity.

"I have entertained ideas and hopes at variance with the whole world—a hope for the ultimate perfection of the human race,

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and an earthly immortality; an earnest desire for eternal joy, and yet eternal identity; grasping at science as the mainstay of life, and believing that whatever work we have to do we should take plenty of time to accomplish, for time is the cheapest thing there is. I believe that the usual order of the day's avocation should be, mental work first, then food, then muscular labor; after the labor of the day recreation and enjoyment in the social relations, and also set times for private retirement and thought. In the training of individual members of society, I believe that each child, as soon as weaned, should have a separate apartment in the home, of course directed and controlled by the mother until her services were no longer required; that each child should be taught to supply all its wants, as to food and clothing, by his or her own endeavors. I believe in the independent relations of men; that they should be no more beholden to each other—to the capitalist in his parlor, than to the laborer in his shanty—and that they should be taught from childhood to discriminate carefully between that which is lawful and right and that which is underhanded and mean, always 'rendering unto Cæsar the things that are Cæsar's, and unto God the things that are God's.' Derelict in duty through life beyond the average, but seeking now to atone for the past, acquiring no property, achieving no title in the field of industry, I find myself at this late day a man without name or a local habitation, except that borrowed from my relations at the 'baptismal font,' and a piece of wild land borrowed from the Government until paid for." [It should be stated that the land Mr. Phelps holds and cultivates he has acquired by *pre-emption*, it being a tract of about eighty acres, situated eight miles or so from Portland in Oregon.]

One important feature in the life of Mr. Phelps is his system of diet. He subsists upon vegetables, milk, and bread. In his letter he states: "A growing distate repels from my palate flesh, fish, and fowl; in fact, I can not think of them without a shudder. Once I indulged in everything that is stimulating, now I reject everything of that nature, and am happy in so doing; perhaps with a diminished muscular power, yet I can apply it with a thousand times greater effect."

Speaking of some experiences in his military life, he states: "During a march from Vera Cruz to the city of Mexico, in 1847, on limiting myself to a bread diet almost exclusively, I soon began to find the benefit of it in my ability to endure and in my enjoyment of the scenery and new circumstances in which I was placed. Depending, like other men, for such enjoyment upon health and strength, I found that my odd experiment had the nature of a new departure in my mental and physical life. The guzzlers of stimulating beverages and food piled their blankets on my back in vain. I could carry them all. In vain did they drain my canteen of glorious, pure water. I would fill it again, and bid them 'Come.' I had no thirst to trouble me, and scarcely knew what it was to be fatigued. I leaned upon the 'staff of life,' and it did not fail me; hence I was greatly inclined to feel that human salvation is in the wheaten loaf. The first day out from Vera Cruz, April 6th, 1847, was the hottest I ever suffered. Gen. Twiggs halted us at noon, because the heat was too intense to go on, and we went into camp near a hamlet, which was a sort of dépôt and tavern-stand used by the Mexicans. There was a liquor-room on the premises, and some of our men broke into it. The general was so enraged that he ordered the 'Assembly' to be sounded and the guards called in, and, with an oath and 'I will teach you how to steal,' he started us on the march as a punishment. The regiment I belonged to were mounted rifles, 600 men in the eight companies present, and was composed of young men—the most able-bodied in the division to which it was attached. Three or four men only of each company got into camp that evening; the rest, with officers among them, were scattered along the road from the starting-place to the halt, all completely overcome with the heat. I was one of three in our company who came through, and the other two were *temperance* men.

"My invariable breakfast is a mush of wheat flour with milk and bread, and milk at the other meals with fruit."

It may be well to state that the bread used by Mr. Phelps on that extraordinary

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march was probably made of flour "middlings," or even coarser wheat meal, for it is altogether unlikely that the bread furnished the army was made of fine flour; hence the beneficial result of his experiment, as middlings contain the principal share of the phosphatic and nitrogenous elements of the grain. In allusion to a remark of Dr. Bourne's discouraging the use of milk, Mr. Phelps states that he has experienced no inconvenience from it; yet would prefer to be on the right side with regard to its use, and so asks his old friend's opinion. We believe that Dr. Bourne agrees mainly with leading hygienists that milk, while suited to the infant stomach, is not adapted to the use of adults as a dietetic article.

Mr. Phelps has not been married, his nomadic course of life for the twenty-five years following his majority preventing his forming a domestic relationship, and subsequently he has lived so much apart from society that he has had little or no opportunity to become a Benedict. He is a hard worker, and, although quite isolated from men of his culture and sympathies, he, nevertheless, appears to enjoy life. He is cheerful, hopeful, sprightly, and no one, on examining his portrait, would think him to be over sixty years of age.

TRAINING FOR THE RING.

PARTLY in answer to the inquiry of a clergyman, whose letter lies before us, and chiefly to show the results of an abstemious and active mode of life upon the human body, we publish the following interesting account of the method practiced by trainers of prize-fighters in preparing their men for the fistic encounter. We derive it from the Chicago *Tribune*, which proceeds:

"The process never fails. The trainer of a prize-fighter knows more than the doctors. His patient eats mutton or beef, without seasoning of any sort, tea without sugar, and dry toast. He makes him get up early in the morning, and go to bed early at night. He gives him plenty of physical exercise. He has no pharmacopœia to go to, no prescriptions to write. He uses nothing but nature's medicines, and he uses them with unerring accuracy. If the bruiser has a weak spot, he strengthens it. He goes over his man as a tuner goes over a piano, and brings every note into perfect tune. If he has not flesh enough, he puts more on him; if he has too much, he takes some off, and he performs this operation with such accuracy that he will take off the same amount every day, and upon the day of a fight, presents his man weighing within an ounce of a specified number of pounds.

"One of the bruisers whom our reporter saw weighed, four weeks ago, 168 pounds; and the day of the interview he weighed 138. The other bruiser weighed the same amount four weeks ago; when our reporter saw him he weighed 185. The reduction has been made gradually, but with diurnal exactness. Now, what is good for a bruiser is good for those who are not bruisers, if they have the courage and persistence to follow the regimen, which, of course, can be regulated to suit each case. Here is a chance for the overworked to be made as good as new at a very cheap rate. The clergymen need no more to go to Europe *after* their health. Fat men need no longer be fat; lean men have some hopes of clothing their ribs more comfortably. They have only to pitch physic to the dogs, and take the bruiser's remedies, modified to suit their cases."

We would add to this statement, that in fattening or increasing the weight of his man the trainer is more generous in his prescription of food, but does not allow him to eat and drink anything of an enervating sort, while his daily exercises are adapted to the end in view, they being much less severe and protracted than when prescribed with the view to reducing weight.

Indeed, in reducing one's weight more reliance may be placed in the virtue of exercise than in diet, for the latter must be nourishing if the strength of a person is to be maintained or increased.

The hygienic character of the training of fighters is very marked, and commends itself to society generally as a method of living which may be imitated in many respects with advantage; for it is pretty generally admitted by the intelligent that too much and too various food is eaten, and far too little muscular exercise is taken for the acquirement and preservation of good health.

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Department of Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Spurzheim.*

THE BLACK NATIONS OF EUROPE.

THE CELTS NOT ABORIGINAL.

A PAPER appeared in the PHRENOLOGICAL JOURNAL of November, 1874, which propounded what many may regard as the preposterous idea that a black, or perhaps more properly, a dark-skinned race of men once occupied Western Europe. It may not be an idea flattering to our vanity that very many of us, boasting of Indo-Aryan blood, who have belabored, enslaved, and imbruted the colored races from Africa, are descendants also of an African ancestry, or one about as dark-complexioned, if not identical. Yet the truth of history must be vindicated at every cost, and the facts of ethnology may not be successfully controverted.

It is indeed true that the first men that appear on the arena of civilization were evidently of the stock which we denominate somewhat indiscriminately

HAMITE, CUSHITE, AND ETHIOPIAN.

Their abodes were in no circumscribed region, as we have been led to imagine. Their ethnical names imply as much. In ancient times Egypt was called "the land of Ham" (Psalm cv. 23), from Kham, its chief deity; Susiana and Arabia were styled Kissæa and Cush; and the countries of the Hamitic race were called Æthiopia.*

The identity of this race in Asia has long been conceded. Herodotus repeatedly mentions the Ethiopians of Asia, and places their country at the south of modern Afghanistan, now known as Kerman and Beeloochistan. The *Brahus* of the latter country are black, like the Berbers and Touaricks of Northern Africa. Homer speaks of Memnon as the son of Eos, or the Dawn; and Diodorus declares that he was king of the Ethiopians, and built a palace at Susa, the Shushan of the Bible. He is said by Pausanias to have come from Susa to Troy, subduing the nations in his way.

Treating much of these statements as mythological, they nevertheless afford evidence of the tradition that the Ethiopic race held Media, Babylonia, Assyria, Armenia, and Asia Minor, including Iberia and Georgia. Accordingly, we are able to understand the *Avesta* when it declares that Oromasd created Aryana-vaejo and Ahriman raised up a serpent that made it undesirable; and that Jemshid made a paradise of his country till he was slain by the snake Dahaka, or, more properly, the serpent-worshiping king, Zohak, of Babylonia. Whatever may be supposed of Anra-mainyas or Ahriman, the evil Potency in the Persian Dual system, he is evidently Har-manu, the ancient tutelar god of Susâ, and the story of the *Avesta* is the description of a conquest by Ethiopians from Susa and Babylonia. Thus we can account for the legends that make Deioces or Dahaka the first king of Media, and Astyages or Aj-dahaka the founder of Armenia; both names meaning a serpent and relating to Ethiopian ascendancy. The wars of Ormasd and Ahriman, like those of Zeus or Jupiter with the Titans and Giants, are myths to imply the attempted subjugation of the Aryan or Indian Empire by the Ethiopian race. In all old stories the dark, or Ethiopian nations, are called devils, demons, giants, djins, afrites, etc.

"The Asiatic Ethiopians," says Prof. Rawlinson, "by their very name, which connects them so closely with the Cushite people inhabiting the country about Egypt, may be

* Jacob Bryant informs us that *Ait*, or Aëtos, a name of the sun-god, was the designation of Egypt; and Aith-opia was applied to other regions where the sun was worshiped; and *op* or *ophis*, the serpent, was a prominent religious symbol. I prefer this etymology to the popular one which assumes a Greek etymon for the word. All the Hamitic races were serpent-worshipers. The syllables *ap*, *apia*, *ops*, or *opia*, seems to have characterized ophite peoples everywhere. Even the *Opici* of Italy are said to have been named from *ophis*, the serpent, and were addicted to that cultus, and perhaps belonged to the Hamitic race.

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assigned to the Hamitic family; and this connection is confirmed by the uniform voice of primitive antiquity, which spoke of the Ethiopians as a single race dwelling along the Southern Ocean, from India to the Pillars of Hercules."

Rawlinson seems to make Beloochistan and Kerman their former center; but J. D. Baldwin, in his "Pre-Historic Nations," is very confident that Arabia was the ancient Ethiopia.* That it was the region so denominated in the Bible is certain; but I am disposed to accept the declaration of Eusebius, that the Ethiopians came from India. Whether this means the eastern or western side of the Indus I am not so certain. The India or Hoddu of the Book of Esther was Oude or the Punjaub; but the name India is vague, and only signifies a river country. Sir William Jones made Iran or Bactriana the orginal source of these peoples, and supposed that a black or Ethiopian empire once ruled all Southern Asia, having its metropolis at Sidon. Godfrey Higgins, in the *Anacalypsis*, suggests that it was Babylon, and Mr. Baldwin that it was Joppa. The dominion of Nimrud would seem to be thus indicated.

Strabo quotes Ephorus as follows: "The Ethiopians were considered as occupying all the southern coasts of both Asia and Africa, and as divided by the Red Sea into Eastern and Western Asiatic, and the African."

The deity Poseidon—the Dagon of the Bible, Ho-ana of Assyria, and Neptune of classical mythology—was essentially an Ethiopian and African god, as Herodotus assures us, and was transferred thence into the Grecian pantheon. Hence Homer refers to him in that relation (*Odyssey* i., 22), and incidentally sets forth the other matter: "Poseidon had gone to the Ethiopians, who dwell afar off, to obtain a hecatomb: the Ethiopians who are divided into two parts—the most distant of men, some at the setting of the sun, others at the rising."

Professor Rawlinson concludes the matter by danguage and ethnology: "Recent linguistic discovery tends to show that a Cushite or Ethiopian race did, in the earliest times, extend itself along the shores of the Southern Ocean from Abyssinia to India. The whole peninsula of India was peopled by a race of this character before the arrival of the Aryans [Brahmans or Hindus]; it extended from the Indus along the sea-coast through the modern Beloochistan and Kerman, which was the proper country of the Asiatic Ethiopians. The cities on the northern shores of the Persian Gulf are shown by the brick inscriptions found among their ruins to have belonged to this race; it was dominant in Susiana and Babylonia until overpowered in the one country by Arian [or Persian] and in the other by Semitic [Assyrian] intrusion. It can be traced, both by dialect and tradition, throughout the whole south coast of the Arabian peninsula, and it still exists in Abyssinia, where the language of the principal [now the dominant] tribe (the *Galla*) furnishes, it is thought, a clew to the cuneiform inscriptions of Susiana and Elymais, which date from a period probably a thousand [more likely two or three thousand] years before our era."

WHAT LANGUAGE SEEMS TO PROVE.

Professor Rawlinson, following in the lead of Max Müller, endeavors to assign to the Ethiopians a Turanian or Scytho-Tartar origin. "Hamitism," he says, "although no doubt the form of speech out of which Semitism was developed, is itself Turanian rather than Semitic;" and, as if he could hardly accept his own suggestion, he indicates that "the Turanian is an earlier stage of the Hamitic."

Yet when a Turanian people come into contact with an Ethiopian, the contrast and ethnical antagonisms are very marked. The Mongols in Hindostan, in modern times, and the Shepherds in Egypt, are examples. There is no more satisfactory conclusion than to assign the Hamite families to a dark-skinned variety of the Caucasian race. The Southern Arabs are black; the Ethiopians and Abyssinians of Africa are black; so, too, are the Egyptians and the kindred Libyans or Berbers of Northern Africa. Their languages are derived from the ancient Himyaritic spoken in Southern Arabia; and the languages of the Dravidians of Southern Hindostan, also a black race, are clearly related to the same tongue.

* In Long's "Classical Atlas" the Arabi are placed at the mouth of the Indus, on the western bank.

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Sir William Ellis remarks of these latter races of India: "Throughout this range I have never observed, during forty years' sojourn, any indication of true Mongolian [Turanian] features. Still less have I seen any signs of negro blood, save in the instances of imported Africans on the western coast."

Whether the Dravidians are aborigines or colonists in Hindostan can not be told. Some believe that they entered that country five thousand years ago, from some eastern or south-eastern direction. "On the evidence of their remains, it appears that the languages of ancient Phrygia, Caria, Lycia, and Thrace were spoken by a Dravidian race that appeared also in Western Europe and laid the foundation of the modern Basque language now used on the frontiers of France and Spain." This, it will be seen, favors the assertion of Herodotus concerning the Colchians, that they were an Egyptian race, dark-skinned, with woolly hair, and having similar customs.

Mr. E. R. Hodges has also shown that the races by which the Dravidian languages were spoken "before the dawn of history overspread Assyria and Mesopotamia, Media and Etruria, *were the earliest colonists* of Britain, Spain, Italy, and India." Many words having that origin are found, naturally enough, in the Sanscrit and also in the Greek. Even Hebrew makes use of Dravidian pronouns. The "ivory, apes, and peacocks" imported by King Solomon (1 *Kings* x. 22) are called by Tamil names in the original text. *Cinnamon* is from the Cingalese *kakynnama;* and *kastira*, the Sanscrit for tin, is the name given by the ancients to the British Isles.

Linguists would consider such facts as evidence that the Dravidians, whom we consider to be identical with the Hamite Ethiopians, preceded the whole Indo-European family of nations.

THE TESTIMONY OF PLATO.

The *Timæus* and *Critias* of Plato recite the story of the occupation of Western Europe and Africa by the people of Atlantis, which may be pertinent to our inquiry. "It is about nine thousand years," says he, "since war was proclaimed between those dwelling outside the Pillars of Hercules and all those within them. A mighty warlike power, rushing from the Atlantic Ocean, spread itself with hostile fury over all Europe and Asia. The sea there was navigable, and had an island fronting the Pillars of Hercules larger than Libya and Asia [Minor] put together. In this Atlantic island was formed a powerful league of kings, who subdued the entire island together with many others, and parts, also, of the continent; beside, which they subjected to their will the inland parts of Libya as far as Egypt, and Europe also as far as Tyrrhenia [or Italy]. The whole of this force being collected in a powerful league, undertook, at one blow, to enslave both your country and ours, and all the land besides that lies within the mouth of the Mediterranean."

The Atlantic island was governed by Poseidon, also the god of Libya.

A SIMILAR STORY IN EGYPT.

The inscription on the bas-relief of *Medinet-Abu*, bearing date in the Fourth Dynasty, affords proof of the existence of nations to the north of the Mediterranean, then denominated *Tamahu* and *Anebu*, possessing a high degree of civilization, and in general appearance similar to the Libyans and Berbers. They often contended with the Egyptians, endeavoring once, by an immense confederation of Libyans, Sicilians, Etruscans, Lycians, and Achaians, to invade and overrun the entire country. But the more western nations of Italy, France, Spain, and the islands of Corsica and Sardinia, who were a blacker race than the Egyptians, though of similar physiognomy, were in alliance with them and furnished troops for their army.

THE BLACK MEN OF EUROPE.

It is easy to perceive that all this evidence indicates the existence of an Atlantian race, akin to the Libyan or Berber, in Western Europe. The Moors were in Spain ages before Mohammed. The present ethnical peculiarities prove as much. In 1862 MM. Martins, Desor, and Escher de la Linth studied the Berbers of Africa in their native haunts, and M. Desor writes of them as follows:

"The Safites are genuine Berbers, and, as such, white with black hair, like the Southern Europeans; and were it not for their brownness, Martins might have recognized them for a troop of scholars from some vil-

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lage of Provence or Languedoc. But one thing drew our attention, the very exalted form of the head; they are true long-heads, as one sees chiefly only so well-pronounced from the ancient graves. The face is angular and thin, the teeth vertical and beautifully white, like those of all these peoples. The body is lank, and capable of marvelous endurance."

The principal European peoples that should be affiliated with them are the Illyrians, Venetians, Liburni, Siculi, Sicani, Ligurians, and Iberians, now represented by the modern Basques, Provençals, Sicilians, Venetians, and Illyrians, though in greatly circumscribed dimensions. If these ancient tribes, when entering Europe, found there the Finnish or Turanian race, they quickly supplanted it; and in so doing they either introduced or opened the way for their cognate followers, the Phens or Phœnicians, to introduce the Age of Bronze.

BLACK RACES IN ENGLAND AND IRELAND.

The British Islands were also occupied, in great part at least, by a similar population. The description given of the Dravidians of India corresponds very accurately, at the present time, with the dark-skinned inhabitants of the Biscayan provinces and other countries. The Dravidian is rather below than above the middle height, active, and capable of enduring fatigue. He is of lively disposition, impulsive, irascible, and noisy, but good-humored. According to Sir William Elliot, he is "industrious when engaged in work, but ready to relinquish it when the pressure is removed, and to enjoy idleness and amusement." It is also affirmed that he is addicted to drunkenness and has little regard for truth.

McLean says: "The dark, aboriginal race that inhabited France, Spain, and the British Islands previous to the arrival of the Kimmerians [Celts] still constitutes a large and important element of the population of these countries."

Hyde Clarke asserts boldly that "We have two streams, at least, of dark and white races departing from India and affecting us in these islands, altogether apart from the influence of Celts or English."

Professor Huxley is equally explicit: "These early accounts show that probably in the time of Cæsar, and certainly in that of Tacitus, there existed in these islands two distinct types of population, the one of tall stature, with fair skin, yellow hair, and blue eyes; the other of short stature, with dark skin, dark hair, and black eyes. We further learn that this dark population bore considerable physical resemblance to the people of Aquitania and Iberia. Then we have a large area occupied by the Basques or Euskarians, who speak a language which has no affinity with any other known Eur-Asiatic language. At the present day the Euskarian area has been so largely encroached upon that it is reduced to a portion of its primitive dimensions. And it is to this circumstance, possibly, that we must ascribe the fact that a large portion of the modern Basques are fair people. Looking at the characters of the present inhabitants of the old Euskarian area, however, it can hardly be doubted that the Euskarian-speaking people were essentially dark."

THE BLACK IRISH.

In the "Annals of the Kings of Ireland, by the Four Masters," that country was invaded by the Milesians, or "sons of Milidh," about the same time that the "Tomahu and Anebu" of Libya and Southern Europe invaded Egypt. These invaders came from Spain, and are supposed to have been the original Kelti or Celts—a mongrel race probably created by a blending of Pelasgians with the Finnish-Turanian and the Iberian peoples of Spain and France. They found Ireland occupied by the Formorians, or Formoraig Afraic, who were originally colonists from Africa. The Formorians were Fenians or Phœnicians, if not an offshoot of the Berber race. They were successful, at first, in repulsing the Milesians, for they possessed large fleets as well as great resources. The Fir-Bolgs or Belgians afterward conquered the island and established five provinces, but were soon superseded by a new army of invaders, the Tuatha-de-Danaans. These were eventually conquered by the Milesians.

RESEMBLANCES OF LANGUAGE, CUSTOMS, AND CULTURE.

It is asserted that there are dialectic resemblances between all the nations here assumed to be affiliated. We have supposed, nevertheless, that the Basque and Old Etru-

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rian had never been traced, but only guessed at, since the earliest memory of man. They belonged to a group that have mostly passed away. It is probable that most of the god-names of ancient periods are from dead languages.

There are about thirty millions of Dravidians in Hindostan, omitting the Todas, Pariahs, or hill-people, the probable aborigines of the country, and other tribes. They spoke five languages having a single origin; and the Brahus of Beloochistan are said to use another. It is curious that the Desi word *mag* (son) is used in personal application as *Mac* is in Irish and Gaelic. Stevenson and Urquhart cite the fact as evidence of relationship. Possibly the *Druids* may be more unequivocally *Dravidians*.

There seems to have been a greater resemblance in ethnical peculiarities. The dark-skinned populations, the world over, are the real republicans; aristocracy and centralizing tendencies are Indo-European. The Brahmans established caste in India; the Tartarian races imposed feudal despotism in Europe. "Local self-government," by cantons and municipalities, is essentially a "peculiar institution" of the Dravidian, Ethiopian, and Berber-Iberian Hamitic race. Indeed, it may be said, Communism runs in the blood. Joshua conquered thirty-one kings in Palestine; Adoni-hezek had seventy kings maimed to gather bread under his table; and Ben Hadad had thirty-two kings with him when he fought the intrepid Ahab. Egypt was full of nomes and sovereignties. "The whole of India," writes Colonel Wilks, "is nothing more than one vast congeries of such republics. The inhabitants, even in war, are dependent upon their respective Potails, who are at the same time magistrates, collectors, and principal farmers. They trouble themselves very little about the fall and dismemberment of empires; and provided the township with its limits, which are exactly marked out by a boundary line, remains intact, it is a matter of perfect indifference to them who becomes sovereign of the country."

Palgrave found such a condition of matters in Arabia, and it once existed in all Western Asia. The kings of Assyria broke it up by changing the populations. The Intransigentes of Spain fought for such a system in that country, and the Commune of Paris originated in a similar idea. Till the last century the towns of England had each a "common" owned by its population in joint right, with which the king and parliament ventured not to interfere. But since that all has been changed, and now Great Britain, no longer the home of her people, spews them out into other climes.

ARTS, SCIENCES, AND ARCHITECTURE.

The liberal arts all appear to have characterized this Dravidian-Cushite race. The alphabet came from the Ethiopians, numerical figures from Hindostan, astronomy from Babylonia, the mariner's compass, or "cup of Hercules" from the Phœnicians. India was full of cities when her Brahman invaders were comparatively barbarous. Persia learned culture from the Cisseans of Susiana; and even Greece was far behind Thrace in what is now considered as material advancement. Modern Europe was taught science by the Arabians, who derived it from the Hamitic population where they dwelt. The Romans, like the Brahmans, destroyed the books of Numa, and of the Etruscans, Carthaginians, and Iberians of Spain; but adopted from the latter their weapons and other implements, as superior to their own. The Gauls were by no means ignorant when Cæsar conquered them, and Ireland was in great repute for centuries for its learning. English rule has made that country barbarous.

The Ethiopian was from antiquity the building race. The Djins and Afrites of Arabian story, the Daisyus of India, the giants and demons of other countries, famous for their skill and what appeared to be superhuman power, were doubtless the Dædaluses of that marvelous stock. In Egypt they built pyramids and excavated temples and hypogea in the bosom of the earth, which are now the wonder of antiquaries; in Arabia they erected the "Houses of Ad;" in Syria they built Tadmor, Baal-bek, Bashan, and Damascus, which now seem to be eternal; in Babylonia they raised the tower of Bel, and in Susa the palace of Memnon; in Bamyan they excavated twelve thousand cave-temples; and beside Bombay they constructed in the living rock the temples of Salsette and Elephanta; while inland Ellora was cut from the mountain, with tools of the hardest

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steel; pagodas were erected everywhere, and every marvel of Cyclopean architecture produced.

THE CYCLOPEAN BUILDERS.

Very curious have been the researches after those old masters, the Cyclopes of ancient story. Hesiod, Homer, Thucydides, and others have named them with a variety of characters. Polyphemus was a shepherd, the son of Poseidon, and a devourer of human flesh. Poseidon, as intelligent scholars announce, was the building-god and the tutelar divinity of the Libyans, a shepherd race. Strabo says that the Cyclopes came from Lycia, in Asia Minor, and built Tiryns, in Argolis, the stones of which were so large that two oxen could not move a single one of them. Pliny says that they were the inventors of tower-building. This kind of masonry was not confined to the Levant; such towers are in Ireland, Scotland, and Hindostan, and there are Cyclopean remains in Norway. It is, therefore, high time to remember the positive assertion of Euripides that the Cyclopean foundations were fitted together on Phœnician principles and by Phœnician tools. This will enable us to identify the fabulous Cyclopes with the Afrites and Djins, as the architectural race of ancient time and of Hamitic origin. They are easily traced as the Phœnicians and other Ethiopians from India to the Northern Ocean.

COMMON RELIGION AND CUSTOMS.

One peculiarity has also distinguished the Hamitic races. The *temenos*, or stone circle, known as a gilgol in Palestine and a galgal in Ireland, a kirk in Scotland and a circus in Italy, is common to the countries occupied by the Hamitic race.

The Stonehenge on Salisbury Plain has been for two thousand years the admiration of antiquarians. "The Deity made the world," says Stukely, "by the scheme of Stonehenge." It is a circular colonnade with a diameter of a hundred feet, and inclosing a second and third colonnade within. There are a hundred and sixty barrows, or mounds, within three miles, like the one described by Homer on the plain of Troy. The top of the inclined stone ranges with the sky-line, and at the summer solstice the sun rises exactly over it. At Abury is a similar one. Similar circles or colonnades of "logging stones," and grottoes excavated out of the hardest rocks for religious purposes, exist in Denmark, Zealand, and Norway. Arabia has still the ruins of ancient structures precisely like Stonehenge.

Dr. Stevenson has described the festival of Holi, in Hindostan, as having a close resemblance to the English festival of the May-pole, which was peculiar also to the Phœnicians in Western Europe. The worship of *Vetal*, also, shows a resemblance to British Druidism. There is no image or inclosed temple. The place of worship is an inclosure of stones, circular in form, and from fifteen to forty feet in diameter.

Forbes Leslie also remarks the existence of pagodas, Cyclopean excavations in mountains of rock, Cyclopean fanes, barrows, cells, stone circles, cairns, cromlechs, dolmens, and other antiquities in the Dekhan, which appear "in all the varied forms in which they are found in France and Britain." He adds, "It will not be disputed that the primitive Cyclopean monuments of the Dekhan were erected prior to the arrival of the Hindus."

Palgrave found a stone circle in Arabia, and was informed of others; and they were common among the Israelites. Homer mentions them, as do also other authors.

THE UNIVERSAL GOD.

Under many names the supreme deity of the Cushite race appears to be always the same. One name we find in common, Bal or Baal. In India he was the Maha Deva, called also Siva and Bala; in Syria he was Moloch, the fire-god, and the Tyrian Hercules; and even in Britain we find his worship celebrated. The phallic pillar, fire-tower, or upright stone common everywhere, was his peculiar symbol; and the May-pole of Italy, India, and England is a relic of the old worship. The "fire unto Moloch," the Bal-fire of Britain, and like customs in the far East, are identical, extending from the Dekhan to Norway.

Our brunette population need not, therefore, be astonished if Dr. Oliver Wendell Holmes will hardly admit them into his "Brahman caste." Yet they may, perhaps, find ancestors among the jungles. India is very old; her elephants, tigers, and croco-

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diles are intimately related to the mastodons, saurians, and other monsters of a former geological era. Some of her tribes, like the Pariahs, Todas, and Andamanians, are very like children of similar old-time progenitors.

Likeness of ethnical peculiarities, genius, and traditional institutions with incidental resemblances of language and customs, it must be admitted, are plausible evidences of identity of origin. Such identity appears among the Dravidian-Ethiopic populations. Juba and Hannibal, Caradoc and Zenobia, may be set down as kindred. But the tawny, weather-beaten race that once held the waterways of the world, confining the more barbarous Aryans, Semites, and Turanians to the inland districts, making a rock like Tyre and a fishing-station like Sidon wealthy and populous, establishing empire at Carthage and Cadiz, endowing Venice as Mistress of the Seas, and teaching the world its science, arts, and civilization, has parted with its greatness, and its glories are the spoil of the conqueror.

THE LATER PHASE OF THE OLD WORSHIP.

The religion of Tyre, Egypt, and Babylon passed over to the conquerors. Their gods enriched the Pantheon. But the Roman Senate, under Theodosius, outlawed their worship. It, nevertheless, preserved for a long period its rites and mysteries after its exile from courts and capitals; and the *pagani*, or people of the hamlets, maintained its observances. But finally the Church took up the matter, and branded the gods as devils, and their worship as witchcraft and an obscene commerce with the powers of darkness. In this way it was driven to the mountains and made to expiate its existence in dungeons, on the pillory, and at the scaffold and the stake. It was one of the incredible things of history that the black man of the woods of New England was the black god of the jungles of Old India.

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True philosophy is a revelation of the Divine will manifested in creation; it harmonizes with all truth, and can not with impunity be neglected.—*Combe.*

THE RUDIMENTAL STAGE OF SCIENCE.

EVERY science must have had its rudimental stage; the dawn comes before morning, but it is only from the rising of the sun until the setting of the same that we register the course of the glorious luminary. The rudimental stage of all human knowledge is like the dawn of morn, a faint light at first diffuses itself everywhere, and soon after we observe bright streaks of light reflected from loftiest minds before the luminary of intelligence touches the lowest levels.

Of the rudimental stage of science, no register has been kept, and the only way of gaining a knowledge of the intellectual dawn, at first faintly perceptible everywhere, may be found in a close and careful examination of the proverbs, axioms, and phrases bearing on general and scientific principles, and which may be found in all languages—the same having had their origin long before the bright sun of exact science had risen above the horizon. An inquiry of this kind opens up an extensive field of research, which it is impossible to exhaust in a short article. All that I at present purpose doing is to pick up some small fragments from the borders of the field before me, and more especially such specimens as have an obvious connection with the science of Phrenology.

Bright and beautiful specimens of various kinds are to be found scattered over the field referred to; but perhaps, in no department are such to be found more numerous than in the strata where the phrenological deposit lies. We are struck with a feeling of reverential awe when we come to examine the grand conception which we find in the Book of Job, in respect to electricity. Although the same is

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conveyed in a negative form, the idea of making the electric fluid an agent for the conveyance of intelligence is clear and distinct: "Canst thou send lightnings, that they may go and say unto thee, Here we are?" There are two ideas expressed in this sentence: The idea of power to *send*, command, or control the lightning, and the idea of using this power for a special purpose: "that they may *go* and *say*, Here we are?" How such an idea as the last one could have occurred to Job, or the writer of the book, seems strange and wonderful. It is an idea altogether removed from anything observable in the effects produced by electric storms. "Clouds may have been seen rent asunder by the lightning's vivid flash." The tall cedars of Lebanon may have been crushed to the earth like the stubble by a footpath, or towers and high places laid level with their foundations, but such an effect as that expressed in the idea mentioned could never have been observed. We have undoubted testimony, testimony which no one has ever called in question, that these words were written at least two thousand years ago, while our knowledge of the properties of electricity are only of yesterday. A gleam of intellectual radiance must have touched the lofty imagination of Job while his cotemporaries were shrouded in midnight darkness.

But is it not likewise strange that our progress in the knowledge of the laws which affect this mysterious power should follow so exactly the negative formula adopted by Job, when giving expression to a grand and poetic idea? We now "*send* lightnings, that they may go and say unto thee, *Here we are.*" In this particular instance we have cracked a nut which had lain for more than two thousand years in the rudimental strata. Like everything else, human knowledge seems to depend upon the immutable laws of evolution and development. Before sunrise we are groping in the dark or in the dim twilight, mostly blundering and guessing, suggesting and surmising, until the glorious orb shines upon us with all his splendor.

We are interested when we read of Friar Bacon's guesses in the right direction, and are amused with the vagaries of astrology and alchemy, and yet each formed the rudimental stage of two great sciences now well established. In respect to Phrenology, it may be argued by some that it never had a rudimental stage like some of the other sciences, that it sprang into life at once from the brains of Gall and Spurzheim, and was never known as a subject of human speculation; that no idea having the most remote connection with the principles promulgated by a phrenologist was ever entertained by any known race of people in the world. From this I beg leave to dissent *in toto*, and shall here attempt to prove that the principles which Phrenology has to do with have been long known, but it would not be easy to say how long before Phrenology, *per se*, was ever dreamed of; or the grandfathers of the earliest phrenologists had cut their eye teeth. Phrenology, like other sciences, depends upon correct observation; it is a science which addresses itself to every man directly and at once. "Know thyself" is an old maxim, and I believe it would be easy to find many more, both in ancient and modern languages, having a direct, though sometimes a curious, connection with Phrenology in some of its various bearings. From the marks left on our own language, in the form of proverb, phrase, and epithet, we have every evidence that the principles of the science which teaches us to know ourselves and others had been long understood in a certain indistinct way, which may properly be called the rudimental stage of Phrenology. In old Scotland we have many quaint and curious sayings which can be traced far back, some of which I may here present to the reader.

The following, although not scientifically correct, shows distinctly that our forefathers had an idea that mental power or force had some connection with the appearance which the head of an individual presented. We may safely surmise that the word head comprehended both face and cranium, so that a man with a large face, and only a moderate receptacle for brain, would be known as a man with a big head; and even in the present day, with those who know nothing of Phrenology, this error is not uncommon.

The saying, a rhyme, which I have referred to, runs thus:

> "Muckle heid little wut,
> But little heid maks its lot."

Which is just the language we would expect to find under certain circumstances, and which there is little doubt had passed current as a gospel truth with many generations of our forefathers. Even now there may be found not a few who still have faith in the philosophy propounded by this old doggerel, and who can see no necessity for giving any explanation for the reason of their belief. Then we have the phrase, "A hair-brained rattle-skull," which shows the necessity of having to refer to the

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head of an individual in explanation of some peculiar eccentricity patent to every one. "Cracked-brain, or cracket," is equivalent to crazy.

An old quidwife of a farm in the north of Scotland, when she heard the soubriquet, "crack-brained," applied to a young friend whom she loved and wished to defend, replied, "Weel, ye see, whar there's a chink in th' wa there's a surety o' some licht shinin' in." The term, "a lang-heided ane," or "he's a lang-heided chiel," is very common; but how the *length* of a head is measured or ascertained I have never heard explained.

A man, who must have been convinced of the absurdity of this term, had a dispute with another on some knotty point, and not being satisfied with the reasoning of his disputant, referred his case to a third party whom he afterward met. The reply he got was, "Weel, ye see, Jock Jamison's a lang-heided chiel, an' nae doot he maun be richt." "I don't care," responded the other, "tho' he had a heid as lang as a horse's, I can see as far through a millstone as he can." "Bull-headed," "cod-headed," and "hen-headed," are common modes of expression, intended to convey an idea of some peculiar mental characteristic. Such sayings and terms which I have here quoted, and others which I have not referred to, were the language used by our Scottish fathers to explain individual peculiarities which are now, by the aid of Phrenology, more easily defined.

R. GRANT.

THE SPECTERS OF COME-TI-CO.

FIERCE beat the waves with angry swell,
On Come-ti-co's rugged shore;
And o'er Setalcot swiftly sped
The shrieking wind that went before.

The prowling wolf fled to its lair,
The deer sought cover near the hedge,
The stealthy hawk let drop its prey,
And stalking cranes hid in the sedge.

The dog howled at its master's feet,
The wigwams tottered in the storm,
And trembling squaws with pallid cheeks,
Crouched low with fear of coming harm.

Old chieftains laid aside their pipes,
And muttered, with a stifled groan:
"That such a fearful gale as this,
Was in Setalcot never known."

Minna-ser-oke was lost to view,
'Though but a channel flowed between;
And Nonowantuck's distant hills,
Could not with eagle-eyes be seen.

But hark! amid the tempest's roar
A cry is heard of wild despair;
E'en stalwart hunters stand amazed,
And in strange tongue demand, "Who's there?"

Again the shriek is heard afar,
And Menowono—where is she?
The beauty of Setalcot fair,
The daughter of proud Nasscar-ge.

A speck is seen upon the waves,
Revealed by lightning's sudden flash,
And on the rocks amid the roar
God only hears that awful crash.

God only sees the frail canoe,
In fragments tossed in giddy whirl;
He only sees the struggling form
Of Menowono 'mid the swirl.

A rush is made upon the strand,
And one, more bold than all the rest,
Strikes out amid the breakers wild
That beat with fury 'gainst his breast.

But love is strong, e'en unto death,
And death is welcomed sweet by love,
When all is dark and desolate,
And that we seek is found above.

Oh, Menowono, did'st thou feel
The arms that clasped thee strong in death?
And did'st thou hear the frantic words
That wooed thee in that latest breath?

And, warrior brave, was't thou repaid
To give thy life for life that's fled?
See, 'tis a pale cold form he holds,
For Menowono, too, is dead!

Oh, how the billows beat them down,
And drag them from the waiting shore!
How dark the caverns, and how deep,
Where they are hidden evermore!

And when above the storm was heard
The wail of Nasscar-ge and tribe,
The mocking sea laughed hoarse and loud,
And paid no heed to richest bribe.

Since then on yon Come-ti-co Point,
When shrieking winds foretell of woe,
Two spectral forms may oft be seen
Amid the breakers white below.

NOTES.

Come-ti-co, Old Field Point; Setalcot, Setauket; Minna-ser-oke, St. George's Manna; Nonowantuck, Mt. Sinai; Nasscar-ge, Indian chief.

ANNA CLEAVES.

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PUBLIC OPINION.

"Men gravitate toward right, but are continually drawn aside by disturbing causes."

I FOUND the above text in an old magazine, and feel the spirit move me to preach upon it. It is so suggestive of the favoring circumstances that in this world surround *masculine* character; favoring, I mean, to vices; for, like most unjust partiality, it injures the party meant to be unjustly benefited.

Suppose a gentleman should, early in life, decide to be temperate in the use of intoxicating liquors. Let us see the temptations and obstructions that would lie in his way, and compare them with those which a woman would encounter. They lie *chiefly* in public opinion, and this is as great a power in the moral world as steam is in the physical. If it were, as it should be, considered as disgraceful for a gentleman to enter a drinking-saloon as it is for a lady, we should see only the basest of men go in thereat, for we see only the basest of women dare it. But civilization has thus far been one-sided, owing to woman not having had as powerful an oar in the stream of progress as man has had; and while she has been, paternally, as it were, prevented from doing herself this great injury, man, the spoiled child of public opinion, has not; hence the obstacles which he meets in this quarter, to his "gravitation toward right," are glaring liquor-saloons on every square of our cities and towns, all openly holding forth their enticements, and public opinion withholding the brand of "perverted" from him if he enter one. 'Tis the old fairy tale over again, the stepchild weeping pearls and diamonds, the own child lavishing toads and serpents.

I think there is observable a gradual improvement on this subject in public opinion of late years. I do not believe that governors, legislators, and men of reputation can enter these dens with as much self-respect, as much consciousness of refinement as in "Lang syne."

Woman, who has been encouraged through the centuries to be merely pretty and manageable, is awakening to the results. Beautiful results they are! Fathers, husbands, sons, brothers debasing themselves in ways that send woman to "brimstone" in *this world*, as well as the next. I would not have public opinion abate one jot of its severity as to *her* character, but I would have it put the *same* restraints upon him.

Virtuous women need virtuous men as companions, but, it is commonly reported, rarely get them. It is a significant fact, that where woman is the superior of man in a virtue, it is just where a misstep of her's would meet a scathing, crushing rebuke from every quarter, while *he* would perceive only a covert smile, or the expressions: "It is a man's nature," or "Sowing wild oats."

Woman has a *nature*, too, but as public opinion casts her into "outer darkness, where there is weeping and wailing and gnashing of teeth," and also makes *her* "wild oats" perennial, she does not seem to cultivate them as extensively as her brother does. His reputation, his social and home privileges, do not suffer materially from "wild oats." Such has been the state of public opinion for centuries. No wonder the poets have sung of *her* purity and saintly innocence. It would require Herculean courage to stem the tide of opposition to vice which she faces. Courage, too, is not a faculty that public opinion has cherished in her. Courage was a masculine monopoly. He has been trained to brave everything, with no public severity upon vices, as in her case, that was dangerous to meet.

Let us observe, merely for the strangeness of the coincidence, the qualities public opinion requires him to shun, on pain of castigation, while it pats her on the back for possessing them—cowardice, helplessness, frivolous use of time, gossip, general insipidity of intellect. I am aware that these are becoming antiquated, but not so rapidly that I may not use the facts. We find that both sexes have come up to the requirements of the power in a manner that ought to delight Darwin. Let us see what is making these feminine traits old-fashioned. Public opinion changes with custom. Universities and colleges for men are of six or eight hundred years standing, those for women not half a century old. However, actual education seems to be a more rapid force. This short period of the latter has given woman a lev-

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erage with which, I think, she will raise the world, Archimedes like, and settle it with more equable poise upon its foundations. I believe the mission of Woman's Rights is meant by Providence to give mankind, to use a common phrase, "one grand scare"—to frighten the swearing, drinking, gambling, smoking, chewing, and otherwise disgusting characteristics out of him. It will not hurt the many noble, just, and manly sons of men on this planet. But they are very few in comparison with this tobacco-stained brethren of the saloon.

While man can, as a sex, loiter in dens of animality and retard his "gravitation toward right," there is a real danger of woman, as a sex, rising superior to him in intellect as well as morals, for she is *awake* now. We have our George Eliots and George Sands, acknowledged to be at the helm in literature; our Anna Dickinsons among orators. On the other hand, we hear and read such pathetic, beggarly appeals as the following on each New Year's day in behalf of the *stronger* sex, "Ladies, hand him not the wine-cup—death and destruction lurk in its sparkling depths! It may be *your* hand that shall plunge *him* down the abyss." Of what gossamer stuff he must be made! Could we teach him a little strength of mind? Would not a thorough dose of the contemptible ridiculousness of the situation assist him? They mean simply—these eloquent pleaders,—that if the *little fellow* gets a taste of wine he will not be able to control his appetite, but will guzzle and guzzle and guzzle himself into idiocy and beggary, with a vague idea all the time that public opinion expects him to do so.

"Men gravitate toward right, but are continually drawn aside by disturbing causes." Heaven send him in future as good discipline for removing the disturbing causes as his sisters receive, and from the same source, public opinion.

KATE KAVANAGH.

HOW TO DRAW THE FACE, ETC.

CHAPTER I.

ALL objects occupy certain spaces, defined in general by mathematical lines or figures more or less arbitrary and dominant. As, for instance, a house, with its sides, roof, etc., is, as a general thing, a parallelogram on which is superinduced a triangle, say for the roof, or *within* which the triangle or other shape for the roof may be described. The doors and windows are square, oblong, round, or of some other mathematical form. Even a jagged hole made for such use—or by any accident—may be defined generally by these forms. In short, anything that has shape has boundary lines, and these approximate more or less to definite mathematical figures. The same may be said of a group of irregular forms taken as a whole. As, for example, blot your paper with any accidental shape, or number of shapes, like a group of islands on a map; inclose their general outline or boundary in some form composed of straight lines, say a parallelogram—which serves, also, for the general and most common form of your picture or map—and then observing the deviations from it of the objects inclosed, and the angles of position of one part relatively to another, cut off and modify until an approximation to the form of the whole and its particulars is obtained, after which the various minor details of contour are readily perceived and rendered. This principle is fully carried out and illustrated in map-drawing.

The great leading forms are the square, the circle, and the triangle (cut No. 1), of

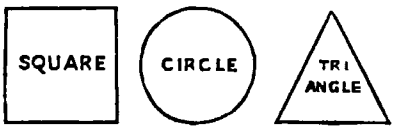


Fig. 1.

which the square is, perhaps, the basis of all. To produce these forms, straight and curved lines are used.

Straight lines are those which do not bend or inflect in any part of their course, and are perpendicular, horizontal, and diagonal—

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that is, inclined at any angle from the perpendicular or horizontal (2).

Curved lines are those which are not straight in any part of their course (2).

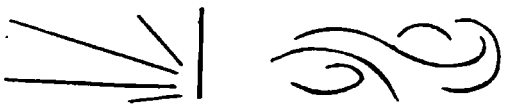


Fig. 2.

All lines, with respect to their general direction, are perpendicular, horizontal, or diagonal.

A jagged, irregular line is composed of these lines in combination (3).

The further characterization of lines into light, heavy, smooth, rough, broken, wavy, zigzag, etc., will be more fully and appropriately treated of in subsequent sections. It has been said that any one who can learn to write can learn to draw, and, it may be added with equal correctness, that the first steps of writing and drawing are identical.

In writing we begin with the straight line (see fig. 4).

To be sure, this is a diagonal or slanting line, generally adopted from the custom of using the forward slant in writing. But this



Fig. 3.

is not arbitrary. It is only adopted as a convenience to insure greater ease for the beginner, and becomes more or less a habit from practice, so that pupils, in drawing, almost invariably at first incline their perpendicular lines in that direction, like fig. 5. It seems to be very difficult for them to avoid it.

But writing may be practiced—with what advantage we will not here say—with the backward slant (6), or with the perpendicular or upright position (7), which would at least give variety to the text, and practice the hand more perfectly than the uniform forward slant. Be that as it may, our object now is to demonstrate the identical nature of writing and drawing, so far as it goes.

We have, then, the perpendicular and the right and left oblique, or backward and forward slant, or diagonal straight lines; we also have curves inclined in the same way (8), and we have as guides certain parallelograms or general forms to describe or comprise the general shapes and boundaries of the letters (9), as seen in the copy-books in general use.

Now, as the first steps in drawing consist in making these identical lines, the practiced penman will have already acquired this advantage; but the beginner may for his benefit practice in the following way:

Draw two horizontal lines (or rule them, if you like) across the page, say a half an inch apart (see fig. 10), and having ruled the perpendicular line at the



Fig. 4.



Fig. 5.

left hand extremity, draw perpendicular lines to correspond, about a quarter of an inch apart, and then go over it again and draw lines half way between them, and so on. Or, for the very first beginning, *rule* the first set of perpendicular lines and then draw lines between them, being careful to let them guide you to draw exactly half way between them, and endeavoring to approach their straightness and evenness as closely as possible. In doing this an advantage may be obtained by measuring the distance with the eye, and with the point of the pencil make a dot or touch at the top and bottom corresponding to each other to indicate the halfway distance between the lines, then carefully sketch or describe the line by a succession of dots or short touches till its position is obtained, and then confirm it by connecting them and smoothing the line to its proper character. Then draw lines between these again, which will, of course, bring them very near together; but, if possible, try to draw

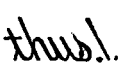


Fig. 6.



Fig. 7.

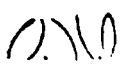


Fig. 8.

yet other lines between these again, with extreme carefulness, so that if well done it will look like tint or shading, like the carefully-cut lines of a wood-cut, or even a fine steel engraving. The object of this exercise is to

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bring the hand under control for steadiness and motion, as well as to discipline the eye to exactness and evenness of direction and surface.

Having practiced this, draw the *horizontal* lines in the same way, using perpendicular

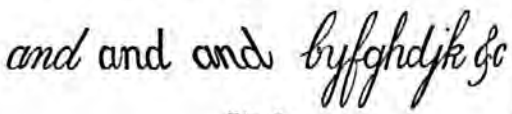


Fig. 9.

parallels as a guide, then forward and backward diagonal lines, and then the various curved lines in the same way (11).

It would then be good practice to lengthen the lines by drawing or ruling another score beneath, and, being careful to make the lines meet, draw from the lower end of the upper lines to the guide line beneath, forming another series, or rather producing the effect of a series of lines, etc., of double the length, and so on indefinitely, or as long as you choose for practice.

Then try a series, drawing the whole length at once, and so on.

The curves may be practiced with benefit in a similar way, gradually lengthening the line or sweep of the curve till it reaches two or three inches, or longer if you like. The length of the line is not, however, of so much importance as the character, beyond a certain limit. For, to draw a line with the pencil two or three inches in length, with steadiness and exactness, would enable one to sweep as many feet, with the proper materials, or if occasion required, with nearly or perhaps quite equal ease and excellence.

This practice may be kept up awhile to advantage, notwithstanding its seeming dryness, and the practice of some teachers who set their pupils immediately at work upon forms which involve the use of these lines, and consider that the acquisition of them will be as direct and complete in drawing subjects that are more interesting, and the sense of achievement more encouraging or stimulating to the endeavor—as some teachers of music inculcate its rules and principles by at once giving pupils tunes to execute. This plan may have its use, and in some cases be adequate to the education of the pupil, but the rules and elements remain the same and of equal importance whether practiced as such merely or not; and our object is not now to decide this question, but to place the rules and forms before him, leaving him to exercise them in the manner suggested, or to pass on to more complicated subjects for his practice and acquisition of them. We think, however, that in most cases some attention to the practice we have recommended would be advantageous, and in many cases essential, just as many able music-teachers require the practice of the scales and simple exercises as necessary preliminaries to any attempt to execute more difficult compositions.

Let us now proceed to make use of these straight lines to inclose a space, and, taking first the perpendicular and horizontal lines,

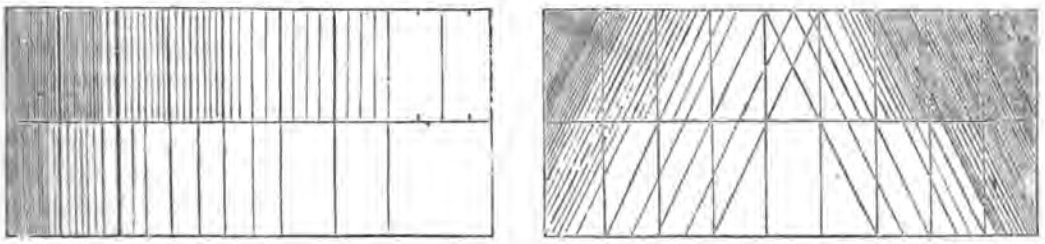


Fig. 10.

construct a square. Then let us draw diagonal lines from corner to corner, then our perpendicular and horizontal lines again, intersecting the first at their point of junction, then diagonal lines for each of the smaller squares. Then perpendiculars and horizontals again, cutting the center of each square until we get this result (see diagram A). 12.

Here, then, we have the straight lines, perpendicular, horizontal, and diagonal, forming two of the general or basilar forms spoken of above, viz., the square and triangle. Now, let us proceed to get the curved line form, or the circle.

Let us take our diagram, as we have already drawn it (13), and using the lines of

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the large diamond as inside guides, and the corners of the large square for outside guides, without further preliminary (although we might place a dot or mark of some kind

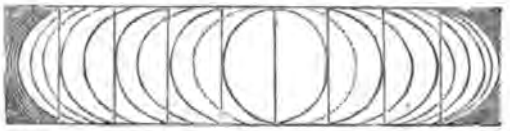


Fig. 11.

about one half of the distance from the lines of the triangle to each corner of the square to advantage) describe one quarter of the circle at once (see dotted line). Then go on with the other sections in the same way. This were better done as far as possible without turning the paper; that is, let the paper lie straight before you, and, commencing at the top, draw first the curve, or side on the left, to the bottom of the center dividing line. Then commencing again at the top, draw the right hand curve, or half of the circle, terminating as before. This is to practice the hand.

When complete, pass your rubber gently over the whole, so that the lines are rendered very faint, then go over the *circle* (with a

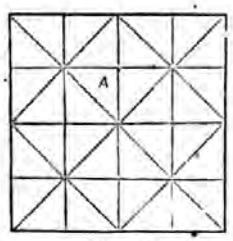


Fig. 12.

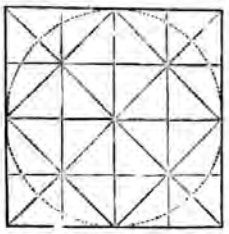


Fig. 13.

clean, fine point to your pencil), strengthening and defining it very clearly, rubbing again, if need be, till all the other lines are erased, and nothing is seen but the untrammeled circle (14).

Of course, before using the rubber be careful, by repeated efforts, if need be, to get the circle as true as possible, making faint lines till it looks nearly exact. And, as the guide lines after using the rubber become more and more indistinct, endeavor, at each going over of the circle, to perfect it, practicing the eye to judge of its correctness, and aided always by the lines of the square that remain until they are all erased. In short, here, as at all times, cultivate a habit of *self-criticism*, which is a great aid in the absence, and a great auxiliary in the presence, of outside criticism in the perfecting of your work.

Probably, with beginners, the circle will not be perfect at one effort, even when the best effort is made; but this need be no cause for discourgement. It will, with proper effort and repetition, eventually approximate perfection; and practice will soon enable the student to draw it with sufficient correctness for all practical purposes, short of using the compasses, which alone can produce it with that perfect exactness which mathematical science requires.

We see now at once that ovals and other curved-line forms of any proportions are as

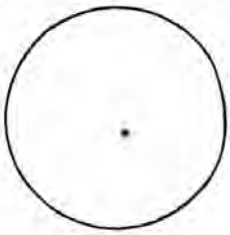


Fig. 14.

easily obtainable in this way, by making the square or parallelogram of the proportions desired (15).

I have dwelt upon the particular use of the square because it is such a convenient standard of illustration, and can be divided and sub-divided in so many various ways, according to the purpose required, or at the convenience or choice of the student. Indeed, the square is in reality the perfect form —the length being equal to the breadth. By it all other forms can be determined, and all are derivable from it, however much they may differ from it. So that the student will

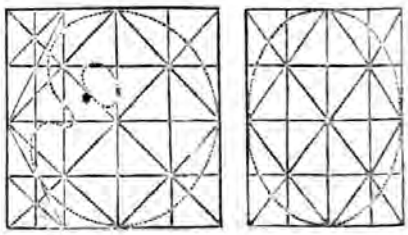


Fig. 15.

find it to his advantage in drawing, as in everything else, to conduct his operations and regulate his practice "on (or by) the *square*."

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PROF. DRAPER'S NEW BOOK.

A VIEW OF ITS RELIGIOUS SIDE.

THE recent work published by Dr. John W. Draper on the much-discussed subject of the day, the relations of Religion and Science, has provoked a great amount of criticism, both favorable and unfavorable. Dr. Draper's standing as a scientist and as a writer makes his views on any subject which he sees fit to consider of no small weight in the estimation of the reading and thinking world. The "History of the Conflict between Religion and Science" is written in the eminent author's most definite, and, it might be added, most vigorous style. It is apparently an outspoken, candid expression of his convictions. Yet we doubt whether it will have much influence toward dissipating the doubts of the scientific mind or disturbing the belief of the orthodox. It is honest, and it is able, but far from convincing, especially with regard to those points in which the Professor has sought to establish with reference to the pre-eminent influence of science in advancing civilization. There is an extremity in its denunciation of the Roman Catholic denomiantion which we can not at all approve, and which we are inclined to attribute to an imperfect survey of that great religious system; and there is marked injustice in his including the Christianity of the New Testament within the sweep of his condemnation of what are clearly perversions and corruptions of the simple religion of Jesus.

A writer in one of our religious organs, an evident admirer of Prof. Draper as an exponent of scientific principles, says of his new book:

"*It misrepresents popular feeling.* There is no departure from religious faith as he imagines. Never was the Christian religion more influential, chivalrous, and aggressive than at present. Look at its grand missionary achievements! There is, thank God! a great departure from Romish surperstition and from Protestant unfaith and error. It will lead to important political results without a doubt. But Christianity has naught to lose, but all to gain in the issue."

And further:

It expresses necessitarian or fatalistic views. Dr. Draper is intense in his praises of Stoicism. For ourselves we like neither its philosophy as a whole, nor the future it presents to us. Paul is infinitely preferable to Zeno, and personal consciousness in heaven to Nirwana, or absorption in the universal intellect."

The spirit of the work is by no means in sympathy with the effort to harmonize religion with modern science, but rather to exalt the latter at the expense of the former. It will therefore, prove another literary obstacle, or perhaps, although we scarcely think it, another weapon in the hands of those who are laboring to reconcile the diverse manifestations—of the intellectual and moral life of man.

THE HOOSAC TUNNEL IN USE.

THE Massachusetts papers have a good deal to say with regard to the near completion of this great New England enterprise, and report the passage of the first train through the mountain on the 9th of February last. The *Northampton Journal*, whose publisher is our friend, W. P. Tomlinson, thus alludes to the event:

"The great Hoosac Tunnel is at last finished, and the first train has passed through. It is an event of national importance, and one which gives the Massachusetts citizen and tax-payer a sense of relief and gladness.

"We have long looked forward to the time, sometimes despairingly. Million after million was called for, and there seemed no end. What poet was it that gave it such a neat turn, but staked his reputation for prophecy and has lost, in advising the ordering of ascension robes when the 'bore' should be completed? [Dr. O. W. Holmes. The verses are quoted in the January number of this JOURNAL for 1874.] But it is done. And, after all, we accept the result in a matter-of-fact sort of way. No one goes wild over it; there is not even a public demonstration. We have now to make it the most available. It has already cost us some fourteen millions of money and nearly one hundred and fifty lives. It will cost us considerable more, probably, before we are through with it. But it opens an avenue of travel which brings New England nearer to the West, and, rightly managed, it ought to prove of value in itself, and secure to us an increase of industry and wealth."

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NEW YORK,
APRIL, 1875.

HAPPY HOMES.

HUMAN birds' nests! How shall we make them pure, happy, and attractive? Here is a question that pertains to the welfare of every human being, and, if rightly answered and practically illustrated, will prove an universal blessing. The little elf toddling across the floor for the first time receives applause which inspires it with courage to try again. Though such a "little darling" as she is, the looks, words, acts, and surroundings have an untold influence upon her budding mind. Would you plant a delicate camelia in a dingy, dark coal-cellar, among the *débris*, and expect it to bloom? Yet many a human camelia breathes an atmosphere made up of elements fouler than coal and wood dust, and the darkness that surrounds it is the darkness of sin and misery. Can we wonder that it does not bloom—wonder that the poor, blunted, pinched, sin-frosted bud should droop, wither, and fall, morally and physically? In those many homes from which spring a great part of our population, how numerous the men and women who have little more than their human form to distinguish them from brutes! Yet they are God's precious souls, though clothed in the filth and rags of blackest vices. Can not the light of moral and religious truth be made to penetrate the darkness that surrounds their souls, either by means of simple words which all can understand, by kindly visits from philanthropic people, or through public meetings conducted in some attractive way? Such people need to be taught the principles of morality just as children learn to walk—step by step. For a time their old habits will cling to them, weighing them down as in the deep mire; but, if kindly, rightly taught, their moral sense, gradually awakening, will see the way, and the intellect, a willing servant, will banish, little by little, the darkness and degradation of old habits, till, unburdened from the clogs of sin, they emerge into the sunny land of virtue.

But turn from the lower strata of life to the homes of the educated, the affluent. What a lacking is there! Even with closed eyes and open ears we can learn much that pains us. First, there is the bad example set for little ones, who see and hear and learn before they are generally thought to have the necessary capacity! Does the mother's reproof for impoliteness have its proper effect upon the child when the mother herself lacks good manners? Does the father's advice to his boy not to smoke have the weight it should when his breath, which conveys the warning words, is redolent with the foul aroma? Are the children taught to be benevolent one to another, to speak the truth, to be cheerful, and to love one another? More than all, do the parents make their children their *study?* Each one is a volume, a complicated enigma in itself. What a variety of dispositions, tastes, talents, a few children in a household present! and they should be studied, directed, educated, each according to his or her highest natural capacity. Certainly they are not to be dealt with alike—the precocious, aspiring youth to be disciplined with the sluggish mope; the conscientious, dutiful girl with the combative, self-willed, blustering boy. Who but the parents are to discriminate carefully between the coarse and the fine, the lower and the higher, and accord praise, caution, sympathy, or encouragement, according to the occasion and the object.

Furthermore, a sound mind can not exist without a sound body. Good health is the foundation of all future usefulness. If the children have good health parents should study to retain it; if not, they should study to gain it. Fresh air, plenty of sleep, healthful food, exercise, and cleanliness are indispensable to the happiness of the little ones—large ones as well.

Amusements form the principal occupa-

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tion of children and should be directed, for, at times, they may unconsciously learn much at play. Every proper entertainment that can be provided should be, that they may not, when grown up, seek in the parlors, saloons, and gaming-houses to satisfy a craving for amusement. Children universally have a love of stories. Some of the most nervous and excitable may be quieted by this way of entertaining and instructing them. Often important truths, both moral and religious, may be implanted by reading.

If the angel of love hover over a household, administering golden truths and religious pearls, each tender bud that finds life there shall open in due time, adorned with a beauty of soul and fragrant with the graces of mind that shall make it meet for the future and eternal happy home.

GOOD AND TRUE.

THE question is sometimes carelessly asked, "Admitting it to be true, what is Phrenology good for?" This question might be answered that all truth is good, and may be made useful; but the question is too important to be set aside with an answer in merely general terms. In the first place, the meaning of the word Phrenology is, "a discourse upon mind." Whatever relates to mind is of the first importance, because the right training and guidance and employment of the mind ought to take precedence of everything else, mind being the master of matter, and the great factor of human life. Even a horse is valued in proportion as he is more or less intelligent. Dogs and birds, as pets, generally are valued in proportion to the amount of mind they exhibit. Among men, he who is the most intelligent, whose mind is most comprehensive, clear, and vigorous in its action, takes the better rank and the higher honor.

One half of the human race is practically subordinate to the other half; not because one half may be rich and the other poor, but because one portion of the human race have clearer instincts, and more vigorous mental power, and mind predominates. He who has the most of it, if rightly guided, takes the best rank, may make the most money, and lead and govern others. The boy who has the best mind will struggle through all his surroundings and come out ahead.

We have lived long enough to see the modest backwoods-boy enter the school, exciting the jeers of others more fortunate by the rawness of his manners and the shabby condition of his clothing. We have seen him work his way up to the head of the class, and, struggling against social disadvantages, conquer the difficulties of his position, taking a first-rate rank in the business world; and even becoming a legislator, and a magistrate, and the first man in his county, leaving behind him all his wealthy and respectable schoolmates, who unkindly made fun of his rude appearance when he first entered the school.

Cases of this sort are not few, and they are seen on a scale of greater or less importance, showing that mind and character, mental life and force, will become superior to its unfavorable surroundings, and mold and fashion the destiny of the possessor.

Phrenology, then, proposes to deal with mind and character, to read the stranger, to comprehend his motives and capacities, to show what he is best adapted for by nature, whether he should be a talker in the professional world, or a teacher to unfold the young mind, and develop it into usefulness, whether he shall be a navigator, an engineer, or follow commerce or manufactures.

These various pursuits require variety of talent, though we believe any occupation that requires much capacity would be all the better filled by one who had eminent ability in every respect. Yet if one is devoted to mechanism, he may be exceedingly skillful and useful as a mechanic, without having a great development of the social, aspiring, spiritual, or esthetical faculties. One man is adapted to a placid, easy pursuit, and in such a place he would be both useful and happy; whereas, if he were thrown into ruder forms of effort, he would become pusillanimous and worthless. We all know that a man who has crippled feet, and is unable

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to knock about the world, may have a good head and a good hand, and be an excellent engraver, or accountant, or excel in literature or scientific work; but when he has to navigate ships, act as a surveyor, or build houses or bridges, he needs good legs as well as good hands and head.

If one studies the various pursuits of life in the light of Phrenology, he will learn to see just what each trade requires, at least that which is indispensable; and in applying Phrenology to the living subject, he will instantly recognize those who have the talents required for a particular trade or occupation, especially if he will study different occupations to learn what kind of talent each requires.

Perhaps one half of mankind have failed to secure just the position to insure the highest order of success and usefulness. There are many reasons why people are thus misadjusted in relation to their vocation. The love of approbation, the desire for style and eminent wealth and position, lead crowds of aspirants toward those pursuits which seem to promise the highest social and financial position; and, the result is, that a few occupations are thronged by all sorts and conditions of men, while the less popular vocations go begging, and are obliged to take those who have been disappointed and unsuccessful in the scramble for the other pursuits.

If an advertisement were inserted by a person asking for a clerk in a jeweler's store, or in silks, millinery goods, or anything stylish and ornamental, he would get perhaps a bushel of letters urging claims for the place. If he were to advertise for a good, strong young man to work in a wholesale grocery, crockery store, or hardware, or provisions, or in the lumber, stone, brick, or coal business, he might not receive half-a-dozen letters, and these from men of the grosser and lower grades; hence, these less attractive pursuits are apt largely to fall into the hands of persons who lack skill, talent, and genius, while the more desirable pursuits are thronged with persons of excellent talent, worthy of high success; but these kinds of business being over-crowded, the compensation is cut down, and failures and disappointments are the result. These facts tend to make a hundred merchants where there should be but fifty, and only now and then one is able to compete successfully, and rise to wealth and distinction. One half of the great throng must meet with disappointment, if they do not suffer bankruptcy.

When a man of talent and industry, health and power, adopts one of the less desirable or attractive pursuits, "he walks a king," and pushes himself into eminent position and influence. We could name many incidents of this sort.

It is the office of practical Phrenology to go into a family of boys and girls and describe each character, and indicate the line of study and course of industry in which each will be most likely to excel, thus placing each boy or girl in their true position. It has been said that it is better to be "the head of a dog than the tail of a lion." Would it not be better to be the head man in farming, blacksmithing, coopering, stone-cutting, than a ninety-ninth man in banking, law, medicine, or merchandising?

We have had mothers anxiously ask us, when they brought their darling boy, "what *profession* he was best adapted for?" and our reply has been, "He should be a builder, or a hardware merchant;" whereupon they have uttered the desponding remark: "Oh! I had *so* hoped that he would study a profession, and become a great man." To such we say: "It is better for one to be excellent and eminent in an average position, than to be a delinquent in a more honored pursuit."

If in the JOURNAL we were to describe many incidents that occur in our own practice, the subject might be made luminous with interest. We may venture to state one case which occurred in our office during the last year: In April a young man called and asked for a description of character. He had a brain too large for the body; he was dyspeptical, slept too little, ate wrong kinds of food; and had been obliged, as we learned afterward, to quit college, and had returned home to the farm, hoping that a year of farm-work, and his mother's simple cooking, might restore him to health, and enable him to return to college, and finish. We described his condition fully, told him how to recuperate his health and re-invigorate his body, so that it might support his large and

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active brain amply. About the first of September following, he came briskly into the office, and inquired, "Do you know me?" Not recalling at once the incidents connected with his previous visit, because such visits are all the time occurring, he reported his name, and the circumstances, and said that his life on the farm, after leaving college from ill-health, had not been of any benefit to him at first, but he had subsequently put our advice in practice, his mother seconding the efforts of living on a judicious diet, as advised by us, and during May, June, July, and August, he had recovered his vigor, gained eleven pounds in weight, added to his former 125 pounds, and was then on his way to college, in Easton, Pa., where, we doubt not, if he continues to follow our suggestions, he will take a good rank as a student, graduate with honor, and enter upon life with fair prospects of health, success, and long life.

This young man believes that we conferred a benefit upon him worth at least a thousand, if not ten thousand dollars. As it is our intention or expectation to save at least one man a day by the advice we give in our office—one receiving ten per cent. of benefit, another perhaps twice that amount—we can afford to pity the narrow skepticism or bigotry of those who ask:

"What is Phrenology good for, even though it be true?"

TYRANNY OF THE APPETITE.

IN the story entitled "My Wife and I" there occurs a passage regarding the vice of a drunkard's appetite, which reveals its desperate tyranny. It is where Bolton is giving his reasons why he dare not marry, as follows: "One sip would flash to the brain like fire, and then all fear, all care, all conscience is gone; not one glass, but a dozen would be inevitable. Then you might have to look for me in some of those dens where those possessed of the devil flee when the fit is on them, and where they rave and tear and cut themselves until the madness is worn out. This has happened to me after long periods of self-denial, and self-control, and illusive hope. It seems to me that my experience is like that of a man whom some cruel fiend condemns to go through all the agonies of drowning, over and over again—the dark plunge, the mad struggle, the suffocation, the horror, the agony, the clutch at the shore, the weary clamber up steep rocks, the sense of relief, recovery, and hope, only to be wrenched off and thrown back to struggle and strangle and sink again. If I had fallen dead after the first glass, it would have been thought a horrible thing; but it would have been better for my mother, better for me, than to have lived as I did."

Here comes in the lesson of self-denial; yea, of total abstinence from that which so quickly poisons the blood and crazes the mind. There is but one course for those of such excitable temperament, and that is abstinence. Is it a cross? And do you crave it when you smell it? But you are not a slave; you *can* say NO when the devil tempts? *All* men have their evil tendencies; all men *must* deny themselves. How much harder is it for *you* to deny *yourself* than for me? Because I crave money, may I therefore steal? May I give way to the passions, or must I "put on the breaks?" The latter, of course. So must you if you would be a true, independent man. We admit that one may have a stronger appetite than another; that, having had a drunkard for a father, one may have *inherited* a "love of liquor" or of tobacco, or of other unclean things, and therefore has a harder struggle to overcome it than one whose warp and woof was without rottenness or stain. Still, those who are not idiotic, imbecile, or insane *must* keep down the tyrant, or he will make *slaves* of them. Reader, are you nursing a tyrant? Do you cuddle and roll him under your tongue, as a sweet morsel? Do you hold him in your mouth or between your lips, suck and puff the fragrant weed? Do you keep him in a closet, corked up, lest he evaporate, and do you visit him *regularly*? He is making advances on your works—your vitality,—and will soon surround you, and have you fast in his clutches! You are his victim!

Your are now to be marched off to prison, and your home will be among libertines, prostitutes, gamblers, thieves, robbers, murderers. Your master is the tyrant, Appetite, who has enslaved millions besides. He has sealed your doom. So ends the drama;

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and so ends the wrecked creature of a perverted appetite. The small cross of self-denial, he said, was too great for him to bear, and we now

"Rattle his bones
Over the stones,"

and hide him away among felons and paupers in the oblivion of a "potter's field."

POPULAR AMUSEMENTS.

THE *Liberal Christian* has some sensible views on the much-abused subject of amusements; and now that this subject is agitating the public mind, we give them further circulation:

"There is altogether too much play-going, and concert-going, and party-going; altogether too much public entertainment and excitement for the mind and conscience, the health and happiness of our people, especially in the cities and large towns. We are losing something of our seriousness and steadiness, and relaxing our hold on the solid and satisfactory realities of life altogether too much, we fear, in the enervating air and languor-giving intoxication of public excitement and frivolous revels. It would be incalculably better for most of our people if they kept at home more than they do, and made that a more cheerful, attractive, satisfying place than it is. Why can we not have more home entertainments, recreations, fascinations? For no other reason than because so many people have an idea that to be happy they must go with the crowd to some ill-ventilated assembly-room, and be jostled and jammed, piqued and snobbed, stepped upon and run against, bothered and bored, until worn out and ready to faint, and then get home as they can to pass a half-sleepless night and be half-sick the next day."

The main trouble is that most young folks are inclined to go to extremes in seeking amusements of which older people have already seen the folly. Such amusements as are found in the modern play-house are only a form of dissipation, terminating in physical exhaustion, if not in disease.

The only remedy is in right moral and religious training, with rational recreations at home in the family. If parents were more considerate, they would provide rational and healthful entertainments, in which all could participate—such varieties as reading aloud, recitations, dialogues, music, vocal and instrumental, light gymnastics instead of dancing, and such games of skill as would tend to entertain, instruct, and improve.

THE LATE SENATOR BUCKINGHAM.

WILLIAM A. BUCKINGHAM, ex-Governor of Connecticut, and a Senator of the United States, died at his residence in Norwich, Conn., on the 4th of February. He was born in May, 1804. From school he went into land-surveying; thence to school-teaching; at length into business. Two years were spent in Norwich as a clerk in the dry-goods trade, and one year in New York, after which he set up for himself in Norwich, and was successful.

In 1830 he began the manufacture of ingrain carpets, and conducted it for eighteen years. In 1848 he discontinued all other forms of business effort, and engaged in the manufacture of india-rubber goods in connection with Messrs. Hayward & Burr, under the name of the Hayward Rubber Company. In this business he amassed the generous fortune which he has so lavishly bestowed to aid many educational and charitable enterprises.

He was re-elected to the Chief Magistracy of Connecticut seven times, serving for a period of eight years. Throughout the war his course was marked by the same intrepid support of the Administration that distinguished its beginning.

In 1869 Gov. Buckingham took his seat in the Senate of the United States. The record of his connection with that body has been a creditable one. He performed a great amount of hard work, and it was upon various important committees of the Senate that his influence was most felt. He participated frequently in debate, and exerted a marked influence in financial and Indian questions by his candor, sound judgment, and graceful method of presenting what he had to say.

SOBRIETY.—The managers of the Lake Shore Railroad have issued an order declaring that in future the company will not re-

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tain in their employ men in the habit of using intoxicating liquor as a beverage, and that the frequenting of places where the same is retailed will be considered *prima facie* evidence of its use, and discharge will follow. This is not fanatical, but sensible. Where the lives of so many individuals are involved, as in the case of nearly all railroad employés, to say nothing of the property interests involved, it is perfectly right to require strict sobriety on the part of the men employed, and that insured by total abstinence from intoxicating drinks.—*New York Observer.*

[Very good. Now why not apply the same rules to all railways, and then to all steamship companies, on which passengers are carried. There would be fewer railroad smash-ups, and fewer shipwrecks, and fewer lives lost at sea, if there were no alcoholic liquors drank by engineers, brakemen, pilots, and seamen. We are in favor of abolishing the use of alcoholic liquors from all public and from all private places. Let the word be, no alcoholic liquor here, there, or anywhere.]

BAD BOYS.—Massachusetts had 323 boys at the Westbro' Reform School last year, and got $18,178 worth of work out of them. It would be interesting to see the other side of the account. It is not the work forced out of prisoners, but the worth put into them, that makes prisons pay. Nobody cares how many shoes are made, but what sort of a boy does the State turn out to wear her brand of workmanship through life? When one of her reformed boys becomes governor or senator we shall begin to have faith in that institution.—*Golden Age.*

[This is pretty rough material to be converted into statesmen, governors, and senators. Still, improvement may be made by culture, discipline, and development. Do not ask too much. If the managers be phrenologists, they will know how to treat the boys to secure the best results.

We repeat, the material is not the sort with which one may hope to produce leading men. To secure this, we must begin farther back than the penitentiary. It requires good *stock*, nay, the best. One can not make a silk purse out of a pig's ear.]

A DEFAULTER FROM BENEVOLENCE.

THE case of R. K. Brush, late postmaster at Elkhart, Ind., who has just been found a defaulter to the amount of $2,640, is a somewhat remarkable one. He has held the office for twelve years, and has always borne an enviable reputation. He was so noted for his liberality that he was overrun with appeals for charity, and he actually embezzled this money, little by little, to meet demands. The amount has been paid by his bondsmen and his successor appointed, but the feeling in the community is so strong in his favor that, if a vote could be taken on the question, he would, doubtless, be reinstated.—*Indiana Journal.*

[It is a nice thing to do just right; to say yes, and to say no, always in accordance with *exact justice.* The golden rule is right. Do as you would be done by. Not more, not less—but *as.* When one gives away that which is another's he does wrong. We may *not* "rob Peter to pay Paul;" nor may we impoverish ourselves to support idlers, smokers, and drunkards. God's poor—those who lose their earnings by fire, flood, or by locusts—are to be helped; while the devils' poor—those who dissipate and drink up their substance—have no claims on the industrious. Let us discriminate. We may not trust those who can not trust themselves.]

TOO LARGE AN APPLICATION OF THE ADJECTIVE.—In our February number, in the remarks on "Contrasts of Child Expression," we say, "Here are two pretty little girls," whereas it is evident enough to every reader that but one of the child faces can be so characterized. We did not intend a joke by such a comprehensive application of the adjective. Neither did we mean that the ugly-visaged one ought to be as pretty as her companion, for we were considering her just as she is and the causes thereof. But when penning our reflections our mind's eye was filled, doubtless, with the sunshine and sweetness of the little darling on the left of the page, and in our enthusiasm over her dropped in the word "pretty," forgetful of its awkwardness in connection with the preceding numeral. We should have said, "Two little girls." That was our meaning,

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and a careless reading of the proof slip let the error pass uncorrected.

SANITARY SCIENCE.—A prize of $100 has been offered in Great Britain for the best essay on "The application of sanitary science to rural districts, with a view to insure the highest condition of health and the prevention of disease." The best essay is to be the one which best presents the following points: First, means practicable and easy of application for securing a supply of pure water and the discharge and disposal of refuse; second, the most simple plan of rural organization for securing cleanliness and pure air within and around dwellings; third, the best means of carrying out the objects specified under the most varying circumstances.

AGRICULTURAL HINTS.

Wolves' Heads.—In the Senate of the Minnesota Legislature, now in session, a petition has been presented asking a State bounty of $5 for each wolf head, in order to diminish the wolves and protect the sheep-raisers of the State.

[Thus states the *Winnepeg Standard*, and we reply, Very good. But why not offer a bounty for the head of every worthless dog found killing valuable sheep? There are tens of thousands of sheep killed every year by miserable curs. The value of these sheep amount in the aggregate to more than a million dollars.]

"How About It, Mr. Editor?"—A correspondent relates the following: "Last September a neighbor of mine missed one of his hogs. Search was made through the woods and pastures where they were running, but to no avail. Nothing further was heard of the hog until the 10th of January, when it was found a prisoner in a hollow log. Strange to say, it was alive, although very much emaciated, and it is still living and doing well. To give an idea of its reduced condition, it may be stated that when it entered upon its long fast it weighed 225 pounds, and when released its weight was not over 60. According to my neighbor's calculation, it must have been a prisoner 104 days, with nothing to eat except the rotten wood which had accumulated in the log. I could give further particulars, but it is probably unnecessary."

[In considering this extraordinary porcine incident, we can only say that the pig had a good stock of vitality to subsist on, as he weighed 225 pounds at the time he was first missed, and in his cramped quarters in the log could only consume it very slowly. According to the above statement, he drew upon his capital stock of tissue at the rate of a pound and a half a day, a very small allowance for a hog, certainly. It shows, at any rate, what a pig can stand when treed.]

Agriculture in Great Britain.—From the English Agricultural returns for 1874, just issued, we take the following interesting summary of the statistics:

"The grand total of the United Kingdom, not including the Isle of Man and the Channel Islands, shows that in 1874 the average under cultivation was 31,266,919 acres, an increase over 1873 of 164,269 acres. Wheat occupied 3,630,300 acres, an increase of 139,920 acres. Corn crops, as a whole, however, show a reduction of 27,438 acres; green crops show an increase of 4,784 acres; flax a decrease of 4,289 acres; hops an increase of 2,527 acres; rotation grasses a decrease of 26,976 acres; and permanent grasses an increase of 262,083. Horses owned by land occupiers were 1,311,739, against 1,276,444 in 1873; cattle 56,125,491, against 51,954,540 in 1873; sheep 30,313,941, against 20,427,635; and pigs 2,422,832, against 2,500,250 in 1873."

Perfect Roses.—Peter Henderson, our New Jersey horticulturist, in allusion to the fact that all the good qualities of fragrance, beauty, hardiness, and constant blooming, are not to be found in one rose, quotes the words of a German neighbor, who came to him in great irritation, and said, "I have so much drouble wid de ladies when dey comes to buy mine rose; dey wants him hardy, dey wants him doubles, dey wants him mondly, dey wants him fragrand, dey wants him nice gouler, dey wants him eberydings in one rose. I have somedimes say to dat ladies: 'Madam, I never often sees dat ladies dat was beautiful, dat was rich, dat was good tember, dat was youngs, dat was clever, dat was berfection in one ladies. I sees her much not!'"

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To Kill Borers and Curculio.—Hon. Samuel Swift, of Middlebury, Vt., says that a wash of soap-suds and tobacco juice applied to his fruit trees from the root as high up as the borers ever enter, is sure death to every borer. It should be applied with a stiff brush about the first of May, when the eggs of the borers are just hatching.

With regard to the curculio pest, it is well to state that Dr. Hull, one of the most successful and extensive fruit-growers in the West, has proved by numerous experiments that the curculio flies only in the day time, going to roost at night in the crevices of the rough bark, or in depressed places made by cutting off limbs of trees. From this he concluded that at night or very early in the morning, they might be jarred off, and, fixing the contrivance which he called a catcher to fit about the trunk of his trees, he jarred into it and killed from his orchard of 1,930 trees, not less than 153,000 curculios. He says a small catcher is nearly as good as a large one, the curculios generally roosting upon or near the trunk of the tree.

The Improvement of Farmers' Residences.—Our friend, Col. F. D. Curtis, said the following, among other good things, in an address before the N. Y. Agricultural Society:

"Have grounds around the dwelling. Tear away the fences; they cost money and are useless — I mean fences shutting the house up as if there were danger of its running away. Let there be not less than an acre of dooryard; ten will be better. Make a rich lawn of this and cut the grass. It can be no waste, but it will be a thing of beauty, and 'a thing of beauty is a joy forever.' There need not be any loss to be tasteful; nature and beauty are synonymous; good taste and economy can, therefore, be made handmaids to each other. Set your trees in this inclosure, and dig around them with a spade each year, and top-dress the whole, and they will grow finely, and the grass will grow beautiful, the children will grow contented, the fathers and mothers as they grow old will grow happy, the neighbors will grow to emulate and to extol, the township will grow up to feel that there is no place, after all, like 'Home, Sweet Home.'"

Petroleum is recommended for painting implements, wagons, machines, etc.; but it must be used freely, and generally it should be repeated several times.

Sweet Corn.—The attention of farmers is directed more and more to the raising of sweet corn, as the years go by; and there has been no little effort to produce certain results in that most excellent edible which shall approximate perfection. Attempts have been made to produce early varieties, and one of the best is that which very recently has been introduced to public attention in the "Triumph," * a representation of which we give. Perhaps, on the whole, the variety which commends itself most to the discriminating palate is that known as the "Evergreen sweet corn,"



Evergreen Sweet. Triumph Sweet.

but it is very late coming in. Deliciously sweet and tender, it takes the place of all other sorts of sweet corn when once placed upon the table. One important quality is that the ears are plump and full-kerneled. There is a meaty character about the grain and a succulence which at once attract the notice of the farmer and gardener who has his eye properly directed to the market economy of the article. This variety of sweet corn is admirable for drying purposes, keeps its flavor well, and so forms a very desirable food for fall and winter use.

* For the use of these cuts we are indebted to Messrs Bliss & Son, Seedsmen, No. 34 Barclay Street, New York, who supply the above seed corn.

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Live Stock.—An increase of horses and mules for 1874 is reported in most of the States. Of milch cows the increase has been larger than in other kinds of neat stock, it reaching in Minnesota as high as 13 per cent. There is a similar tendency in Maine and Connecticut, where the dairy interest is a growing branch of agriculture, the advance being reported at 6 per cent. There is some increase in the number of sheep in the New England States, and also in the West. A considerable decline has taken place in the number of swine which is shown in nearly every State.

Cutting Timber.—It is said that timber cut in February will last three times longer than that cut in the summer months, and it is alleged in proof of this statement that the timber of a house in Salem, Ct., which was cut in February, 1799, is now as perfect and sound as when the house was built.

We have seen it stated elsewhere, with some array of statistics, that the best time to cut timber is in mid-summer. How is it, lumbermen?

Our Mentorial Bureau.

[IN this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH *that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.*

QUESTIONS OF "GENERAL INTEREST" ONLY *will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.*

CHICKEN-HEARTED.—I know a farmer who can not perform the act of killing. He can assist others to butcher, can hold the animal to have his throat cut, but can not do the act himself, as the sight of blood drawn by himself makes him faint. As soon as the animal is dead, he can do the remainder of the work. He can hold the animal, if another man kill him, and then go on and finish the work, though not be able to do the killing himself. His wife sometimes performs the act of killing to assist her husband, but she will cry if spoken to in a cross or disagreeable manner by her husband. How is it that she can do the killing, and can not bear to hear her husband speak harshly to her, without crying? In which faculties are these persons lacking?

If teachers meet with large pupils who cry easily, and for no good reason, what can the teacher do to overcome such an inclination on the part of the pupils?

Ans. The farmer knows that the butchery must be done, and he can help about it; but when it comes to inflict the blow which takes life, he needs more Destructiveness and Firmness, and less sensitiveness of temperament, to accomplish the work. The wife, probably, has more Firmness and Destructiveness, and she can inflict the death-blow upon an animal. She has, doubtless, large Approbativeness and moderate Self-Esteem, with strong social feeling; hence she can not bear to be found fault with, and weeps when harshly spoken to by the husband.

Young persons sometimes, when growing rapidly, carry with them their child-like feelings, and they are very tender and easily affected by embarrassing circumstances. Sometimes the temperament is nervous, and the disposition sympathetic, which induce the tendency to weep, especially if the person has a small base of brain and rather a low crown of head, with large Cautiousness and Approbativeness. The teacher should speak tenderly, encouragingly, and not rashly, to such pupils.

EXERCISE.—Can you suggest any system of exercise from which sedentary persons can derive benefit, especially those who are unable to pay $100 for a patent lifter?

Ans. Free gymnastics, which consist largely in swinging the arms or revolving them, as if turning a crank, or using light dumb-bells, say two pounds each, will answer an excellent purpose. If one wants to lift, he may improvise an apparatus by taking a broad board, or plank, and fastening to one end of it two shafts, with hinges, something like the shafts of a wagon. Then fix straps, say two feet from the hinges, like inverted stirrups, to lift by, then hang weights on the end of the shafts farthest from the hinges, and move the weights, as the poise of a steel yards or scale bar is moved, will indicate how much the lifter shall raise. Five dollars would make something that would answer for the exercise, though the patented apparatus, of course, is better, if one can afford it.

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BOY'S QUESTION.—Should an ambitious boy of a slight body and nervous temperament continue in school, or give his attention to some useful occupation, and trust to the chances of getting an education in the future.

Ans. If the boy can afford the time and expense to go to school, he should adopt some healthful and invigorating system of exercise which will tone up and develop his body, and go on with a course of study. There is no reason why such a boy should break down by study if he sleeps enough, eats the right kind of food, and avoids all bad habits. Tobacco, coffee, spices, sugar, pies, cakes, stimulants, and other vices of boys, tend to break up the plan of study and send the subject home sick and discouraged ten times more frequently than hard, honest study. Live rightly, sleep abundantly, exercise bravely, and study judiciously, and you may go on in study with success and health. Working hard all day, and then trying to pick up an education by lamp-light, when you ought to be asleep, may become a snare to you.

EMBER DAYS.—What is the original meaning of "Ember Days," as found in almanacs?

Ans. The term "ember" has been variously derived from the Greek *hémerai*, and from the embers or ashes which in the earliest times were strewn upon the head at times of fasting in token of humility and penitence. But the more correct source appears to be from the Saxon *Ymbrine dagas*, or *ymb*, about, and *ryne*, a course or running, the term applied to these fasts because they came round at certain set seasons in the year. Ember days in the Church calender are three days appointed four times in the year as days of fasting and prayer. See Common Prayer-Book.

THE SHORTHAND WRITER.—What natural intellectual development is essential for a successful stenographer or shorthand reporter? Is it a paying profession? What amount of scholarship will be required?

Ans. The active temperament, which, of course, includes a quality of brain of a good order, next good perceptive development in general, together with strong Comparison, Constructiveness, and a fair degree of Tune. There should be enough Firmness to render the person steady and persevering; enough Caution to make him prudent, watchful; good hearing and eyesight; and as a basis a good physical constitution to give him endurance. Frequently in a reporter's experience, as in taking the notes of a long address, or series of addresses, at a convention, or the testimony of witnesses at a protracted trial, he requires physical strength to meet the demands made upon his professional skill and time. Shorthand reporting as a profession is moderatly lucrative. There are some who derive an income of from three to five thousand dollars, but these are exceptional. The better educated one is, the more comprehensive his adaptability in reporting —in fact, no learning is useless.

NEW YORK INDUSTRIAL EXHIBITION.—Please give your views as to this affair in the JOURNAL. I thought you were down on all humbugs.

Ans. The act incorporating this institution was passed by the New York Legislature, signed by Gov. Dix, and it is now selling its bonds to those who wish to buy. Our correspondent implies that he thinks it a humbug, and yet asks our opinion in regard to it. We have no better means of judging than himself; and if he should ask our advice as to whether or not he should put money in it, our answer would be that he must judge for himself. Some railways, banks, steamship lines, manufacturing companies, etc., pay dividends, while others do not. Sometimes good crops come to the industrious farmer. Sometimes grasshoppers, a drought, or a wet season destroy his crops and his prospects. Disappointments and failures come to the best as well as to the worst of men. We have never advised a person to invest a dollar in any game of chance, in any mere speculative scheme, nor will we. Those who take stock in any enterprise must do so on their own responsibility. We shall probably advertise the great Centennial Exhibition, to come off in Philadelphia in 1876. Many will take shares of stock in this company; but, will it "pay?" We may advertise fruit-trees for an enterprising nurseryman. Persons will buy and plant, but we can not insure them success. The trees may wither and die, yet fruit-growing is not a humbug. We have often put ourselves on record against lottery schemes; and do so now, believing them to be essentially demoralizing, if not absolutely wicked, holding out false promises by which weak-minded people are deluded and defrauded. We will encourage no illegal enterprise. The Industrial Exhibition is authorized by a legislative enactment. As the Statutes of New York are very severe against lottery enterprises, it can not be that the Legislature of our State regarded this enterprise in the light of a lottery scheme, or it would not have received its sanction. Still, the best human judgment is fallible.

SIGNIFICANCE OF "ATHUMY"—MAL-AISE.—In the "Life of John Quincy Adams," by William H. Seward, on page 188 is a letter from Mr. Thomas Jefferson to Mr. Adams, in which occurs the following passage: "When all our faculties have left, or are leaving us, one by one—sight, hearing, memory, every avenue of pleasing sensation closed, and athumy, debility, and mal-aise left in their places," etc. We have consulted Webster's Dictionary and others in regard to the definition of the words "athumy" and "mal-aise," but can not find it, nor has any one we asked been able to explain it. Can you give it through your JOURNAL?

Ans. "Athumy" is a word which is quite new to us, and we have failed to find it mentioned in those works of the leading authors on physiology and anatomy which are in our library. Examining it etymologically, however, it appears to be compounded of *a* and *thuma*, the latter in the Greek,

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signifying odor; the entire word, therefore, meaning without odor, or smell. The distinguished author may have intended to convey the idea of a loss of power to distinguish odors, an infirmity which, in old age, is common enough. *Mal-aise* is a French term, meaning uneasiness, restlessness, or discomfort.

DISEASE OF THE MIND.—1. Please to inform a reader whether the mind can, or can not, become diseased. 2. Why do you class milk with the unhealthy articles of food?

Ans. 1. It is common to state, when one becomes insane, that his mind is diseased. It would be more proper to state, his body or brain being diseased or impaired, the mind is not harmoniously or systematically manifested. 2. We do not consider milk unhealthy diet for babes, but after one's teeth are cut he may, and should, subsist chiefly on other food. See the Hygiean Home Cook-book.

SURVEYING.—Where can a person apply for a situation in a surveying corps?

Ans. If you want a position in your State, ask your Secretary of State, or the Surveyor-General, if you have such an officer; or apply or write to the General Land Office, Washington, D. C., or to any land office in the States or Territories, or apply to any county or city surveyor for information.

PHONOGRAPHY OR STENOGRAPHY. — Can a person learn stenography without a teacher —if so, how?

Ans. Yes, by procuring the necessary manual and perseveringly studying and practicing its lessons and exercises. Our catalogue contains a list, with prices of the text-books in common use. Send your address, with a stamp to pay the return postage, if you desire a copy of the catalogue.

EXCITABILITY.—What is your advice to a person of great excitability?

Ans. We can not in a single statement cover the ground of your inquiry. One sleeps too little, or works too hard, or has fretting care, or uses stimulating seasonings with the food, or uses coffee or tobacco, or too much sugar, and thus keeps the nervous system exasperated. If we could see the subject, we could give specific advice.

NUMBERING OF ORGANS.—Why are the organs of Conjugal Love, Sublimity, Vitativeness, Suavity, and Human Nature marked with letters, not with figures, like the rest?

Ans. They were named and recognized after the others were designated by numbers.

A BLACKBOARD SURFACE.—In answer to the question of a Western teacher with regard to some preparation which could be used for the purpose of making a blackboard surface, we are able to say that Holbrook's or Wilder's liquid slating has been found well suited to the purpose. A smooth wall, or a piece of board, or a sheet of stiff paper, will suffice for a backing.

What They Say.

EVERY MAN IN HIS PLACE. — There comes a time in the life of almost every man when it is necessary that he should choose the place he would occupy in the world's great field of labor; necessary that he should decide upon the work he will do to gain the competency necessary to his comfort and happiness. All the arts, trades, and professions are open to him. He is to choose from among them, and enter upon the duties of his choice.

There is no question that man has to decide which demands closer study and more careful consideration than this; for the carrying out of his decision does much toward the shaping of his future life, both in this world and in the world to come.

In inanimate nature it is plain to be seen that each particular kind of matter, and every atom of that matter, was created for a special purpose, and that by the action of fixed laws it occupies the place to which it is adapted, and thus accomplishes the purpose for which it was created. In the animal kingdom the same divine purpose is to be seen. Every animal, from the largest to the smallest, has a purpose. We never see one animal occupying the place or accomplishing the purpose of another, but each, governed by the instinct of its nature, accomplishes its purpose by occupying the place to which it is adapted.

But in man we do not see the same adherence to place and purpose. We often see men occupying places and attempting to accomplish purposes for which they have no natural capacity. The majority of men, in choosing their places in life, are governed by fancy instead of reason. They display such utter carelessness, so little regard for using their capacities in the places to which they are adapted, that we might almost believe that the Creator had no will concerning them. No argument is necessary to prove that different men are possessed of different capacities; that for the accomplishment of the different purposes of life different capacities are necessary, and that each man has the capacity necessary for the accomplishment of *some* purpose in life.

Man is not like inert matter and the brute, compelled to take and to occupy the place for which he is best adapted. He is free to choose the place to which he thinks himself fitted. Observation teaches us that if he chooses wisely he will be successful. The general tendency among men is to seek positions above their capacity. They seem to think that the greatest happiness and all that is most desirable in life are to be found in the more exalted places, and that they, by attaining to these places, will obtain the things desired. They fail to see that there is for them in this world only as

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much enjoyment as they have capacity to enjoy, and that they can find it only in the places to which they are suited. I would not discourage the man who aspires to a position above his capacity. I would rather encourage him; but I would have him occupy a place within the scope of his ability, and develop gradually into a higher field.

But how can he find his proper place? He can find it by carefully studying himself and the different positions in life. The child should be trained toward his place early in life. That is the work of the parent and of the teacher. They should seek to know the tendencies of those under their charge, making use of all agencies at their command. I believe that the parent or the teacher who successfully bends those under his charge to the right use of their capacities, does a work second to none, except that of leading the soul to its Saviour.

L. W. BARRETT.

KNOW THYSELF.—The PHRENOLOGICAL JOURNAL for February contains an interesting account of the graduation of a large and highly-cultured class at the American Institute of Phrenology. These ladies and gentlemen represent nearly half the States, and several of them have affixed to their names the title of the learned professions. This shows that the science of Phrenology has passed triumphantly its days of ridicule, and in its dawning maturity is ready to take a seat of honor among its brother ologies. It is not, as many ignorantly suppose, a mere science of bumps or irregularities in the skull, but the true delineator takes into account the entire constitution, temperament, and physiognomy of man. Omitting all arguments, *pro* and *con*, and allowing that Phrenology deserves the rank it possesses, people should examine its utility. "Know thyself," physically, thy hereditary taints; thy acquired maladies; thy hankering after unwholesome indulgences, the habits whose hands are tempering to unyielding hardness and bring their appeals before the tribunal of reason.

"Know thyself" mentally; whether perception, conception, reason, or imagination predominates, and thence discover in what direction the faculties bestowed on thee give richest promise of success.

"Know thyself" morally; to what temptation thou wilt most easily fall a prey. Just as a wise general who, while marshaling his own forces, never fails to penetrate, as far as possible, the plans of his antagonist.

Next in importance to self-knowledge is that of our fellow-men. They will strive to hide their real feelings and motives, therefore it becomes imperative for self-protection to penetrate the outside gloss of words and smiles. A man can not "smile and smile and be a villain," and the effort results only in a ghastly grin. Very careless observers detect in physiognomy the salient points of character. How many more may not intelligent study enable them to discover? As we must ever be constantly in intercourse with strangers and dependent upon them, is it not wisdom to know their vices, virtues, and endowments.—*Ladolain, Chester, Pa., Evening News.*

HOW TO PLEASE AND ENTERTAIN AN EDITOR.—Just drop in for a moment when he is absorbed in writing his editorial. Overhaul his exchanges before he examines them himself, and ask him to lend you several of the best, such as he has occasion to consult; then forget to return them. Ask him to lend you his pen just a moment; then keep it half an hour when he wants to use it. If you upset his inkstand, it's quite "excusable," you being a subscriber "you know." Ask him a great many simple or silly questions about things you could easily and better elucidate by consulting a dictionary or cyclopedia. Write long letters to him with very poor ink, or with a pencil, in fine handwriting and on a postal card, or on that brown and chocolate colored paper which needs young eyes or a microscope to read it. He will wish you were in——Sing Sing. Then if he entertains and publishes opinions not in harmony with yours, order him to "stop your paper." He will respect you for your liberality. Be careful not to praise him or his work, lest it spoil him; better scold him, *that* will keep him on the track. Should his paper fail to reach you at the expected time, write him a threatening letter; that you will expose him in the *Hardscrabble Blatter*, etc.; or, demand the return of your subscription money! You will "have him there." These and other like matters will tend to give your editor the "sulks," and *he*, in return, will give you the dyspepsia. There are other ways by which to make an editor toe the mark. There are horsewhips, pistols, tar and feathers, etc., but these are not so fashionable as formerly. Editors are, after all, human, and know how to reciprocate kind and considerate treatment.

WHY NOT?—I learn that one of our District School teachers, near Charleston, gave a course of phrenological lectures to his school, lecturing one night each week, which was of great interest to his scholars. He explained why some would learn certain branches easier than others, and progress more rapidly. For instance, he said that one with Form large would learn penmanship readily, and would learn orthography by writing the words more easily than in any other way.

I think this is a good move in the right direction, and why may not others follow the example?

T. H. S.

[A capital suggestion. Above all others, teachers, who have the instruction of children in their charge, should understand their dispositions, and know how to call out and develop their minds. Teachers should know how to classify according to temperament all their children, and should be able to read, at a glance, their natural capabilities,

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natural tendencies of disposition, and to know just how to interest each and every one of their scholars. With this knowledge a teacher would accomplish twice, yea thrice, as much as it can be possible to do without it. Let teachers study character, and to be able to read it scientifically they must study Phrenology, Physiognomy, etc.

We trust the time will come when a competent practical phrenologist will be employed in each of our normal schools, with the view to instructing the teachers in the principles of mental science.]

WISDOM.

"Think truly, and thy thought
Shall be a fruitful seed."

Two things a man should never be angry at—what he *can* and what he *can not* help.

THE right is the supreme good and includes all other good. In seeking and adhering to it we secure our true and only happiness.

THE study of literature nourishes youth, entertains old age, adorns prosperity, solaces adversity, is delightful at home and unobtrusive abroad.

GIVE thy thoughts no tongue
Nor any unproportion'd thought his act.
Be thou familiar but by no means vulgar.
The friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel:
But do not dull thy palm with entertainment
Of each unhatch'd, unfledged comrade.

Shakspeare.

To be fossillized is to be stagnant, unprogressive, dead, frozen into a solid. It is only *liquid currents* of thought that move men and the world. —*Wendell Phillips.*

WISE men mingle mirth with their cares, as a help either to forget or overcome them; but to resort to intoxication for the ease of one's mind, is to cure melancholy by madness.

IT is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned.

EVERY one thinks his party has the kernel and others only the shell. Whereas they are all apt to let the kernel alone and dispute about the shell, as if that were the kernel.—*Gossner.*

MAN'S material frame is adapted to his inward nature. His upward look and speaking eye are the outlet of the soul. As the soul grows nobler, it lets itself be seen more distinctly, even through features that have sprung from the dust of the ground. It thins and makes transparent evermore its walls of clay. There is a struggle of the inner life to assimilate the outer form to itself, which is prophetic of something coming.—*Ker.*

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

IT occurred to a scholar, while writing a composition, to remark that "an ox does not taste as good as an oyster, but it can run faster."

MAN and wife are generally called one. Some people, though, reckon them two. But ten is the proper calculation of some couples—the wife one, the husband a cypher.

"HAVE you 'Goldsmith's Greece?'" was asked of the clerk in a store in which books and various miscellaneous articles were sold. "No," said the clerk, reflectively, "we haven't Goldsmith's Grease, but we have some splendid hair-oil!"

"I DECLARE," said Simon, one day, to his father, "our Sal has got to be so learned that I can't understand above one-half what she says; 'twas only this morning that she stuck po on to tater, and mo on to lasses."

A THREE-YEAR old boy of a Pittsfield clergyman, watching his mother making biscuit one Sunday for tea, asked her if it was not wicked to work on Sunday. Of course she said it was, and the logical little chap continued, "Oo'll catch it when 'oo get to heaven."

"DOCTOR," said a wealthy patient to his physician, "I want you to be thorough. Strike at the root of the disease!" "Well, I will," said the doctor, as he lifted his cane and brought it down hard enough to break into pieces a bottle and glasses which stood upon the side-board. It was his last professional visit to that house.

A MELTING sermon being preached in a country church, all wept except one man, who, being asked why he didn't weep with the rest, said, "Oh! I belong to another church."

A CLEAN SHAVE.

SAID a fop to a boy at a barber's one day,
To make a display of his wit,
"My lad, did you e'er shave a monkey, I pray?
For you seem for naught else to be fit.
"I never did yet," said the boy, "I confess,
Shave a monkey, indeed, no, not I;
'Tis out of my line, but, sir, nevertheless,
If you please to sit down, I will try."

AN enterprising phrenologist once wrote a note to the late Charles Dickens, asking permission to make an examination of his cranium. Dickens replied: "Dear sir—At this time I require the use of my skull, but as soon as it shall be at leisure I will willingly place it at your disposal."

AN exquisitely dressed young gentleman, after buying another seal to dangle about his delicate person, said to the jeweler that "he would-ah like to have-ah something engraved in it-ah to denote what he was." "Certainly, certainly; I will put a cypher on it," said the tradesman.

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In this department are given the titles and prices of such NEW BOOKS *as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.*

THE VATICAN DECREES in their Bearing on Civil Allegiance. By Henry Edward, Bishop of Westminster. 12mo pamphlet; pp. 179. Price, 50 cents. New York: Catholic Publishing Society.

The distinguished author states, The Meaning and Effect of the Vatican Decrees; The Relation of the Spiritual and Civil Powers; Aggressions of the Civil Power; True and False Progress; The Motive of the Definition; with Conclusion and Appendix.

To theological controversy there will be no end, it seems probable, so long as man exists upon the earth. No two are organized precisely alike. No two come to precisely the same conclusions. Each commentator puts himself into his commentaries, that is to say, puts his own views into them, and each sees through glasses colored by his own faculties. Large Benevolence sees all things in the light of charity, mercy, kindness. Large Conscientiousness, with Destructiveness, in the light of stern, rigid, severe duty and justice. Large Veneration and Spirituality see things through glasses colored by meekness, faith, submission, and adoration. A merely intellectual person sees things through cold philosophy and exact science —he leaves the element of faith out of his reckoning. Now, we have all these varieties of character, and a thousand besides, with shades, hues, tints, and phases impossible to describe in words, and these enter into all our discussions. True science only is exact. Theology is practically inexact when compared with scientific standards. Its realm is above the reach of the senses or the reason, and belongs to the sentiments and the emotions. We, therefore, take no special interest in these controversies, knowing very well that no satisfactory conclusion will ever be reached. We shall, it is true, rise above cutting each other's throats for Christ's sake, and emerge from barbarism into the more beautiful and perfect Christian religion which, so far as man has yet attained, is the top conception of godliness. We look forward hopefully to the time when the opinions of men shall be squared on the block of organization; when they who see things through despondency and gloom, or in the dazzling light of hope and assurance, shall understand how their views depend, in a large measure, upon their mental and physical organization.

The pamphlet before us is a discussion as between the Roman Catholic church and that of the Protestant. Everybody should read it. We believe the agitation of thought is the beginning of wisdom. Let all sides be heard.

A COMPENDIUM OF CHILDREN'S DISEASES. A Hand-book for Practitioners and Students. By Dr. Johann Steiner, Professor of the Diseases of Children in the University of Prague, etc. Translated from the second German edition by Lawson Tait, F.R.C.S., Surgeon to the Birmingham Hospital for Women, etc. One vol., octavo; pp. 408; muslin. $3.50. New York: D. Appleton & Co.

This translation is dedicated to the staff of the Birmingham Hospital for Sick Children, in token of the sentiments of friendship entertained for them and their institution by the translator, Lawson Tait.

The author has had fifteen years of active experience in the Francis Joseph Hospital for Children, in Prague. It was his object to make the work a trustworthy guide to students, as well as to practitioners.

A second edition of the original work was called for in Germany, and this translation is made from the revised edition. The translator has added an Appendix, giving rules for the management of infants as practiced in Birmingham.

We have in this work descriptions with treatment of diseases of the brain and its membranes; diseases of the organs of respiration; also of the circulation, and of the lymphatic system; of the organs of digestion, of the liver, and of the spleen; also of the urinary and sexual organs, and of nutrition. We also have a chapter on zymotic diseases; diseases of the skin, etc., making, altogether, a work at once indispensable to those who investigate and treat disease from the "regular" or allopathic stand-point.

THE HOME FLORIST. A Treatise on the Cultivation, Management, and Adaptability of Flowering and Ornamental Plants, designed for the use of Amateur Florists. By Elias A. Long. Illustrated by numerous engravings. Published by Long Bros., Florists, Buffalo, N. Y.

This is an octavo nicely bound in muslin, and also in rich colored paper covers. The book is beautifully illustrated with fine engravings of beautiful flowers, and practical instruction is given for the production and management of the flower garden. These gentlemen teach what they do know. They are practical workers in this their chosen field. They have been eminently successful, both as artists and business men. May it not be claimed that this vocation is useful as well as ornamental? Does it not belong to a higher order of civilization than is realized by many others? We believe these gentlemen are benefactors, reformers, philanthropists. Their work tends to refine and improve all who come within its influence. These gentlemen also supply all implements, tools, etc., connected with horticultural enterprise. 25 or 50 cents will bring the applicant circulars, catalogues, etc., for which he may inquire.

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IN THE HOME OF THE PRESIDENTS. By Laura C. Holloway. With sixteen portraits on steel, and numerous wood engravings. One vol., octavo; pp. 561; muslin. Price, $3. New York: United States Publishing Co.

Mrs. Holloway has produced a beautiful book; nay, more than this, it is a historical and biographical sketch of the White House and its lady occupants from the foundation of our government. Martha Washington heads the list, and Mrs. President Grant concludes it. What a galaxy of womanly beauty have we here! And not of beauty only, but of rare intelligence; women are here who have done their share toward making our nation illustrious. Mrs. Holloway touches the public pride and honor in thus presenting these illustrious and representative women.

"MUNICIPAL LAW, and its Relations to the Constitution of Man." The *Albany Law Journal* says: "This is the title of an essay by Mr. R. Guernsey, in which we are told that 'laws grow out of man's nature, and hence develop by friction and experience.' The essayist maintains that there 'is a geographical distribution of law, * * * caused by the variation of the wants and impulses of the physical, mental, and moral nature of man, and by the density of the population, occupation,' etc. And all laws are indirectly affected by the 'geographical location, climate, soil, face of the country, and productions.' Mr. Guernsey also states that 'in law, as in the natural sciences, new rules are not originated and promulgated by mere absolute authority, but are *discovered*.' The essay does not show in what particular modes the law is related to physical and mental surroundings, but is directed to the elucidation of the great scientific principle that law is the result of a great number and diversity of forces. The author of this essay is evidently one of the advanced legal thinkers of the time, who are viewing the law, not as the isolated product of judicial reason, but as one of the great factors of the social product. We look upon all such efforts as tending to elevate jurisprudence, and to evolve a true science of law."

It may interest the editor of the *Law Journal* to know that this Mr. Guernsey is not only an author, but a lawyer and a phrenologist. All his arguments are based on the nature of man. He has but just begun his career as a writer, but knowing the grounds on which he is based, the method of his procedure, we predict that he will become an authority, not only in legal jurisprudence, but in the establishment of new and improved views in the administration of civil law, as applied to the punishment of crime, the detection of insanity, and the better government of States and nations. Phrenology will help him.

MR. D. L. RESH has issued his Greenhouse and Plant Nurseries Catalogue, from Columbia, Pa. A three-cent postage stamp will bring the reader a copy by return post.

THE National Temperance Society have issued a pamphlet entitled "Dramshops, Industry, and Taxes, an Address to the People of Mississippi." By A. Burwell. It is enough to say that this address is equally adapted to the people of other States.

MESSRS. CROSSMAN BROS., of Rochester, N. Y., publish a Descriptive Catalogue and Guide to the Flower and Vegetable Garden for 1875. The guide contains garden, flower, and field seeds, with directions for planting, culture, etc. 25 cents will bring a handsome illustrated copy.

MESSRS. T. B. MILLS & Co., of Little Rock, Ark., publish a journal for emigrants, entitled "The Spirit of Arkansas," giving an outline map of the State, with descriptions of town and county properties for sale in all parts of that growing State. Copies of the paper will be sent on application, inclosing stamp for postage.

THE *Liberia Advocate* is a monthly newspaper published by Edward S. Morris, 620 North 15th Street, Philadelphia, at $1 a year. Mr. Morris is the accredited agent of Liberia, residing in Philadelphia. The motto of the paper is as follows: "The Love of Liberty brought us here," and "Christian Liberia the Open Door to Heathen Africa." The subscription price of this paper is, as before stated, $1 a year, or, in Liberia currency, "one bushel of unhulled coffee per annum, in advance." All who contemplate a residence in this tropical country should first read the *Advocate* and correspond with its editor. By these means, information as to all necessary particulars may be obtained.

THE *Illustrated Christian Weekly*, edited by Lyman Abbott and S. E. Warner, published by the American Tract Society, at 150 Nassau Street, New York, at $3 a year, is one of the best of our pictorial journals, and is also entirely unobjectionable in its literature as a moral, intellectual, and religious publication. It is unsectarian, and families who would provide a liberal supply of both instructive and entertaining matter, should not overlook the *Illustrated Christian Weekly*.

MESSRS. WASHBURNE & Co., 100 Tremont Street, Boston, Mass., are sending out their Great Illustrated Catalogue of Seeds, Plants, Flowers, etc., a document of over 100 large octavo pages, full of 100 good things, which everybody needs, and which all would want could they see these beautiful illustrations.

MESSRS. DINGEE, CONARD & Co., of West Grove, Chester Co., Pa., have issued their Spring Illustrated Descriptive Catalogue of New and Beautiful Roses. These gentlemen send their productions prepaid by mail, and warrant a safe and satisfactory delivery. See their list.

MESSRS. A. S. BARNES & Co., of New York and Chicago, are publishing the *National Teachers' Monthly*, a handsome magazine of thirty-two pages, at a dollar a year. Specimen copies will be sent for examination.

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THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

VOL. 60. 1875.

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NATHAN SHEPPARD,

AMERICAN AUTHOR AND LECTURER.

IT may be considered no compliment to a man to be called handsome. That appellation is supposed to be more especially appropriate to woman. But suppose the man resembles his mother, inheriting her complexion, eyes, mouth, chin, cheeks, hair, forehead,

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and other features? Suppose these points be concentrated and intensified in her son, would he not necessarily be handsome? Aye, and we can see no objection to real beauty in man or in woman, or in any other object in nature. But this is not the place for a dissertation on beauty, further than the subject under discussion may require it.

We have here for dissection a character whose mother was no less a personage than the "Belle of Baltimore." It was conceded that, among the most beautiful women of Baltimore—a city famous the world over for beautiful women—Mrs. Sheppard was fairly entitled to the pre-eminence. Her son, in his youth, was said to be "the picture of his mother." Then why should he not be a handsome man? He is of full stature, standing nearly six feet high, and well-proportioned. He weighs not far from 175 pounds, is erect, graceful in action, and magnetic in expression. His brain is large, twenty-three inches in circumference; his temperament mental-motive, with a good infusion of the vital. There is no extra adipose in his system, every fiber being usable and available. His forehead is high and broad, showing ample intellectual faculties. Language is large, and he would be fluent in speech. Ideality and Sublimity, with Constructiveness, Time, and Tune, give a lively sense of the beautiful, the grand, and the ability to compose poetry and music. Such a brain, on such a body, with the education and discipline he may be supposed to have had, would make him conspicuous. If he did not seek place or position, place or position would seek him. He would become a power, though he lived in a quiet, unobtrusive sphere. There is height as well as length and breadth to the brain. In Self-Esteem, Approbativeness, and Firmness he is well developed; so, also, in the moral sentiments. He has a high sense of honor, integrity, and of his dependence upon his Maker. He has large Veneration, and is respectful and devotional. Large Benevolence renders him kindly and charitable; strong Spirituality gives him mental breadth, outreach, and inspiration. He has also large Imitation, with Mirthfulness, and can represent life in its finer phases. He has a good measure of intellectual and moral qualities, and will be held accountable for their right use.

NATHAN SHEPPARD, the distinguished lecturer and writer, is not what is ordinarily understood as a "self-made man." His "early education" was not "neglected," and he is a descendant of a colonial aristocracy, which, curiously enough, ranges all the way, laterally speaking, from the Maryland Roman Catholics on the one side, to the New England Puritans and the Philadelphia Quakers on the other. He says he has as many denominations of Christians represented in his blood as he has veins to carry it. Thomas Shepard, the Puritan divine, was an ancester of his, the name having temporarily lost one of its p's in its transmission to this country from England. The late Moses Sheppard, of Baltimore, was his great-uncle and guardian. Another uncle was Dr. Nathan Sheppard, the eminent physician of Philadelphia, for whom both he and his father were named. His mother is the sister of the late John Brown Howell, of Baltimore.

Mr. Sheppard was born in the city of Baltimore, and is now thirty-nine years of age. His father died when but thirty-six. He was well-educated, a fine speaker, and a universal favorite. Moses Sheppard, who died a few years ago at nearly ninety years of age, leaving a large estate to the "Sheppard Asylum" for the insane, became the guardian of the subject of this sketch. He was in many respects a remarkable man, and had a powerful influence in the shaping of his ward's mind and disposition. He had a large intellect and an imperial will, and was a devoted but unostentatious philanthropist. He took an active part in the colonization movement with Henry Clay, and concurred in the emancipation view of that great statesman. He paid for the education of several colored men, who afterward figured in Liberia,

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among whom was Dr. Magill, who named one of his vessels after his benefactor. Mr. Sheppard was an influential, but seldom a public, participant in all wise endeavors to elevate the colored people, and was the means of preventing the passage of a law by the Maryland Legislature banishing the free blacks from the State. His house was the resort of leading philanthropists and statesmen of the most diverse opinions and methods.

It was in such an atmosphere that the subject of this sketch began life. He was early sent to the best schools of Philadelphia, which has always been noted for its excellent schools for boys. He studied the natural sciences and mathematics at the Andalusia Institute, and graduated from the Attleboro College in his twentieth year. He pursued special studies under the private instruction of eminent professors. In mathematics he did not excel, and in the dead languages stood only average in his class, but in metaphysics, moral and natural philosophy, rhetoric and logic, he was always among the first. His course of study was mixed with considerable travel and experience in society; so that he was considered quite a "man of the world" while he was yet a boy. With the design not only of subjecting him to a severe physical discipline, but, as it after appeared, of curing him of certain literary aspirations, he was sent to the country during his vacations, and induced to put his hand to the plow. But he would look back, and the project came to naught, although it was not without its advantages.

The plan of the stern old uncle was, as he finally informed his ward, to "make a country gentleman of him, after the manner of some of his English ancestors." He was to have a splendid farm near some great trade center, lead the "county families," and represent the district in Congress.

Here commenced the conflict between guardian and ward, which ended in the disinheritance of the boy; but that, in all probability, was the best thing that could have happened to him; for, while it is true that the cutting off did not take effect until after he was of age and his education was complete, he had been so unaccustomed to obstacles or hardships that he might well recoil from the first that appeared in his path. It was obstinacy meet obstinacy when the guardian threatened, and the ward silently went the way of his "natural selection." The youth detested trade, longed for a literary career, and, as his uncle sarcastically observed, "had, like all the rest of his tribe, a constitutional aversion for physical exertion." There are some interesting facts for parents, guardians, and moral philosophers, not to say phrenological philosophers, in this case, to which we can only briefly allude. The boy was twitted with his deficiency in Language and articulation, his natural diffidence in the presence of strangers, his self-depreciation, which would certainly become morbid if he persisted in trying the *rôle* of public speaker. All of this was apparently confirmed by an expert in Phrenology, who, upon examination, pronounced the young man's Language to be small, and said: "If, as in ancient times, it were customary to sacrifice oxen to the attainment of a coveted object, you would sacrifice a thousand of them to make an orator of yourself. You will have to sacrifice all the oxen you can lay your hands on to accomplish the passionate desire of your heart. But the fact that it is a passion will help you."

"Can this Language you talk about be acquired?" asked the plucky boy.

"Oh, certainly! Twenty years from now, I doubt not, you will be able to tell me that it has grown."

Nearly twenty years have gone, and the Language has grown prodigiously. And here comes in the "self-made man." Here is an unusual instance of what resolution and discipline, and patient continuance in hard study, can accomplish. Mr. Sheppard's success as a public speaker and writer is a good example. What with private tutors and his own pertinacity, he succeeded in surmounting such obstacles as small vocal organs, a defect in enunciation amounting almost to an impediment, a feeble voice, excessive sensitiveness, and extreme aversion for publicity. He put himself through a vast amount of physical discipline and rhetorical training, a circumstance which fits him admirably for instructing others in the same department.

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His ambition to make a public teacher of himself, which grew with his growth and strengthened with his strength, was thus hindered, instead of fostered and guided, by his uncle, for whose intellect and judgment he had a reverence amounting almost to awe. The old man was a bachelor. The domestic side of his nature had never been cultivated. He had no sympathy with his ward's ambitious preferences. Hence the boy was obliged, after all, to work out his destiny for himself as much as any boy who is born in poverty, and is accustomed to privations from the cradle up. This desire to be a public instructor, to enlighten and influence the public mind, meeting with no encouragement from any one, could only be developed in a slow and somewhat tortuous way. The moral nature had been carefully trained at home and at school, and was in a high state of development at this transitionary and perplexing period of the young man's life. Hence we should not be surprised to find him at last, after dipping a little in the law, deciding to study for the ministry. He accordingly took a course in divinity and sacred rhetoric at Rochester, where he was brought under the influence of another vigorous and commanding mind, that of Dr. E. G. Robinson, now President of Brown University, to whom Mr. Sheppard acknowledges a deep sense of indebtedness. The result was most happy in not only determining Mr. Sheppard's course, but in stimulating him in the pursuit of it. He graduated in 1859, but preached for only two years. He soon found, what might have been expected of one of his training and turn of mind, that he was more a moral teacher than a preacher in the strict acceptation of that word. As Dean Stanley said of the late Canon Kingsley, "he was a layman in the disguise of a preacher." His mind works laically, not at all clerically. He is by natural disposition and early education averse to theological subtleties. In this he is as much under the influence of his guardian as Hugh Sutherland was under that of old David Elginbro.

As the twig was bent the tree's inclined. He speaks in the pulpits of all denominations, and is everywhere welcome, because everybody knows now what to expect, and are glad to get it. When it came to Mr. Sheppard's ears that somebody said "he lectured when he preached," his reply was, "Oh, no; I preach when I lecture."

Mr. Sheppard has been for some years a lecturer and teacher at the University of Chicago, but we believe he is about to retire from that position and devote himself to lecturing and literature, his income from these being far in excess of any salary that any institution of learning gives. Although now only on the threshold of his career, his literary connections are of the highest respectability. He is one of the leading American writers for the new edition of the "Encyclopedia Britannica," a contributor to *Fraser's Magazine*, where his articles on "Premier and President," and "The Causes of the Friction between the United States and England," appeared, and attracted much attention. He is one of the "specials" of the London *Times*, and wrote the article on "Crime in the United States," which made so much stir some years ago. He is the author of the widely-known and unique articles that appear in the New York *Examiner* over the *nom de plume* of "Keynote." He spent five years in Europe, and was a looker-on at the late war between Germany and France. His book called "Shut up in Paris" was published by Bentley, in London, and was selected out of a large number of rivals by Baron Tauchnitz for his famous series of "British Authors," and a new edition has just appeared.

Prof. Sheppard has given a great deal of attention to public speaking, and has written and lectured on the subject in a novel but very sensible fashion. He repudiates what is commonly understood as "elocution," insisting that it is but one very small element in a very large and serious department of intellectual endeavor. His articles on "The Use of the Will in Public Speaking," indicate his method of both teaching and practicing this noble art, and have been received with general approval.

He was one of the lecturers at the universities of St. Andrew's and Aberdeen, Scotland, and the Royal Philosophical Society of Edinburgh, in the winter of 1871–2. He made a popular lecture tour through Great Britain and Ireland, and has entered the lists in this country, and has already made a place for

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himself among those most acceptable to the American public.

His lectures on "Modern Authors" are the result of long and careful study of the writings of the men and women who have made our times illustrious for good English, brilliant fiction, and profound investigations in science, art, and human nature. In these lectures his peculiar characteristics come out strongly, his intellectual acumen, his enthusiasm, his analytical sharpness, his originality, knowledge of human motives, his cath olicity, moral earnestness, and warm-heartedness.

Department of Religion and Psychology.

Know,
Without or star, or angel, for their guide,
Who worships God shall find him.—*Young's Night Thoughts.*
The soul, the mother of deep fears, of high hopes infinite:
Of glorious dreams, mysterious tears, of sleepless inner sight.—*Mrs. Hemans.*

THE CAUSE OF MISSIONS.

ITS PRESENT AND ITS FUTURE.

EXTRACTS FROM A RECENT SERMON BY REV. GEORGE JARVIS GEER, OF ST. TIMOTHY'S CHURCH, WEST 57TH ST., NEW YORK.

And he said unto them, Go ye into all the world and preach the Gospel to every creature.—*St. Mark*, xvi. 15.

MISSION OF THE APOSTLES.

THESE words are from the great commission of our Blessed Lord given, as St. Mark makes record, after his resurrection, to the eleven Apostles. That they heeded them is evident from their subsequent history. For these words sent St. Peter to Antioch and Parthia, St. Bartholomew to India and Arabia, St. Andrew to Scythia, Sts. Matthew and Matthias to Ethiopia, St. Phillip to Phrygia, St. Mark to Alexandria, St. Barnabas to Milan, St. Thomas to Parthia and India, St. Paul to the extremity of the west; and they peopled Rome with Christians even before it was visited by an Apostle. The impetus given by that commission has never spent itself.

The work of evangelization having been commenced, each movement was made to form new centers for work in other directions; each new point when gained became a radiating center. Each Apostle having established his work at one point, moved on to another; he felt that he must lay a foundation stone.

Under the impulse of Christ's commission the knowledge of the Gospel has been spreading on all sides. The knowledge of the act of redemption, only possessed by those who stood around the Redeemer Himself, was to be diffused through them, as, in nature, a luminous body sheds its rays on all sides through conductors appointed of God.

With the Apostles the love of Christ was the constraining power. It was a joyful privilege to go forth. They forsook all that they might be to others, so far as in them lay, what Christ had been to them. Before them was the "field." That field was the world. When they went forth they carried such a faith as inspired them with courage and hope. Their human characteristics of boldness and zeal were supplemented by the power of Divine Grace; and, as we now know, they "went forth conquering and to conquer."

THE GOSPEL MISSION OF TO-DAY THE SAME.

It seems remarkable at this late age of the world that the same fact and the same duty remain unchanged. Now, as then, "the field is the world." Now, as then, the same commission and obligation rest upon the Church. Then the known world was the Roman Empire; to-day it is the entire globe.

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and the subjects of the blessings to be carried under this great commission are confined to no one empire.

Whole nations are yet in darkness, and we have still to secure our own spreading land in its future life fully to the cause of Christ.

As Christ gave His commission to the Apostles, they, in like manner, committed it to others also, who, during their lifetime, were to labor in the same work, directing and determining nature. The same thing still goes on. New phases of work in just this relation are ever presenting themselves.

The words "every creature" embrace not only him who is farthest from us, but also him who, without the Gospel, is nearest to us. Distance is not to lend an added enchantment, nor is *nearness* to take away our Christian zeal. Souls without a knowledge of Christ, wherever they may be, are to become the subjects of our interested attention and zeal.

WORK OF THE MISSIONARY SOCIETIES.

In this spirit our various Missionary Boards, created by the general church, embrace all departments of labor. As Missionary Boards they are mere organs of communication between the laborer and him who provides for his support. Through them we are permitted to aid, as best we can, our missions in the neglected portions of the city in which we live, in our diocese or State, and in the waste places of our country at large. The Domestic Board has under its jurisdiction all our territories and newly-formed States, covering all those portions not yet erected into dioceses. A special department cares for the spiritual interests of the great body of recently-emancipated slaves, so far as the contributions of the Church enable it to do so. Another department cares for the red man, aiming to discharge a most sacred obligation in that relation. And still another addresses itself to the vast work of Foreign Missions. In all these departments laborers have gone forth who have done what they could, and many have gone to God. Teachers and preachers in all these fields, in schools and churches, patiently and toilfully, day by day, are preparing the way for better things in the next generation.

NATURE OF MISSIONARY WORK.

The fields of missionary work are mentioned in a moment of time, but it should be remembered that after the appointments of the workers are made, there comes a life-long period of labor to each one of the ministering servants of Christ. We must bear in mind that the missionary bishops and clergymen travel over immense distances, where there is not a mile of railway, enduring very serious hardships, while the missionaries themselves in given communities are separated from the cheering presence of their brethren, and find hearts of sympathy about them only as they are made so under their work by the grace of God. This comes only after many years of patient toil. First the seed must be sown, and it must, in the nature of things, be long before much fruit is brought to perfection.

We practically have little of this experience. We are, indeed, living in a city where every form of misbelief and unbelief abounds. But how seldom in our ordinary walk do these phases of spiritual life cross our pathway! Having a definite, positive faith, our Bibles, prayer-books, churches, and pastors, we fulfill our round of apparent duty and privilege without molestation or interference. But not so with our missionaries in the life to which they are called. The people among whom they labor are exposed to all kinds of teaching; know little of a definite faith, and have yet to learn where they stand in religious belief. In time, the change which comes over those Western communities through the work of the missionaries is great. Fifty years hence the work now done in the West will show results of which we now can have little conception. This is the spring-time in those new countries, when seed must be put into the ground. This is our duty. We ourselves have entered upon the enjoyment of the fruits of the labors of others.

THE WORK TO BE SUSTAINED.

If we take the means to cast forth the seed of the word, that word will not return unto the Lord void. We are to see to it that the fruits of past sowing become the seed of the future. A measure of seed cast into the field to-day will yield seed wherewith, could all be used, to sow the broad acres of a State—next of a continent—next of the world. But for the waste, but for the fact that our common Christianity is content

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to produce only just for home consumption, sitting down in contentment because its own barns and granaries are full, the naturally increasing ratio would take care of the fertilization of the world. Only give back to Christianity what it yields, nay, the half of it, and its spread would take care of itself. Until we understand that our own spiritual indifference comes from a spiritual *surfeit* of that which belongs to those on all sides around us—to those in the "next towns," and to those who are afar off—we must continue to mourn our own deadness, the little progress which Christianity makes, and the sad condition of the world. It is a matter still to be determined what kind of civilization shall obtain in our land.

In spite of all our efforts, Christian civilization may go under, and perhaps disappear from our midst. The last of the twelve Apostles were still living when the seven churches of Asia were visited through the Apostle of Love, St. John, with messages of warning; and what shall save us from the same fate which overtook *them*, if the work which the Lord gives us to do is not done?

Give back to Christianity that which it yields! How can we? Never, my brethren, until we practically rise to a level with those terms and conditions of the Christian life divinely specified in such words as these; "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." After the knowledge of Christ has come to us, and by that knowledge we have become His, and heirs of eternal life, what we give of strength, time, or resources to the ordinary vocations of life, we give by His permission.

"In the last days it shall come to pass," says the prophet Micah, "that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it, and many nations shall come and say, 'Come and let us go up to the Mountain of the Lord and to the House of the God of Jacob.'" How is this to be accomplished so that it shall become fully and literally true?" I answer, by the little which *each one* does. Just as the coral islands of the sea have been built. The result is the aggregate of individual Christian sacrifice and effort. You are to do your part, and I am to do mine. God works through his children on the earth.

DEVELOPMENT OF CHRISTIANITY.

The work, begun by Christ, has spread on all sides. It has been shut up in no city, in no nation, and those only who work will be represented in the result. We look upon vast nationalities, nay, continents, fast bound in traditions of evil and error, and wonder how this result can be brought about. But do we forget that 1,800 years ago there was but one Christian upon the earth, and that He was crucified? Look at the state of the world after this lapse of but two days in the Divine reckoning, "For with the Lord a thousand years are as one day, and one day as a thousand years." Hundreds of millions of the race of man bow the knee at the name of Jesus. I believe that this country is to become a great reservoir, from which the gathered waters of Christian knowledge will flow forth to water the whole earth. As England has been the latest and foremost missionary nation, so do I believe this nation will, ere long, take the first rank. In the English people we have the grand result of a welding of Briton, Roman, Saxon, Dane, and Norman. In the future American you will find the constituent elements which shall converge upon him from every place and nationality of the globe. The preparations which are going on around us are more for this result than for any other. "Knowledge is increased." There is that "running to and fro" which prophecy names *in this very connection*. The ax is now laid at the root of every tree. That which doth make manifest is light, and the light, I believe, of the coming Christ is bringing out in every system that which is latent. The logical issue of every system is being more speedily reached than heretofore has been the case. Christ is being proved to be, indeed, the "Revealer of the thoughts and intents of the heart." And this, as if to destroy, as it is written He shall destroy "the man of sin" (whatever that may be), "by the brightness of His coming."

Never, it seems to me, in any age of the world has a nation or people had a more direct call from God to stand forth in his name and carry the Gospel of Jesus Christ to "every creature" on the face of the earth.

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To all Christian people He seems to say, "Freely ye have received, freely give." And not a good word which is uttered, not a prayer which is offered, not a dollar which is given, not a good deed which shall be wrought, shall be lost. Do, then, your part well in your day and generation. Be hearty in your religious life. Be generous toward a loving God. Spend little for self. Do much for the cause of Christ, and so shall you grow in grace and in the knowledge of God, and be counted worthy of a part in the great consummation which is sure to come—*with* you, if you say so—*without* you, if it must be so.

COMMON SENSE IN RELIGION.

TO know why one church succeeds where another fails, or why one minister becomes popular where another, more scholarly and more pains-taking, draws about him only a thinly-scattered audience of those who, by long habit, have become welded to the very timbers of the church, is a question perhaps as old and as difficult of solution as the problem, "Why in the world that man married that woman."

And yet it seems to us that many of the difficulties of the question are removed, or at least are illuminated, by simply throwing upon the light of that clear, practical common sense which we do not hesitate to apply toward other matters, and which nothing but a paganistic superstition compels us to withhold when contemplating religious problems and perplexities.

There are men and women who would consider it rank sacrilege to suggest that there was any other cause than a purely spiritual one for the lack of success which attends some ministers through life, or the dull, indifferent audiences which one is sure to find in certain churches. And yet a whining, disagreeable delivery may be the cause of the former, while in the latter not all the charms of oratory could remove the inevitable results of an ill-ventilated building, even though that building be a church edifice, duly and appropriately dedicated to the use of man's higher spiritual nature, without any reference whatever to the strong, dominant claim of his animal being.

When a young minister has passed through the seven regularly indoctrinated years of study; when he has left the college walls which have, for the most part, done their best through all these years to lift him away from sympathy with his fellow-man; when he has been pronounced a good thinker and a fine scholar by those who ought to know; when, moreover, his life is blameless and irreproachable, it is not a little surprising to see such bright and promising lights go down one after the other, often within a single year of the time when hope beat high and the future beckoned, while pointing to the Master's vineyard.

On the other hand, when a church is built beautiful and capacious, with a minister possessing all desirable and essential qualities, and a congregation devoted and attached, it is sometimes a marvel to behold how soon the church becomes feeble, how the members, one after the other, drop away and no new ones are raised up to take their places, and the society stands for months and years on the brink of disintegration. That circumstances like these are again and again repeated, no one will pretend to deny; while that there is in most cases a cause capable of remedy we do firmly believe.

It is folly to suppose that a ship which has sprung a-leak if launched on the river Jordan will not sink because set afloat on that sacred stream. She will most assuredly obey the laws of gravitation, whether upon the waters of the Jordan or the Mississippi. It is our place rather to go below and stop the leak, than ascend the mast and pray. In all the teachings of the Bible we are taught to use the means to an end; simple, natural, and, if you please, common-sense means. Nowhere are we taught to ignore or disdain the rules by which mankind is ordinarily governed. And in nothing do we make a greater mistake than in supposing that the methods which were employed eighteen hundred years ago will be equally effective now; we are to make use of the principles the same, but the conditions are certainly widely different.

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Many a minister would increase his usefulness more, and do God greater service, by studying elocution six months than by cramming still further in ecclesiastical history, or even theology, during the same length of time. A personal, disagreeable habit is often as great an obstacle toward usefulness as the need of a right spirit. A man has a dull, indifferent manner; he never warms up with his theme, never shows himself at all anxious that the words which he speaks should take any effect; never follows them up in any way by personal conversation, or the least appearance of solicitude for his flock; and yet he wonders that sermons which he has so laboriously prepared should produce little, if any, result.

Then, again, he has no true-hearted sympathy with the members of his spiritual household; he delivers himself in conversation with them of various inquiries and platitudes, very much as a school-boy would recite a disagreeable lesson, and, having gotten through with it, throws himself back with a sigh of relief. The people very soon come to understand that there is no real interest in either question or answer; and when the same interrogation as to "your wife's health" is put half-a-dozen times, as we have often heard it, during a single call by the dutiful pastor, why, there is *prima facie* evidence that it means business—"simply that, and nothing more."

If a man has no real love for his fellow-man; if he does not care for their welfare, both temporal and spiritual; if he considers it beneath him to interest himself in little children, and to bestow some attention upon the difficulties which beset the most ordinary common-place life, he has wholly mistaken his vocation in assuming the clerical robes; and he need not wonder that his entire ministry is a failure, even though his discourses are as finished as the orations of Demosthenes.

A minister should study as carefully as a journalist studies the signs of the times, and while he clasps the Bible with one hand, the other should be upon the public pulse. Not, however, as a journalist too often does, to bring himself down to its condition, and cater to the demand of the hour, however sickly and morbid; but that, acquainting himself with its fluctuations and its necessities, he may wisely administer the needed remedy for its infirmities.

It is not a little amusing in times of great national excitement and even peril, to hear our regularly-grooved minister go on placidly delivering a sermon to which no one pretends to listen, upon a theme as widely remote as possible from men's present needs and distresses, as if the restless, passionate, hungering throng before him were but so many rag babies. The crowd had come together hoping for crumbs of comfort, and they have had given them instead the husks of some old scholastic dogma.

The cry of pain is hushed when the minister enters the sick-room; the game of chance is hidden away as he approaches; the sharp bargain is put aside that his health may be inquired after, and so it very often happens that no one knows less of human nature than he who ought to know most, who ought to have laid aside his *profession* and mingled as a man among men, that he might appeal to their hearts, and not to an audience whom he presumptively considers exact counterparts of himself.

The successful preacher understands humanity, its needs, its desires, its joys, and its sorrows; for without this, though his soul may be aglow with Divine inspiration, it will only touch those hearts which are already enkindled by the same holy flame. Decades, and even centuries, have gone by since we were told that "the children of this world are wiser in their generation than the children of light;" and still, with this gentle admonition constantly before us, the same truth holds as good to-day as eighteen hundred years ago, when it was first spoken.

Why do we leave our churches cold, gloomy, unattractive, while places of worldly amusement are always warm, light, inviting? Why do we stumble along in the dark, forbidding passage which leads to the room set apart for the prayer-meetings, while the entrance to the theater is open, bright, and attractive?

Is there anything wrong in the use of light, that in the city we confine ourselves to a burner or two for an evening meeting, while in the country a single kerosene lamp is all that is deemed requisite? It is only the very good and conscientious who will leave

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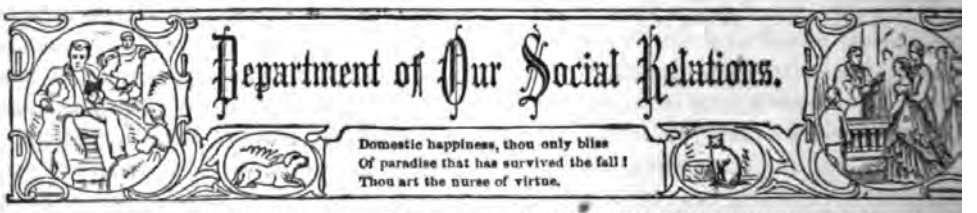
their homes filled with light, warmth, music, cheer, for the dull, damp, depressing atmosphere of the church lecture-room. And yet the older members wonder why the young people do not "come out to meeting;" they wonder why brothers A and B, always so ready to spend a pleasant, social evening, stay persistently away from the prayer-meeting.

In all other matters we understand these points, we learn quickly the reason why people do not patronize us in mercantile pursuits. In this thing alone do we lay aside all common-sense views, and attribute every deficiency to some spiritual cause. In a church edifice recently erected in Brooklyn, we were delighted to notice as first and foremost among its many attractions the one of light. Not alone in the interior, but upon the exterior the bright and beautiful illumination seems to say, "Come! there is joy and comfort and peace within; here is thy spiritual home—welcome to all!" How often have we seemed to hear a voice as we have passed the cold, dim, cloistered seclusion of many another church, saying, "Only the good are welcome here; they will come any way; they do not need light or heat."

Again, in reference to that church of which we have already spoken, and which, apparently, possesses every essential requisite, the congregation is dropping away one by one because the society is so heavily encumbered with debt. Two sermons out of every are sure to be begging ones, and the p know it. They might put their hand the depths of their pockets and give they have already done that to the ext their ability; the difficulty does not lie them now, nor with the pastor, but the simple fact that, being a small and church, with a generous-hearted but sti pecunious membership, they venture build an extravagant and showy e without counting the cost, believing th the building was devoted to spiritual they had a right to be as improvide they pleased, and that God would in way shower down manna in the sha greenbacks to supply their daily need.

We can not afford to remove the ac ries of our spiritual life away from th gions of common sense. However mu should like to divest ourselves of all re sibility in these matters by throwing upon a higher power, it is nevertheles own; and we are to use that same sag and wisdom in affairs which pertain t spiritual realm that we employ towar worldly concerns. No one, surely, wi derstand us to mean that this alone w sure success; but without this, we are a blind man, our eyes anointed with cla fusing to wash into the Pool of Siloam we may see clearly. J. A. WILL

NOTE.—Upon finishing this article entitled "Co Sense in Religion," I learn that Mr. Clark has re published a book of essays under the same title. a shrewd philosopher once observed, "If Plato think the same thoughts, why are they not mine as as Plato's?" So, if Mr. Clark and I choose the theme, I claim that it is mine as truly as it is his.



ALFRED RUMINE; OR, WHO REDEEMED HIM?

CHAPTER III.

BEING CHIEFLY OF OUR SUBJECT'S DOMESTIC RELATIONS.

"Then gently scan your brother, man,
Still gentler sister, woman;
Though they may gang a kenin' weary,
To step aside is human."—*Burns.*

THAT evening we had company at the tea-table, in the person of Mrs. Bardel, an old acquaintance of my wife. The latter lady had been informed of my intentions with regard to Rumine, and in the cours the meal inquired whether I had met during the day. On my reply that I had she remarked, "Rumine, I knew a far

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of that name years ago. Is Mr. Rumine—the father of the young man, I mean—living?"

"He is not."

"Then it must be the same family. The father's name was John Alfred, and the mother's is Delia."

"You are quite right," said my wife. "The young man's name is Alfred Rumine; one of his sisters has the name of Delia."

"I was better acquainted with Mr. Rumine than with his wife," said Mrs. Bardel. "I was young then, and Alfred a mere child. I always have thought, though, that Mr. Rumine hastened his own death."

"Why?" said I.

"Because he was a high liver, and indulged in wine at his meals pretty freely. He was an engraver by profession, and made a good income, nearly all of which he spent. Before his marriage he had the reputation of being 'fast,' and I heard it said that the really estimable girl who married him had loved him for many years, and thought her influence as his wife would bring him into ways of propriety and regularity. Well, she did accomplish a good deal—won him from old associates and from frequenting saloons, but she could not break up his habits of drinking altogether. He would have wine on his table, and the strongest sort, too; and although he never, to my knowedge, drank to intoxication, he must have hastened his death by its constant use."

"What was the nature of his last illness?" I asked.

"I believe it was an affection of the kidneys."

"Diabetes?"

"Yes, that's the name. Dr. Stern, who attended him, told my husband that his sedentary habits and the use of liquors had induced the disease. What a fine man Dr. Stern was! He said that he could not do anything with Rumine, he was so obstinate and set in his way."

"What sort of a looking man was Rumine, Sr.?" I asked.

"He was tall, with a large frame, broad shoulders, and a very broad head."

"Where was it broad, particularly?"

"Now that you ask that question, reminds me," replied Mrs. Bardel, "of what my husband once said of Mr. Rumine. One day we were speaking of people's habits, and Herbert, my husband, remarked that a person's organization had much to do with his habits and with his success or failure in life."

"I believe that most firmly," interrupted my wife.

"I am pretty well convinced of it myself," continued our guest. "When my husband had said that, I asked him what he meant by 'organization,' and he went into a rather long explanation of the different kinds of heads people have, and the different qualities of their blood, and how some are more highly constituted than others. He pointed out several of our acquaintances by way of illustration, and among them he mentioned Rumine as possessing a fine type of nervous structure, with certain qualities so strong that, unless they were controlled, they would ruin him physically or mentally."

"Do you remember what those qualities were, Mrs. Bardel?" I inquired.

"I have the impression—that was fifteen or more years ago, you must know—that he said Rumine had a tendency to form very strong habits of eating and drinking—"

"Large Alimentiveness," broke in my wife.

"Yes, that was one of them, and then he was very largely endowed with energy and activity—and he had a very high head up here (indicating the region of Firmness and Self-Esteem with her hand) which my husband said tended to make him headstrong and impatient of restraint. I never met a man who would have his own way more completely than John Rumine. He almost idolized his art, though, and was considered one of the most skillful artists in the city."

"That broad head you speak of," said I, "accounts for that artistic disposition, too. The region of the temples must have been quite prominent. Ideality and Constructiveness were doubtless well developed."

"He was a very ingenious man, too, in his way; had some ideas in his head about inventing, and spent a great deal of time in contriving something which, he said, would revolutionize the world. But he never accomplished anything of which I have heard. Mrs. Rumine used to say his aims were too lofty. Mrs. Rumine is an admirable woman

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I never met one more practical on every-day subjects. I do believe her husband would have become a very intemperate man outside of her steady influence."

"How fortunate for the children to have such a mother!" remarked my wife.

"For a time after their marriage, as I heard, John Rumine made a good deal of trouble for his wife. But she, instead of fretting and repining over his improprieties and lack of appreciation, bore herself like a real Christian; cheerfully and patiently did her duty as a housekeeper, made everything as cosy and pleasant as she could; reasoned good-naturedly with John about their differences of opinion—I never knew her to ap-



ALFRED'S FATHER.

pear irritated while I was acquainted with her,—and in the end obtained sufficient control over him to break off his low associations. His habits of eating and drinking, however, she had hard work to manage to prevent him from going to extremes."

"Like father, like son," said my wife, with a shade of sadness. "I fear my husband has a difficult task before him in the endeavor to reform a son who has erred, notwithstanding the tutorage of such a mother."

"You don't mean that young Rumine is immoral or dissipated!" exclaimed our visitor.

"Edith means something of both those terms," I rejoined, "since one involves the other. The gentleman has unfortunately fallen into ways which tend to ruin."

"Poor, poor Delia!" said Mrs. Bardel, sadly. "I thought her children had the best possible training at home. Dr. Stern was right when he said one day—'It's a matter parents can not treat too seriously, that of living exemplary lives for the sake of their children, who, poor things! may have inherited the unfortunate characteristics of one parent without counterbalancing qualities.' Oh," she went on, "when I look around me, and see so many young people giving way to vicious influences, and that, too, through the very example of mother or father, I wonder what people mean when they talk about our great modern progress in civilization, progress that permits vice and social immorality to blight most promising lives, and that, too, in the highest walks of so-called society. I am really glad, when I think of these things, that I have no son or daughter to run such fearful risks."

"I quite agree with you," said I, "with regard to the prevalence of social immorality, but we must recognize the fact that the very perception of many of the causes of that immorality by medicists and reformers is one of the great features of modern progress. Now the light is breaking upon many things most important in human life, which until this time were sealed mysteries. The reign of law in our relations to each other as moral and physical beings, and in our relation to the universe of matter around us, is recognized. Increasing intelligence, which must be the order, with regard to the operations of law in ourselves and through us in our children, will develop the true civilization for which you and so many others yearn. We are just beginning to discern the great meaning contained in those awful words in the Second Commandment, 'visiting the iniquity of the fathers upon the children unto the third and fourth generations.' But mark you, the merciful Father, in the qualifying clause which immediately follows, 'of them that *hate* me,' and that grand parable of the Talents, discloses the wonderful simplicity of the divine treatment of individual responsibility. It seems to me that everything is working for good."

"You do not despair, then, of effecting Alfred Rumine's recovery, I suppose," said my wife.

"No, Mrs. Bardel's information about his father's character will help me much in the work. He is, doubtless, somewhat head-

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strong, and owes, in the main, his irregularity to having more of his mother's delicacy and sensitiveness than of his father's Self-Esteem."

Supper being concluded, we rose from the table; and having excused myself to our guest, I took my hat and repaired to the house of my friend and colleague, Strang. He was awaiting me, and we immediately entered upon a discussion of the course to be pursued in the work we had undertaken.

Without wearying the reader with a review of our discussion, I will merely say that it was agreed, as a preliminary measure, that I should ascertain the evenings when Rumine visited the Club, and that Strang and I should go there in company and survey the field. As he was acquainted with a few of the prominent members, the call at the Club-rooms would be without embarrassment.

CHAPTER IV.

A RECONNOISSANCE.

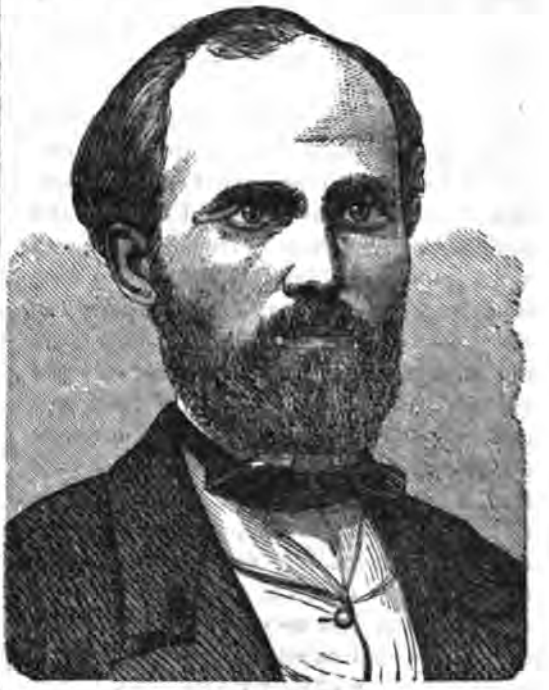
"What's the brow,
Or the eye's luster, or the step of air,
Or color, but * * links that chain
The mind from its rare element."—*Willis.*

THE following Thursday evening, between the hours of eight and nine, Strang and I walked to the rendezvous of the Laurel Club. The number of gentlemen assembled in the well-lighted rooms was not large, probably on account of a concert which had been advertised for that evening in a neighboring hall. Alfred Rumine was there, however, and briskly talking with H—— in a corner. We sauntered leisurely around, exchanging remarks with a member who had saluted Strang soon after our entrance. As we approached Rumine he sprang up, and in a tone of suprise exclaimed—

"Mr. Lloyd, you here!"

"Yes," I replied; "you fellows of the Laurel monopolize so many of the gifts and graces of life, social and intellectual, that it is time your affairs were investigated. Friend Strang here, whom you must know (Rumine bowed), is pretty much of the same opinion, and so we have joined arms in the right of search."

"Well, you won't find much that is contraband of war here to-night, except you find it in the pocket of H——. By the way, let me introduce you. Mr. Strang, Mr. H——; Mr. Lloyd, Mr. H——."



MY FRIEND, STRANG.

We bowed to each other, shook hands, and sat down within easy conversational reach on the arm-chairs of the Laurel Club. We commenced talking, of course, but as our talk was of that desultory nature which is usual when one is more desirous to render himself agreeable than to foment discussion, it is not worth reproduction here. I noticed soon that Rumine had lost much of his former vivacity of manner and expression, and had taken on many of the conventionalisms of society men. His face had grown fuller, and tended toward that pallid heaviness of cheek and chin which is characteristic of those who are quite regular in their visits to the ale and wine stalls, and which lymphatic condition they endeavor to persuade themselves is indicative of physical improvement; whereas, it is an abnormal, congested state of the skin, and proclaims a functional derangement of the viscera, which, if continued, will lead to serious disease. His eyes were aglow with the fever of stimulation, but he had not taken enough wine that evening to be at all unbalanced in thought, the effect apparently was a quickening of his lingual powers, as he

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spoke with great rapidity and copiousness whenever he ventured a remark. His admiration for H—— was marked, and it was also evident that H—— exerted a powerful influence upon Rumine's convictions. This was unfortunate, for the reason that H—— was a man by no means desirable as a model for the imitation of a young and susceptible mind. I saw this at once in the configuration of his really impressive head and features. High at the crown, Firmness and Self-Esteem gave him pertinacity of spirit and a proud individuality; full in the forehead, large Language, strong perceptive faculties, and unusual analytical capacity, gave him strength as a reasoner on either side of a question; while his large base of brain and moderate religious and moral sentiments inclined him to consider subjects in general from a physical or sensual point of view, rather than from the point of view of the higher moralities. He was looked upon as one of the best critics of dramatic matters in the State, and had no superior as an advocate of the modern school of dramatic composition. Some of his rival writers said that the large fees occasionally handed him by the management of those theaters where



ALFRED'S FRIEND, H——.

opera bouffe and other ballét performances are given, chiefly influenced his course. Of an eminently social nature, he spent his earnings freely, but as much to secure the consideration and subordination of his associates as to minister to the enjoyment of his leisure. Endowed with a robust constitution, he was one of those men now and then met with who think that they can do and dare almost anything in the way of social dissipation, and in the midst of excesses can draw the rein and return to the methods of propriety. Although great in their self-importance, such men finally succumb to the slavery of vicious habits; but in their course they lead to hopeless wreck many admiring associates.

Rumine's organization was of a different mold altogether. His father's Firmness was there, and his mother's Conscientiousness, but he lacked in self-reliance. His high quality of temperament rendered him most susceptible to the influences of an Herculean nature such as H—— appeared to possess. Ideality, Sublimity, Form, Individuality, Comparison being strong and active in Rumine, he found much gratification in the esthetic talk of his fellow-clubman, and admired his strength of will and assertions of independence in habits of thought and action, and thus was unconsciously becoming subject to what was pernicious in them.

With his head in full view, I could not believe, however, that the refining influences of a chaste and well-ordered home, and the precepts and examples of a prudent and gentle mother, were without their restraining effects. His intellect had been persuaded, doubtless, ere he took that first glass of brandy from the hand of Dr. Barr, and now intellect and ambitious feelings were the main supporters of his new social career. Could we recover his intellectual consent to the folly and danger of the course now pursued, I was sure he would renounce it, and once more be secure. I mentioned my impressions of this nature to Strang as we retraced our steps homeward that evening, and was pleased to find him in harmony with them.

Previous to leaving the Club I invited Rumine and H—— to attend a little gathering at my house on Thursday evening of the week following. To this they cordially responded that I should see them "sharp on time."

HAL D. RAYTON.

[TO BE CONTINUED.]

HAVE order, system, regularity, and also promptness.

Do not meddle with business you know nothing of.

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GROWTH vs. CLOTHES.

"Permanent attraction comes from the ceaseless newness of growth."

MRS. HARTLEY read this sentence over and over, sitting in her front basement with the work all done, and her husband's unmade shirts lying in the basket at her feet.

"The ceaseless newness of growth." The words came to her like a revelation. "There is no such attraction about me," she said to herself. "I am not growing, I am drying up." Then she fell to wondering if that was the reason why John had lost his old ardent love for her. It was plain that he didn't feel as he used to, say what he would. He had just gone out, fresh, hearty, gay, full of warm vital blood, and he hadn't kissed her as he used to. She was grieving over the omission of the old caress when the bit of philosophy I have quoted caught her eye.

Ah, yes! John was growing, and his wife was standing still, or worse, and there was no longer any equality. Mrs. Hartley looked down at the shirts. John had asked her to go to a concert with him the night before, and she had pleaded sewing as an excuse.

"Why don't you get a woman to do your sewing," he said. "I don't want you to work yourself to death."

Mrs. Hartley knew very well why she didn't hire a seamstress to do her work. The vain little woman wanted a seal sack, and she was saving every cent, filling up all her time with endless sewing, that she might get the coveted article of dress. Mrs. A. had one, and Mrs. B. and she wanted one so much, and John wasn't able to get it and pay a seamstress' bill, too. Indeed, he thought she could get along without it, and wear her comfortable beaver cloak.

It had always been so; she had always wanted to get something or do something beyond her means, and had sacrificed opportunities of growth that lay directly in her way. When she went out with John, she knew nothing about the books, or the pictures, or the music that other people talked about. She knew that folks wondered why that intelligent Mr. Hartley had married such a common-place woman, and the knowledge made her withdraw within herself, till nobody guessed the power that was shut up in her soul.

Mrs. Hartley kept reading the sentence, and conscience emphasized every word, till the thrifty, hard-working wife felt like a criminal.

"I'll let the sack go," she said with a sudden heroic resolution, "and make a woman of myself; and poor Mrs. Brown shall come to-morrow and have a good month's work and comfortable quarters this bitter weather."

So Mrs. Hartley dressed herself and went to Mrs. Brown's; then she subscribed to the library, and bought a season ticket for the Philharmonic, and called on a friend whom she had long neglected. When she reached home she found John there. He was greatly surprised to see his wife coming in from the fresh winter air, looking bright and rosy.

"Well, well," he said, "how is this? I was actually frightened when I saw you were not at that everlasting sewing-machine; anything happened?"

"Yes, a good deal," said the wife, laughing gaily and kissing her husband; "I'm emancipated."

"Emancipated!" and now Mr. Hartley looked frightened. "What do you mean?"

"Oh, you shall see by-and-by—would you like to go out anywhere this evening?"

"I had some tickets for a lecture, but I gave them to one of the clerks; I thought you would say shirt if I said lecture. It seems to me I must be a wretch, to wear out so many shirts."

"Well, will you get some more tickets, for I am determined to go out this evening; I am tired to death of staying in the house."

"Now, that is something like the old times; I began to think, Ellen, that the dear old love was somehow slipping away from us; I have been frightened, sometimes, because I couldn't feel as I used to, but—"

"You could't love a sewing-machine—don't say any more about it; I think men are often to blame when their wives become mere machines, but in our case it was my

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own fault, and I'm going to be something better."

"When a woman says she will, she will," said John, as the converted wife ran upstairs to make her toilet for the supper-table.

MRS. M. F. BUTTS.

THE INNER LIFE.

STUDY well before you censure;
Actions are of causes born.
"Look for roses on the rose-bush,
On the thorn-tree look for thorns."

Do not trust to outward coatings;
Much lies hidden deep within—
Much that is too pure in nature
To unfold itself in sin.

Do not think the idle jingle
Uttered hourly every day,
Doth outspeak the living spirit
Housed within the molded clay.

'Tis a libel, false, deceiving,
This unguided tongue of ours,
Turning into treacherous thistles
All our soul's divinest flowers.

We are false to those around us,
Falser to ourselves by far;
Locked within are our true natures,
Lest the gate should swing ajar,

And the world, with eyes half blinded,
Should discern a ray of light
Creeping from the soul's own fountain,
Battling sin, proclaiming right.

Why is it, as old Time speeds onward
And o'erturns inventions new,
That the path of moral duty
Welcomes travelers too few?

'Tis because our higher natures
Are within the cruder crushed,
And because our soul's true language
By a language false is hushed.

'Tis because we dare not utter
Truths we fear the world might scorn;
Dare not boldly hoist the banner
Welcoming progression's morn.

But in heaven's grand hereafter
May our thoughts our language be,
Throwing off the cloak of bondage,
Rendering mind and action free.

HELENA AINSWORTH.

GIVE HER A CHANCE,

A LETTER TO THE WORTHY BROTHER WHO OBJECTS TO THE EXTENSION OF WOMAN'S PRIVILEGES.

DEAR SIR—Since I had the honor of addressing a letter to the lady who believed herself denied a place and mission in the world, I have been strongly impressed with a desire to exchange a word with you, whom she naturally regards as her oppressor and opposer in the direction of her newly-awakened aspirations and ambitions.

Now, candidly, sir, I respect the feeling with which you urge your objections to the widening of her sphere of duty as you conceive it and prescribe it, for I see, looking at the matter from your stand-point, how it seems the height of absurdity and folly to grant larger liberties where those already possessed are not properly appreciated, or wisely comprehended, or intelligently used.

But, did you never consider that the cultivation and expansion of human character and powers quicken the perceptions, and make clearer to the understanding the duties and relations of life in all its varied spheres? What is it, pray, that gives to you the full and perfect knowledge which you claim of woman's true work and mission of grace but the broad and crystal views you get from your breezy elevation in upper fields of thought, experience, and observation? Draw her kindly up to your height, lead her to see as you see, from your lofty and sweeping outlook, the relative part God designed she should sustain in the economy of His Divine plan; convince her, by the evidence of facts which can not be controverted, that her aims, duties, aspirations, methods, and results of work must differ widely from yours; show her, by the trial of her budding ambition and unfledged powers, that she is unequal to the tasks, and, therefore, clearly undeserving the honors and rewards which belong to men, and, my word for it, she will go back to her husband-hunting, button-sewing, baby-rocking, pastry-mixing, and scandal-mongering with more content and satisfaction than if

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you denied her right to test and prove herself on other grounds.

And what, may I ask, gives woman so morbidly vivid a conception of the worth and dignity of man's labor and calling, so clear an apprehension of the virtues and graces that ennoble and elevate his character, so exquisite an appreciation of his powers, prerogatives, and achievements, but the wide isolation of her accepted offices and uses in the social body, the refusal of equal privileges and equal services in the same rank and order of life? Go down, or, if the term suits you better, go up to her province of work and cares; take on the burden of her petty trials, vexations, and unrewarding toils; strike your hands out against the limitations of ignorance, prejudice, and superstition that hem her in and hamper her every movement; tread the narrow round to which her thoughts and aspirations and impulses are restricted; feel the depressed atmosphere in which she draws her daily breath, and you will conceive a higher regard for your own liberties and a juster appreciation of the rights of every human being to the free exercise of all natural gifts and powers that can contribute to individual or universal good. In a word, let there be such an intermingling of your relative spheres of duty, such an interchange of work, and purposes, and hopes, and sympathies, that you may each thoroughly comprehend the aims and offices of the other, and there will be a closer union of interests, a tenderer bond of fellowship, and a readiness to render mutual assistance and comfort which will soften all the sorrows, lighten all the burdens, and sweeten all the pleasures of existence.

Does this state of things imply to your slightly biased mind a failure of the distinctive qualities which constitute the chief charm and attraction between the sexes? That would be questioning the integrity of nature's profoundest laws, which are not subject to acts of parliaments and legislatures. No intrinsically womanly attribute, and no essentially manly element of human character can, by any possibility, be lost or diminished by association in the affairs of daily life, but the man's power and courage, by such union, is intensified, subtilized, and *humanely* directed; the woman's finer instincts and perceptions strengthened, educated, broadened, enlightened, and made intelligent guides to the happiness, well-being, and spiritual development of humanity.

This is the string on which reformers have harped until the note is doubtless sickeningly familiar to your ear. But the truth has to be reiterated, "line upon line, precept upon precept," you know. There is no new, strange, startling, original thought to present on this subject.

I am not writing for fame. The man I am addressing is not the man of the future. A score of years and he will have no existence, he will be clean gone forever, unless in forgotten obscurity he live to mutter and groan over ills that he most sagely and surely predicted. For the transition from bondage to freedom, from wrong methods to right ones, is always attended with present evils which the timid and conservative element of society ever construes into the failure and folly of the restless reconstructive forces that alone save the world from stagnation and decay, and keep it alive and moving. The tumult of change is frightening, and it seems the whole fabric and foundation of human and divine laws would go to rack and ruin if not upheld by the devoted champions of ordained usages and customs.

It is true, unquestionably it is true, that there is much in the present aspect of the "woman movement" which appears to favor your view of the case, and to bring the whole cause into disrepute. But these manifest ills and inharmonies bring the natural and inevitable consequences attendant on the establishment of a new and better social order. The wise man patiently and calmly endures, content to wait the slow processes of time and experience in the adjustment of things to right relations and conditions. Women can not enter upon the discharge of duties and responsibilities to which they have not been trained with the ability and discretion that come of long discipline and habits of application, and men can not see the offices they have been schooled to regard as peculiarly their own usurped by incompetent pretenders without some natural feeling of contempt, and a degree of opposition proportionate to their love of dominion.

These things being so, and the law of right

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destined in the end to prevail, there must be, so far as in us lies, a mutual forbearance with mutual faults and frailties until the way is clearly open to our stumbling feet, and the foundations of a more just and perfect order of society firmly and surely laid.

And this "consummation, most devoutly to be wished," you may do much to hasten, if you will, honored sir, and the world will be your debtor. Did you never think, indeed, how far you and your class are responsible for the very evils that you execrate and hold up as examples of the fearful and dreaded consequences that would follow the consideration and granting of woman's claims? Do you not see that the resistance which she has to encounter and overcome in the strife for her natural liberties develops the spirit of defiance and antagonism, the disagreeable and obtrusive self-assertion which you deride, denounce, and triumphantly point out as an attribute of the sex when not held in subjection to masculine authority? Concede to her the exact privileges which you hold and exercise; commission her to work freely in the direction of her choice and gifts; lend to her the support of your longer-disc powers, and the light of your wider ence; do this cheerfully, generousl ciously, manfully, and mark how s quietly, and naturally she will adjust to her true conditions, the better, grander, purer woman for the freed live her own life, to obey simply the her own being.

Believe it, dear sir, it is wiser and h always to lead in the van than to be d in the wake of human progress, and si final triumph of truth is as absolutely as the power of God, you will feel bet isfied with yourself at the last if yo a hand toward the establishment of i ual rights and liberties, than if you your strength in the vain effort to s current of events which is bearing s on to that glorious consummation. fear that you will be jostled from you by helping up to your level any aspiri low-worker. New spheres of activit avenues of employment, will open perp to the ready doer. "The more ang more room," says Swedenborg. A. E

Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with wea litance, must be carefully propagated by a virtuous education of youth.—*William Penn.*

CATTLE-RAISING IN THE UNITED STATES.

THE rapid increase of population in this country tends constantly to advance the price of meats. The Eastern, the Middle States, Ohio, and now Illinois, have in turn found feeding and fattening more profitable than raising cattle. The beef for the great markets of the country must hereafter be raised mainly beyond the Mississippi, even beyond the Missouri, though brought to full maturity and fattened to a large extent in the more eastern corn-growing States. It is not necessary, however, that beeves should be "finished off" this side of the Missouri, for there is an immense area of corn-growing land in Nebraska, Kansas, Texas, without mention of large areas of comparatively low elevation in New Mexico and in the ern portions of Colorado, Utah, and C nia. The railroads now penetratin south-west are furnishing inducemen beef-packing in stock regions, which no means disregarded; and they h ready commenced a powerful diversio the business of stock-driving over trails.

All intelligent Americans have hea the pastoral region of America, and have a vague idea of its immense e Without mentioning 369,000,000 of ac Alaska, the area of pastoral States an ritories is 1,196,000,000 of acres, divid follows:

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	Acres.		Acres.
Texas	175,000,000	Utah	54,065,042
Indian Territory	44,154,240	Arizona	72,906,240
Kansas	52,043,520	Idaho	55,328,160
Nebraska	48,636,800	Montana	92,016,640
Dakota	96,596,128	Washington	44,796,160
Wyoming	62,645,068	Oregon	60,975,360
Colorado	66,880,000	California	120,947,840
New Mexico	77,568,640	Nevada	71,737,600

Of all this territory there remains unsold, the property of the United States and Texas, about 1,000,000,000. If we make a liberal allowance for land suitable for tillage, which is mainly found in the eastern halves of the four first-named divisions, and in portions of Oregon and California, and also for water and rock surfaces, and such forests as are dense enough to preclude pasturage—say an aggregate of 500,000,000,—there would remain about 700,000,000 of acres suitable for pasturage, and scarcely valuable for anything else, furnishing both summer and winter grazing of the most nutritious grasses of greater or less abundance in the different sections. Here, then, is a pasture twenty times as large as Illinois, twenty-eight times as large as Ohio, and equal to 120 States like Vermont. And on the area of more than 100 such States the annual crop of herbage is utterly wasted, while the laboring people of Europe are crying for meat, and millions in our own cities are craving earnestly the boon of a single cent reduction per pound in their beef supplies. If we allow ten acres of this unutilized pasturage for a term of five years to produce a steer weighing net 500 pounds, the annual gain in beef at five cents per pound would equal the value of the cotton crop, or nearly $300,000,000. This is but $25 per head, and I have known a sale of 1,000 fat bullocks upon those western plains at $50 per head. These figures are merely suppositions as to the grazing capacity of this area, and can be modified to suit the most conservative views without greatly reducing the magnificent saving which would result from complete utilization of our grasses. A very handsome sum might be added from similar savings throughout the Southern States.

The numbers of cattle on this area were placed at nearly 5,000,000 in 1860 in the census, and in 1870 at nearly 5,500,000. There were at least a million that escaped registry by census officers, as they have a record by local assessors, and the present numbers are not less than 7,000,000. In official estimates they have never been placed above 6,000,000, but constantly accumulating testimony sufficiently proves the existence of fully 7,000,000.

The Texas State returns of 1870 reported 3,651,316 from 118 counties, 41 other counties being marked in the tabulation "unorganized," "no return," or as attached to other counties, and the table itself labelled, "returns incomplete." Most of the 41 are new counties, yet they contain a considerable number of unreported cattle. A greater deficiency still comes from the fact that the most conscientious cattle-raisers return the number which they feel quite sure of finding easily upon the range, and that the less conscientious report the smallest number for taxation that the internal contest between their cupidity and caution and their Conscientiousness will allow. Since 1870 the heavy trade in stock driven to Kansas, shipped to New Orleans, or packed, or otherwise prepared, has reduced the actual numbers of 1870, as is claimed by local authorities. In some counties, in which immigration is active, in the eastern and northern parts of the State, this is undoubtedly the case, the large herds being all in the western section. But one county east of the Brazos has 50,000 cattle; there are eighteen west of that river, as follows:

Atascosa	166,764	Jackson	86,542
Austin	58,205	Lavaca	55,335
Bee	60,317	Matagorda	78,311
Bell	53,946	Medina	51,971
Bexar	62,044	Nueces	183,068
De Witt	66,619	Refugio	89,408
Fort Bend	56,833	San Saba	51,325
Goliad	64,750	Uvalde	57,173
Gonzales	75,270	Williamson	50,144
Harris	77,117		
Total			1,445,141

The increase of population in Texas, the encroachments of soil culture upon pasturage, and the extension of cattle-driving and shipment, are rapidly diminishing the proportion of numbers of stock to population. In 1860 there were 485 stock cattle and 99 cows to each 100 of population; in 1870, though herds increased during the war, there were but 374 and 52 respectively, by census computation. The order of precedence, at the former date, of States having more "oxen and other cattle" than people, are: Texas, California, Florida, Oregon, Washington Territory, and Nebraska; in 1870 there were only Texas, Florida, and Washington Territory.

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States and Territories.	1870.			1860.		
	Population.	Number to each 100 inhabitants.		Population.	Number to each 100 inhabitants.	
		Milch cows.	Oxen and other cattle.		Milch cows.	Oxen and other cattle.
Maine	626,915	22	32	628,279	23	
New Hampshire	318,300	28	41	326,073	29	
Vermont	330,551	54	42	315,098	55	
Massachusetts	1,457,351	7	7	1,231,066	11	
Rhode Island	217,353	8	7	174,620	11	
Connecticut	537,454	18	22	460,147	21	
New York	4,382,759	30	15	3,880,735	28	
New Jersey	906,096	13	7	672,035	20	
Pennsylvania	3,521,951	20	18	2,906,215	23	
Delaware	125,015	19	20	112,216	20	
Maryland	780,894	12	16	687,049	14	
Virginia*	1,225,163	15	26	1,219,630	18	
North Carolina	1,071,361	18	30	992,622	23	
South Carolina	705,606	13	21	703,708	23	
Georgia	1,184,109	19	39	1,057,286	28	
Florida	187,748	32	175	140,424	66	
Alabama	996,992	17	31	964,201	23	
Mississippi	827,922	21	39	791,305	26	
Louisiana	726,915	14	32	708,002	18	
Texas	818,579	52	374	604,215	99	
Arkansas	484,471	26	47	435,450	39	
Tennessee	1,258,520	19	31	1,109,801	22	
West Virginia*	442,014	23	44	376,688	26	
Kentucky	1,321,011	18	34	1,155,684	23	
Ohio	2,665,260	24	29	2,339,511	28	
Michigan	1,184,059	21	25	749,113	23	
Indiana	1,680,637	29	37	1,350,428	26	
Illinois	2,539,891	25	42	1,711,951	30	
Wisconsin	1,054,670	29	36	775,881	26	
Minnesota	439,706	27	42	172,023	23	
Iowa	1,194,020	30	53	674,913	28	
Missouri	1,721,295	23	43	1,182,012	29	
Kansas	364,399	33	68	107,206	26	
Nebraska	122,993	23	41	28,841	24	
California	560,247	29	83	379,994	54	
Oregon	90,923	53	79	52,465	101	
Nevada	42,491	14	59	6,857	13	
Utah Territory	86,786	20	24	40,273	29	
New Mexico Territory	91,874	17	44	93,516	36	
Washington Territory	23,955	70	126	11,594	83	
Dakota Territory	14,181	29	58	4,837	6	

Texas thus had nine times as many cows as Massachusetts in 1860 in proportion to population, and forty-four times as many other cattle; and in 1870, seven to one and fifty-three to one respectively, the disproportion becoming less as to cows and greater as to other cattle. These States represent extremes in cattle supply. The table will furnish at a glance any comparison of sections desired. An increase in both milch cows and other cattle, in proportion to advance in population, is made only in Iowa, Dakota, and Kansas, but the proportion of cows has also increased in New York, Wisconsin, and Minnesota. This advance is due to the growth of the dairy interest in New York, and mainly in the other States to the comparative assumption by stock-growing of its proper position in farm economy of the more recently-settled prairie States.

There is a wide variation in prices in different sections of this pastoral area. In the mining territories the demand for w oxen, beef, and milk, not to mention and cheese, has generally exceeded th ply, and kept prices well advanced. with immense herds, without railro near markets, is content with the lowes known in the United States, and able t ply hundreds of thousands annually, year-olds and upward, to the feeder packers of the States, and younger st the stock ranches and ranges of the t ries. The following averages, from returns, represent very fairly these diffe in prices of milch cows:

	1875	1874	1873	1872
Texas	$32.19	$35.28	$43.44	$44.66
California	29.94	32.48	33.50	34.12
Territories	13.33	15.25	13.50	14.12
Other cattle:				
Texas	18.92	19.52	22.71	23.80
California	17.14	19.46	22.50	23.16
Territories	7.50	8.09	7.51	8.19

The variation in prices in different ties in Texas is large, depending mainl on the comparative prominence of

* Virginia in 1860 is restricted to its present boundaries for the purpose of comparison, and West Vir 1870 is compared with the same area in 1860.

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growing and general agriculture. Galveston is an extreme case, the prices of stock of one, two, three, and four or more years old, ranging from $9 to $36. The next highest prices are in Collin, a northern wheat-growing county, claimed to be one of the most fertile in the State, ranging from $5.50 for yearlings to $20 for full-grown cattle. Titus returns $5.50 to $18. In Comanche, a thinly-settled stock-raising county, with a name properly suggestive of Indians, the figures run from $1 to $10. The averages for the State of these four classes are, respectively, $3.18, $5.28, $8.16, and $11.82. The highest price returned in January for cows was $30 in Harris, and $20 in Collin, Ellis, and Marion. The lowest figures are $6 in Mason, $8 in Cherokee and Fayette, and $9 in Live Oak. The State assessment of stock cattle is usually about $4, scarcely ever reaching $5. My estimate of present real value is $7.50.

The profit of well-directed stock-growing enterprise in Texas has been large, even princely. It is claimed that it costs less to raise an ox there than a chicken on the Atlantic coast. While money is essential to large and immediate returns, it is, perhaps, true that in no other section of the country can an industrious poor man arrive at competency with so little effort, especially if engaged in stock-growing. I have an account of an old lady in Mason County, who started with several chickens, a pig, a cow, an old pony, and a boy of twelve years to assist her, and who, in five years, attained an annual income of $2,000 in gold.

Cattle do well in nearly all portions of Texas, from the salt flats on the coast to the mountains, and from the Rio Grande to the cane bottoms of Red River. The pine woods region of the east is less desirable than other sections, having less nutritious grasses, though they are quite sufficient for local requirements. The black-wheat lands of the northern central counties, at least twenty in number, are more valuable for general culture than mere grazing. Western Texas is the chosen home of the grazier, from the mouth of the Rio Grande to the northern limit of "the Panhandle," near the southern line of Colorado—a pasture eight degrees of latitude in length, without fencing or rental, now, as heretofore, full of cattle, having literally "millions in it." Yet all sections are not equally full, immense tracts having comparatively few. The cattle region is west of the Brazos, mostly west of the Colorado, and the favorite locations are in the country drained by the Nueces and Atascosa. The largest herds are in the southern half of this western belt, the more northern counties being subject to incursions from Indians, as well as the more distant and almost unknown divisions, Presidio, El Paso, and the "Panhandle," through which runs the Canadian River. In all this region summer and winter pasture is free to all, those who own the cattle owning little or none of the land, which belongs to the State of Texas. The cost of raising stock is practically expressed in full in the expense of branding, watching, and gathering for sale. Drovers are accustomed to gather up droves of 500 to 1,000 cattle, three or four years old for brief feeding for beef, and two years old for stock-ranches in Kansas or the territories. He takes a power of attorney from the owners, authorizing him to drive and sell their cattle, and the hide and cattle inspector takes notice of every brand and ear mark, and classifies them as to age and value, and the inspection is recorded in the County Clerk's office, constituting a legal indebtedness of the drover for every animal thus taken.

The trade of drovers has been very brisk since 1870. On the Old Chisholm trail, from May 1 to November 11, 1872, 292 drovers passed Caldwell, Kan., with 349,275 cattle, making the average per drove very nearly 1,200, the largest droves being — 4,500 by Little & Perryman, 3,600 by Brooks & Mulligan, 3,400 by G. Van Winkle & Co., 3,200 by Brooks & Gatten, 3,058 by Harden, 3,000 by King & Staples; several at 2,500 to 2,800, and two as low as 350. This will illustrate fairly the size of droves from Texas to Kansas.

I have seen many statements of the size of herds in Kansas. It is impracticable to attempt to name all the large cattle ranches. I will mention a few herds recently reported in my correspondence. On the Gulf coast a Mr. Kennedy has inclosed the "Laureles" ranch, by running a fence fifty miles, costing $100,000, across a neck of a peninsula, thus inclosing by fence and water 169,000 acres

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The Rockport and Fulton Pasture Company, on Nueces Bay, incloses 115,000 acres, with a few miles of fencing on one side. Rockport is the great cattle-shipping port for Western Texas. In Refugio County there are large herds: John H. Woods', 17,500; John Linny's, 17,500; J. & R. Dushel's, 9,000; B. F. Gooch, in Mason, 20,000; Burrell Yolooroa, of Grayson, has 10,000 scattered over several counties. In San Patricio and other counties, Coleman, Mathes & Fulton, of Rockport, estimate their cattle at 85,000,—25,000 in pasture, the remainder on the range. They have made a single purchase of cattle to the amount of $130,000. The Peninsula Company have, near Rockport, a pasture of 35,000 acres, inclosed by a cypress fence. In Limestone County Heaton & Harmer have 8,000 head. In Harris William M'Faddon has 18,000, and George Butler 15,000. I have a record of a large number owning 3,000 to 10,000, and there are many more that own much larger herds, were there time to collect and space to print them.

Probably more than 2,000,000 of Texas cattle have been driven into Kansas since the war. The drive of last year was not so heavy as those of the previous years, but has been estimated as high as 175,000. The shipments of cattle over four Kansas railroads, from January to August, 1873, consisting mainly of cattle wintered over, was 102,426; and for the same period in 1874, 122,914, with 115,000 remaining to ship. It was estimated that 50,000 more wintered cattle were taken by government contractors. The drives of one year are either kept on the Kansas or Nebraska ranges till late in the fall, or wintered over, before sending east.

A detailed account of this cattle movement, of the cost of driving and wintering, of the contests with native stock owners arising from fear of the Texas cattle disease, and of the business generally of the cattle grower, would more than fill the space allotted to this chapter. It is a business of manifest importance in the future of the American meat supply.

J. R. DODGE.

SAMUEL J. TILDEN,

GOVERNOR OF THE STATE OF NEW YORK.

THIS gentleman has a fine-grained organization, one that is very sensitive, susceptible to external and internal influences. He feels deeply, strongly, yet often is able to keep a placid exterior, and hold the mind, or the manifestations of it, under restraint. As a lawyer, he would rarely seem to be taken at fault or by surprise. He is generally self-possessed, guarded, and on the alert.

He appreciates facts intuitively, and is more inclined to grasp truth by a direct, instinctive action of the mind, than to go through a plodding course of analysis. He forms his judgment first, and verifies the details afterward.

He is an excellent reader of character, is able to judge of strangers at a glance, and rarely makes a mistake. If he were in a commercial business, he would give credit, or withhold it, according to his first three-minutes' impression of the stranger, and ninety-nine times in a hundred he would be right.

He has much method, system, regularity in his make-up, and everything which he plans to do is planned like machinery—consecutively, systematically.

He has an excellent memory of historic facts, and with his large Comparison and Order, he brings all the facts into such consecutive relation that they seem natural and harmonious; so, as a writer, his statements would carry the appearance of plausibility and truth. Some men, even, can not recite the plainest truth without seeming to be inharmonious and contradictory.

He has strong sympathy; he is as tender and gentle as a woman. Little children like him, and pets of the household believe in him, and come for protection to him; and though he is firm, just, prudent, and plucky, he carries his affairs in such a way as to produce on the minds of children and animals the idea that he is tender, gentle, forgiving, and patient. Men who are strong and wicked will awaken more of his bravery, force,

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and angularity; but weakness always finds in him obtuse angles, smoothness, and gentleness.

We have no doubt that he resembles his mother very strongly in figure, feature, and tone of mind. He may have the middle face of the father, and the middle section of brain may also resemble the father; but he has three elements of his mother where he has one of his father.

There is a certain kind of niceness and precision, and an esthetic accuracy, in his thoughts, feelings, actions, efforts, and manners which are specially feminine; and these inheritances from the mother's side give him the best judgments and graces of his life.



PORTRAIT OF SAMUEL J. TILDEN.

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He is not wanting in courage to meet and master difficulties; is watchful with respect to his words and conduct; especially prudent in his decisions and actions, and is more guarded about danger and difficulty than is profitable.

Governor Tilden is a native of New Lebanon, Columbia County, N. Y., where he was born in 1814, and is descended from Puritan stock. Nathaniel Tilden, his ancestor, was a brother of one of the consignors of the *Mayflower*, and three years after the landing at Plymouth Rock came to America, with nine other gentlemen, from Kent, England, in the ship *Ann*, and founded the town of Scituate, Mass. His father, a farmer and merchant in New Lebanon, was noted for his sound practical sense and sagacity, and when Samuel was prepared to enter Yale College, at the age of eighteen, was a prominent man in the county, the intimate friend of Silas Wright, Martin Van Buren, Michael Hoffman, the Livingstons, William L. Marcy, and other political leaders and statesmen, all of whom were frequent visitors at his home. Thus, in his early youth, Mr. Tilden was stimulated to become a student of great questions in government and political affairs, by association with such eminent statesmen. In the contests which resulted in the second election of General Jackson as President, Mr. Van Buren Vice-President, and Mr. Marcy Governor, young Tilden took an active and influential part. The success of the Democratic party at that time depended upon the breaking up of a coalition between the National Republicans and the Anti-Masons. Young Tilden wrote a powerful analysis of the political situation, showing that there could be no honest alliance between such organizations. It was published in the Albany *Argus*, and was so well written that its authorship was at first attributed to Mr. Van Buren. It brought him into fellowship with his father's distinguished friends, who composed the famous Albany Regency, and gave him a high rank among the leaders of the party, which he maintained for twenty years, when, on the decease of Dean Richmond, he became its honored head and most trusted leader. Mr. Tilden entered Yale College, and was a member of the same class with William M. Evarts, Chief-Justice Waite, Edwards Pierrepont, and Profs. Lyman and Silliman. He prosecuted his studies with such application that his health failed, and he was taken home without a hope of ever returning. At this time the great contest between General Jackson and the Bank of the United States was at its height, and Mr. Tilden so far recovered his strength as to be able to take part in the struggle. In 1834 he was sufficiently re-established in health to return to his studies, and then entered the University of New York.

Here, as a student, his tastes were refined, and his recitations displayed a thorough mastery of the subject in hand. During his University career, Mr. Tilden took an active part in the discussions in regard to Mr. Van Buren's fiscal system, known as the Independent Treasury, and in questions of State and national politics. Having finished his course at the University, Mr. Tilden entered the law school of the late Benjamin F. Butler, and the law office of the late Judge John W. Edmonds.

Upon entering the study of the law, Mr. Tilden's father took occasion to impress upon the mind of his son the importance of looking carefully and critically into the reason of every principle, and to always go to the bottom of a subject. It is from this habit in the study of his profession that he has blended with his practice the study of metaphysics, political economy and other cognate branches, which throw a clear light upon the higher planes upon which the law is founded. It has often been said of Daniel Webster that his simple, but masterly, arrangement of the facts of a case in the exact order of their legal value was in itself an irristible argument. Governor Tilden possesses this analytical and logical power of statement in an eminent degree. A few of the more important cases in which he has been engaged in the courts may be alluded to. In 1855, in the case of Comptroller Flagg, Mr. Tilden, by a mathematical and logical analysis, reconstructed a lost tally list, showing the number of tickets, candidates, and aggregate votes, and proved conclusively the return of Mr. Flagg was correct, and won his case on the opening. As counsel for the heirs in the Burdell case, he developed a series of circumstances which completely overthrew the claims of Mrs. Cun-

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ningham. Governor Tilden has held the relation of legal adviser to more than one-half of the railroad enterprises of the West north of the Ohio which have been organized during the past twenty-five years.

The tendency of Mr. Tilden's mind has always been to secure the ends of justice, equity, and social order. In 1846 he was returned from this city to the Assembly, and also to the Constitutional Convention. In all the most important discussions in the two revisions of the State Constitution, 1846 and 1867, he bore a conspicuous part. With the exception of the late Mr. Greeley and Thurlow Weed, no other man has enjoyed so wide a personal acquaintance in this State as he. In 1871 he led the revolt of 40,000 Democrats against the Tweed Ring in the city of New York, and was elected to the Assembly for the avowed purpose of purifying the Judiciary. The successful result of this, the most earnestly maintained contest of his whole career, is well known. By his faithful analysis of the accounts of the Broadway Bank and subsequent investigations of a similar character, Governor Tilden furnished most of, if not all, the judicial evidence by which suits could be maintained. At the end of eighteen months' gratuitous labor—for both he and Mr. O'Conor received no professional compensation, even paying their own traveling expenses,—involving Governor Tilden's complete retirement from his own practice and personal business, the Ring was completely overthrown. Governor Tilden's labors during the Presidential campaign of 1872 were most zealous and exacting upon his time and purse, and notwithstanding the disastrous results ending in the death of Horace Greeley, he earned and received the fullest regard and confidence of that eminent man, as a most loyal and trustworthy supporter, through every discouragement and difficulty. Governor Tilden is a man of cultivated literary and artistic tastes, and numbers among his friends many literary men. His law library is one of the largest and rarest in the country, and is supplemented by a large and exceedingly fine collection of works on finance, political economy, and general literature. Governor Tilden is by nature a man of great gentleness and simplicity of character, and is exceedingly tender and appreciative of the feelings and rights of others, having a strong, ever-present consciousness of what is right and fair. He is possessed of large property, the result of hard work, wise management, and sagacious investment. Governor Tilden comes to the executive chair at a time of great financial and business depression, and we shall be disappointed if he fail to make a wise and judicious administrator of the momentous interests confided to his hands.

LIVING AT HOME AND ABROAD.

VALUABLE statistics in regard to the comparative cost of living in America and Europe are thus given in the last Massachusetts labor report: One dollar will buy twenty pounds of flour in Boston, one or two pounds more in several European seaports, the same, or a considerable less, in most of the places compared. In Boston one dollar will buy five pounds of fresh beef. In no place in England will it buy so much by a pound or more, and in Europe still less—Copenhagen being the only place given where it will buy more. Butter in Europe averages a pound to the dollar more than here, and cheese less than that, except in a few spots. As for common potatoes, they are cheaper here than in England, and dearer than in Ireland or Germany. Seven or eight pounds of pork for a dollar are sold here, and not much more than half as much can be obtained for that sum in England or on the continent of Europe. In rice, milk, and eggs they have the advantage of us. Tea costs less here than in England, but more than on the continent. With coffee it is about the same. In sugar, the British are a little better off, and the continentals a good deal worse. Coal is cheaper here than in Germany, and dearer than in England. Merrimac or common prints are cheaper here than in England or Europe. Boots are about the same here as there. There are but two or three places in England or the continent where brown sheetings are cheaper than here, while in brown shirtings the foreigners are better off. Rent for four-roomed tenements is from two to four times cheaper in Great Britain and the continent than in Boston. Board, also, is about half in Europe and Great Britain what it is in Boston.

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AMERICAN FINANCES.

ANALYSIS OF OUR PRESENT CURRENCY.

THE average Englishman of the middle class has commonly in his possession three kinds of currency, to wit:

1st. Gold and silver.

2d. Bank bills.

3d. Credits in bank, subject to his check.

They are esteemed by him in the inverse ratio of the order in which we have classified them, and his practice, therefore, is to convert his specie into paper, as the former is too cumbrous, and to deposit accumulations of either or both in the bank, subject to his check.

The latter mode he esteems the most desirable, as it is comparatively safe from burglars, avoids risks of errors in counting, and multiplies his vouchers by the indorsements on the checks.

If he figures his cash on hand, he counts them all in, making no difference in his estimate of value.

We have taken the Englishman and his currency as exemplars for two reasons, namely:

1st. Because England has been continually dinned into our ears as an example of sound, conservative, specie-based money management, and

2d. Because the political economists and statisticians of England have analyzed their currency management and presented the results—data which we are almost entirely without as to our own.

Sir John Lubbock, of the banking-house of Robarts & Co., of London, analyzed the receipts of that house, and found them to be in each $100:

Gold and silver	.50
Bank bills	2.50
Checks and other things resultant from discount	97.00
Total	$100

Or a multiplication of the coin and paper basis by credits based on discounts of 33⅓ for one.

Prof. Bonamy Price, of Oxford University, had previously estimated it in *Fraser's Magazine*, as an inflation of 30 for one, and Henry Carey Baird, of Philadelphia, has demonstrated the entire currency of Great Britain, including the three items of specie, paper, and bank credits, as $5,300,000,000 (five thousand three hundred millions of dollars).

As the average percentage of money required for liquidation of the balances of the clearing-houses of London (in gold) and of New York city (in greenbacks) is about the same figure (four per cent.), it is safe enough to conclude that the top-heaviness of our credit currency, as contrasted with cash, is at least as great as that of England; or, in other words, that we have but $3 cash (greenbacks) for every $100—total circulation, including constructive bank deposits or credit money.

And yet our most eminent statesmen concur in the statement that the minute pivot of $3 is too large, but never advert to the monstrous superstructure of credit of more than thirty times its size resting thereon, liable in the future, as repeatedly shown in all our past history, to be toppled over by the slightest jar.

Let us leave these top-heavy, inverted pyramids of England and America for a brief time and analyze the character of the constituent parts of the currencies of the two nations.

As before stated, they are of two kinds:

1st. The basis—coin and paper—of three per cent., based on gold, in England. The basis of three per cent.—greenbacks—based on $30,000,000,000, the national wealth, in America.

2d. The credit currency of 97 per cent.—known as deposits, and created by discounts more or less remote, and subject to immediate checks.

The first class—the $3 of each $100—is the money of the people; in it the worker receives his wages, pays his bills for family supplies, car-fare, etc., and when he parts with it, it goes from hand to hand in buying commodities, paying wages, canceling debts, until it reaches the bank, where it is merged in the deposit figures, unrecognized as having higher characteristics than the overwhelming crowd of results of discounts.

The second class—the credit currency, constituting $97 in every $100—is emphatically and distinctively the currency of merchants and capitalists.

Bonamy Price, in his lecture of Nov. 30th, 1874, says: "Do you suppose any of us handle our income in paper or gold? The poor man, yes. The poor man, no doubt, receives a weekly wage, and that he touches in money; but all the great men of industry, the wealthy men, they don't touch money."

The money of the people or production (three per cent.), as contrasted with the attributes of the money of the banks and commerce (constructive deposits), is distinguished by remarkable celerity and efficiency of action.

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The meaning of the word currency is something that runs, and a little examination will show this, which we will call cash currency, to be eminently deserving of the name.

We can readily imagine a workman paid twelve dollars Saturday afternoon, which he immediately disburses to the grocer, butcher, and tailor. They pay it to the farmer for potatoes, the drover for beef, and the journeyman for labor. The farmer buys dry-goods for his family, the drover reinvests it in cattle, and the journeyman tailor, perhaps, pays his landlady for board, and so, true to its name, it travels, vivifying production, avoiding credits, and saving much labor by avoiding accounts, anxiety with both debtor and creditor as to chances of ability to pay, with a certainty of a greater or less percentage of loss ultimately to the latter, which he must compensate himself for by additional prices for his goods.

That creditor will tell you truly that he would much prefer to sell at lower prices for cash, for the following reasons, viz.:

1st. With ready money in his pocket he can buy much lower than for credit, which is the way he has to buy if he sells on credit, as his creditor must charge an increased price to pay for the risk.

2d. With the elimination of credit he would gladly reduce his percentage of profit, even on those goods which he had bought so cheaply with cash in hand, thus saving the consumer two elements of cost, to wit: the personal and societary guarantee, the cost of the latter having been reported for 1873 at $228,000,000.

3d. He would save the labor and cost of clerk-hire, with the risk of embezzlement which inheres therein.

We have opportunities of comparing results of the ample cash currency of 1862-'63-'64 with the present time, January, 1875.

Then all production was stimulated—all labor found employment at living wages; mortgages were paid off; savings banks' deposits increased; those dealers who had previously bought on six months paid in four; the four months' buyers took but sixty days; and the sixty-days' men bought for cash; the rates of interest were materially reduced; lenders sought borrowers, and cash was fast superseding credit in liquidations.

But, as may readily be supposed, this condition of things did not accord with the wishes of the banking interests of those whom Prof. Bonamy Price denies being dealers in cash, but defines them as "brokers in credit." They saw their ancient prestige departing, and by influences, felonious or otherwise, induced Secretary McCulloch to recommend contraction of our cash currency, thus inducing an expansion of ten dollars credit currency for each cash dollar withdrawn; and, strange to say, a bill passed the National House of Representatives in accordance therewith, with but six dissenting votes, instructing him to contract at a rate not exceeding four millions per month.

This he did eleven months, when the cries of distress so arose from every industrial and productive interest that Congress revoked the instructions.

Headed off in this, he called in other non-paying certificates of indebtedness which acted as currency, and in three years the practical money circulation of the country had been reduced $372,354,779.28, as shown in the earlier chapters of this article.

This, combined with the fact that the larger amount had done duty only in a part of the country, and the return of peace distributed the smaller amount over the whole nation, resulted in a reduction of the cash money of the country to one-half of its former proportionate volume when spread over the increased area.

For the statistics showing how failures, ruin, and devastation accompanied this murderous process, not with equal step, but like a geometric ratio, ranging in amount of failures from $17,625,000 in 1865 to $228,490,000 in 1873, we again refer our readers to our earlier chapters.

Now we present the instructive but agonizing and humiliating spectacle of a nation more blessedly endowed than any other on this planet in natural resources of the territory and inherent capacities of its citizens, prostrated financially, productively, and commercially; its industries either paralyzed to inaction or staggering under the weight of usurious exactions by a monopoly of the money power created by the nation, and in whose favor the nation *has abdicated one-half of its sovereignty* in the provision, distribution, and regulating the price for use (rate of interest) of money, which is the only way that the constitutional demand to regulate the value of money can be met.

Abdicated a sovereignty not only delegated to it by the common laws of nations and the provisions of the constitution, but by the latter especially forbidden to delegate the same, even to States, much less to individuals.

Now, instead of money being true to its name, and running or circulating, being restricted to less than one-half the amount of

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those other civilized nations, who are our industrial competitors, we are driven into the meshes of the usurers, and credit and barter have superseded cash.

While the price for the use of money has quadrupled, labor is either unemployed or active at one-half its former prices.

Instead of, as from 1862 to 1865, a hundred dollars, by their rapid and efficient action, buying, selling, and canceling debt to the extent of a thousand dollars per week, settlements are effected by notes and due-bills, thus making a cumbrous credit currency, taking from ten to a hundred times the amount that would have been required of our former cash currency to do the same work.

To make this credit currency available, recourse must be had to the delegated sharers of the sovereignty of the nation, the national banks, or, worse still, the curbstone brokers—and, oh, shame! shame! these same classes, severely satirized by Prof. Price, who denies that they are "dealers in money," and boldly affirms that they are only "brokers in credit," are clamoring for a farther reduction of our little pivot of three per cent., cash money, on the claim that it is redundant, that the clumsy superstructure of ninety-seven per cent. of credit money may be correspondingly enlarged.

We err in saying *correspondingly*, as we have endeavored briefly to demonstrate the fact that every dollar abstracted from the cash money of industry requires at least ten dollars of the credit money of the bankers to do the same work; and, when it is done, it is done cumbrously and expensively.

Why can't heaven vouchsafe to us a modern Cicero in our Congress to expose and denounce these modern Catalines, and "put a whip in every honest hand to lash the scoundrels naked through the world."

But as we have not got a Cicero, we will quote the recent utterance of another equally as great, but of very different development—we mean Peter Cooper, who, in a letter to the New York *Tribune*, Dec. 11th, 1874—referring to his letter to Charles O'Conor, says:

"That letter was written in the hope of fixing the attention of the American people on a united effort to find out and remove the causes that have operated so effectually to paralyze and derange all the diversified industries of the nation, and that to an extent that has shrunk the value of property, so that real estate can not be sold or mortgages obtained on it for much more than one-half the amount that the same property would have brought two years ago.

"I believe I have shown in that letter that on the day that the Constitution of the United States was adopted, it was made the first and most important duty of the General Government to establish a just system of money, weights, and measures as the only means by which the general welfare of a nation can be effectually promoted. It is to be forever regretted that our Government allowed local banks to continue to issue bills of credit, in the shape of pictures called money, in open violation of their constitutional obligation. That currency was allowed to continue until our Government, as a war measure, was compelled to assume its rightful power to control the whole currency of the nation, and instead of the local bank currency which Thomas Jefferson said 'must be suppressed, and the circulation restored to the nation, to whom it belongs'—instead of that currency, our Government was compelled, as a war measure, to issue a legal tender paper money that has proved to be the best currency that the country and Government have ever possessed. Our legal tender money has not only saved the nation's life—it has, in addition, enabled the Government to pay off a large part of the nation's debt. Its introduction stimulated the enthusiasm of our people, and called forth a power that has astonished the world."

CASH MONEY VS. CREDIT MONEY.

In our last article we endeavored to exhibit the earnest, systematic, and very clamorous efforts which have been and are being made by the "credit mongers" to drive the American people into their meshes by withdrawing cash money and substituting credit.

We endeavored to illustrate clearly the effect of the same in the past, and what might be expected in the future, as to the individual in relation to society.

We demonstrated by statistics the great and grievous wrong which had been done in the past to the great labor interests of the country by the substitution of the diseased, inflated, and clumsy credit money of the parasites for the healthy, solid, and active cash money of the people.

In addition to, and in confirmation of, our position, we appended the evidence of that eminent authority on political economy, whose life has been passed in studying and teaching its problems, Prof. Bonamy Price, of Oxford University, England, who forcibly indorsed our conclusions. We have quoted his definition of

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banker as a broker who deals in credits as distinguished from cash. In his lecture of Nov. 30th, 1874, he further explains thus:

"Gentlemen, he is a dealer in credit who goes down your beautiful Broadway and goes into one of your pretty stores and orders a beautiful hat and a pretty coat, and knows perfectly well that he has not the means of paying for them. That is a dealer in credit. I don't know the meaning of the word credit. It is unintelligible to me. It only means that a man has taken goods and has not paid for them. That is its only meaning.

"Bankers may deal in debts—that is all. They make fresh debts in lending what they receive."

And with "abundant caution," as the lawyers say, knowing that he was antagonizing old prejudices and convictions, he rearranged his statement, and placed it in as vivid a light as possible, thus:

"Now, you will see how that bankers do not have capital. I am ashamed to say that English literature, and that in London especially, say they have got capital. Where is their capital? They have got ink-stands, they have got pens, they have got buildings, and some furniture. But where is the capital? I don't see it.

"They have got no capital. What they have got is, to find a buyer for the man who sold wheat, and that is all."

And having thus, in the most forcible manner, exhibited the hollowness of the pretense of those dickerers in credit—those middlemen between producers and consumers,—those stimulators of credit, as it is all they have to feed on; those men of sophistry and arrogance, who had already cajoled and bullied a too-yielding Congress to an abdication of one-half the nation's money empire in their favor, and who now impudently demand possession of the other half, he turns to those workers whom every political economist who ever wrote has pronounced the producers of every dollar of wealth on the planet, thus:

"Now, then, gentlemen, let us get to these mechanics who go to soup-kitchens, who have no employment. Let us go to this country, which ought to be the receiver of emigrants with open arms, but which is unable to employ them. They must go back to Europe from the land of unparalleled resources, to old European countries which can still feed them better. That is a fact of a most startling order!"

The professor opened his address by quoting:

"We have a country for its size, its agriculture, its manufacturing and commercial advantages, far surpassing any other nation recorded in history, in proof of which did we not export last year nearly $400,000,000 worth of bread, meat-stuffs, and cotton? Yet our republic presented to the gaze of mankind last fall and winter the greatest incongruity of any other nation that ever existed, when hundreds of thousands of native-born American mechanics were reduced to the first step toward pauperism—when they approached soup-houses as mendicants, with blushing countenances and aching hearts, while corn by the ten thousand bushels was consumed in the West for fuel, and, to add to our shame, thousands of French artisans left this boasted country during the September panic, and returned to their respective countries to obtain employment, whereby they preserved their true manhood and dignity of character."

"And I read in one of the journals of New York to-day that in the great State of Pennsylvania, in the coal regions—the very center of wealth, the very productive force of modern times—employment can not be obtained, there is no food for the women, laborers' families are starving, and every kind of moral and social disorder is looming in prospect. Gentlemen, that is the great thing which I propose shall occupy our attention to-night. How comes it to pass that in America, teeming with every powerful resource for making men worthy and great, that these fearful calamities are in prospect?"

The object of the present article is to assist the professor in his researches, and to extend that investigation to its influence upon the nation in relation to the civilized world.

We will premise by reminding our readers that the hundreds of millions of cash money in its different forms, which was withdrawn from its beneficent work, was all of it certificates of our national indebtedness, which were gladly carried by our citizens without interest.

This was collected, the form of those aggregated millions was changed to long bonds, bearing gold interest, which were shipped off to Europe, and by syndicates and other modes, we teazed and coaxed the foreigner to take them—in exchange for gold? No. Mr. Price tells us that "Loans always come to countries, not in money, but in goods. *Always.* Do you suppose if the nation borrows $20,000,000 or $30,000,000, that the foreigner sends $20,000,000 or $30,000,000 of paper notes or sovereigns? What you borrow is goods, and of course you have a jolly time over goods, and

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the gap you make in yourselves is not perceived."

We got carpets, shawls, and other useless trinkets, thus imposing on us a quadruple burden, viz.:

1st. To raise by further loans, or otherwise, gold enough to pay the interest.

2d. By taking from our own productive industries the opportunity to manufacture the goods thus obtained—thus killing our production.

3d. By paralyzing our industries by the withdrawal of its life-blood—its cash money.

4th. By creating an absentee landlordism, which, with an annual exportation of only $1.50 per head, ruined Ireland, and now, with a drain of $3.50 per head, is ruining us.

That same exodus which, by the migration of the producing classes under the leadership of Moses, changed the kingdom of Egypt, with its fields of almost unparalleled fertility, its works of internal improvement, netting it with canals as New England is with railroads, its wonderful advance in the mechanic arts, some of which we have fruitlessly labored to discover—to a howling wilderness and a barbarous people.

That same exodus which changed Ireland, that most lovely island of the ocean, to a den of disheartened and impoverished people, has already begun.

The President most sensibly remarked in his Message:

"Debt—debt abroad—is the only element that can, with always a sound currency, enter into our affairs to cause any continued depression in the industries and prosperity of our people."

If the constitution of the President's mind had been more logical, he would have seen that even as a foreign debt is detrimental to a nation, personal indebtedness is detrimental to an individual, and an extension of his analysis would have avoided his parodoxical position of arguing against national indebtedness, while recommending the further construction of cash money by the inflation of ten times the amount of the money of the credit brokers, which was the logical sequence of his other remarks on our national finances.

Judge Kelley, from his seat in Congress, in an extempore speech, made a most masterly and exhaustive analysis of that phase of our financial question.

In a former paper of this series we referred to Judge Kelley's strenuous and patriotic efforts to undo some part of the mischief which, under the pressure and advice of the credit mongers, previous Congresses have done.

On this vitally important point of cash as against credit—of national, well-secured currency as against the inflated balloonery of the bankers, we have quoted the opinions of the highest scientific authority on one continent, and the mightiest potentate on the other.

We have shown that the same symptoms of coming societary dissolution as preceded the devastation of Egypt and Ireland, are exhibited by America; and will now add the exhaustive demonstration of one of our oldest and ablest statesmen.

We again quote from Judge Kelley's remarks—the parentheses being ours. *With* the parentheses, the delineation is true of our *social* position with enforced credit taking the place of the money which was withdrawn; disregarding the parentheses, we have the original presentation of credit in its *national* aspect:

"Why, sir (foreign), debt, carrying (gold) interest, is what is crushing the hearts and the hopes and undermining the morals of the laboring people of our country. It is that indebtedness which is filling our alms-houses with people skilled in many industries and eager to toil for their living. It is that (foreign) debt, that annual (gold) indebtedness for interest on the principal, that is stripping the thrifty and industrious laborer of his earnings hoarded through years in savings-banks; that is compelling him to see his humble, but mortgaged home pass to the capitalist at a nominal price, because he has not been permitted to earn the little stipend that would enable him to pay his monthly dues to the building association, or his semiannual installment to the capitalist. It is that (foreign) debt which is causing a vast tide of emigration to flow from our shores, and repelling hundreds of thousands of immigrants who hoped and expected to find shelter, freedom, and prosperity under our republican institutions."

The Judge quotes some very valuable history as to the simultaneous creation of the greenbacks and 5-20 bonds, by which the attribute of convertibility was imparted to the former, but which it was most disastrously deprived of at a later day. We quote:

LACK OF CONVERTIBILITY THE RUIN OF CONTINENTAL MONEY AND FRENCH ASSIGNATS.

"When the Government issued greenbacks it acted with wisdom enlightened by the experience of history. Thaddeus Stevens, then the great mind of this House, knew the story of French assignats, and knew that they had

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failed because they had been founded on the revenues of property to which the government issuing them had no legal tenure, and that when the church reclaimed her property and the returning nobility claimed its, there was no means of redeeming the paper. He knew, too, the story of our Continental paper; that it had been issued with no means provided for its redemption or absorption. He knew, sir (for in 1862 he and I talked over the wise opinions pressed upon the Continental Congress by Benjamin Franklin), that that great man had urged that Congress not to increase the issues of paper, but to borrow from the people those which had already been made by offering them an interest-bearing bond; and, as I have recently had occasion to write, had Franklin's advice been taken, the story of Continental money would not have become, as it now is, a snare and a delusion to many honest, well-meaning, and patriotic people; because the amount issued would have been small, the excess would have flowed back upon the Treasury, the people would have held interest-bearing bonds which in time would have been paid off, and the whole amount of the debt would have been nominal in comparison with the figures presented by the total issue of Continental money.

ABSENTEEISM.

GOING TO EUROPE TO STAY.

TWO brothers, sons of a merchant who left them each a moderate competency, are sitting in the old-fashioned house inherited by one of them, and situated near Washington Square, in the city of New York. The elder brother, Lewis, has an intellectual and rather imposing look, but seems lacking in that toughness which is so essential to success in every sphere of life. Julian, the younger brother, and owner of the old mansion, is of less striking, but more resolute, appearance.

They are talking earnestly together. Julian says: "So you are disgusted with your native land, and are going to take your family back to Germany?"

"Yes," replied the elder, "I can not stand it here. Living is expensive, shoddy is king, all goods and handiwork are bogus, taxes are outrageous, the politicians are liars and thieves, patriotism is dead, the schools and colleges are shams, society is honeycombed with vice. I will go back to Germany, where I can live in peace, educate my children decently, and forget the dream of a model republic."

"Yes," said Julian, "I have heard a good deal of that sort of thing lately. I find by the foreign journals that whereas formerly American travelers there were noted for their disposition to brag of their country, the fashion with them now is to decry everything American, and chime in with all the severest criticisms of their native land. There were plenty like you in Europe during the war of the Rebellion. They knew it was coming, and were quite sure that the Southerners would be victorious. We owe small thanks to such faint hearts for the preservation of the Union."

"Well, what is the Union good for now that it is what you call 'preserved?' With the Southern States under Grant's military satraps and the carpet-baggers; with Congress ruled by the money oligarchs and their European confederates, whose usurious conspiracy has robbed us of the greenback, and thus prostrated our industries; with your Union-shrieking Republican party retreating before the rising rabble of Tammany Democrats, re-constructed rebels, and Western malcontents of all political parties; and with railroad rings within rings co-operating with Wall Street speculators and Washington lobbyists to fleece the whole country, I feel as if Horace Greeley's original idea to let the 'wayward sisters go in peace,' may have been a good one, and would have saved us from becoming a nation of liars and thieves, as Godkin, of the *Nation*, says we are."

"Oh, it is easy to find fault, brother; and we are badly enough off, to be sure. But the case is not so desperate. There are many promising signs. And let me warn you that if you sneak off to Germany, on the pretext of educating your children, you will be an unhappy man. Everything you have

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said is an argument for your remaining here. If you were an ordinarily selfish man, I would let you go your way; but I know that you have desired to do the State some service, and are only too easily-disheartened. All such men are needed at home now, to fight the evils you enumerate. As to your children, you certainly used to feel that it was your duty to fit them to be useful citizens; and until you conclude to abandon America entirely, you can not consistently make any other idea paramount, in their culture, to that of fitting them to be useful Americans. Now, what America needs at present is not profound scholars in abstract sciences, or Germanesque savants, able to discover 'something about the dative case,' but, to put it simply and squarely, men and women who will not—to save their lives—do that very lying and stealing which so much, and so properly, troubles you. A home education, and the daily habit of facing the temptations to err that especially beset Americans, will fit them to do so in after-life much better than a residence among Europeans."

"Well," replied Lewis, somewhat pettishly, "I am about ready to abandon America, if I could dispose of my property. I think I have had my share of self-sacrifice for the good of the country; and now that Grant is bound to usurp the government, and Wall Street and the European capitalists are sure to help him, though I don't think he can quite do it, I see such turmoil ahead, that I conclude that if I must live in the midst of anarchy, it had better be that kind which prevails chronically in Europe, where, as Carlyle, says, it is usually 'plus the street constable.'"

"Well, brother, I have faith in the destiny of this nation. I do not believe that such a grand concentration of all the best and strongest races of the planet have been gathered here in these ends of the earth and of time for nothing. Though I often wonder how it will be done, I believe we will come out right."

"I know," said Lewis, "that England has gone down at different times into the depths of profligacy without reaching utter destruction; but it is different with a republic. Where, in history, do you find a republic that recovers its virtue when it has gone to the bad. Such governments are like women, when once they 'stoop to folly,' that is the end of them."

"No, Lewis, we are going to show the world something new. Our republic will recover her virtue. Upon the grand reforms now in operation we will lay a new foundation. And speaking of woman—her enfranchisement and entrance upon all the spheres of activity for which she shows an aptitude will be one chief means of our deliverance. I tell you, the host of reforms—religious, civil, social—in temperance, dress, sanitary, medical—the guaranteeism and co-operation—the innumerable new appliances to promote comfort and make it 'easy to be good'—the universal diffusion of intelligence—will start a reaction. Already there is this cry arising in England even. Stop this greedy wish of the strong ones to secure for each a sure competency, and discover some way of securing the same to all the honest and industrious."

"Well, Julian, prate as you will, I say the game is up, and I am off for Europe. When you have got Grant for king, or some Robespierre for chief anarch, you will agree with me."

"A thousand times, No! I shall die believing in a successful future for the Republic; will at all events finish my career fighting her foes in the last ditch."

SAMUEL LEAVITT.

NEW HAMPSHIRE POLITICS—THE TEMPERANCE PARTY.—The temperance or prohibition party of New Hampshire have resolved, as an independent party, to stand their ground hereafter. They have accordingly nominated their State and Congressional ticket for their coming State election, and as these prohibitionists are nearly all drawn from the Republican ranks, the Republican party in the approaching New Hampshire election, will most likely suffer another defeat. If so it will for the Republicans be a gloomy beginning of the campaign of 1875.—*New York Herald.*

[Is there no other way out of the difficulty? The temperance men having taken a stand, why should not the depleted Republicans come over to the temperance platform?

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True philosophy is a revelation of the Divine will manifested in creation; it harmonizes with all truth, and can not with impunity be neglected.— Combe

USES OF INDIVIDUALITY.

TO be unmindful of the value of the faculty of Individuality, is to be ungrateful for an invaluable blessing. It is that beautiful division in the brain's arch that lends itself as a window, through which the other faculties look to see the things that exist. If inappreciation of the beautiful and the good is a fault, then let us all plead measurably guilty of the same, and resolve upon doing better for the future. We should be aware that without the organ of Individuality the beauties of nature were useless adornments; that form, feature, color, the sublime prospects of hill and dale, of heaven and earth, would pass unrecognized before the mind. Were we able to make but one sound, or were the delightful songsters of the grove with us so restricted, then, indeed, were our beautiful earth-home a monotonous and miserable residence. The absence of Individuality would cause a condition of things akin to this. The variety in nature observed by us is so much a matter of expectancy, that we fail to observe with that appreciation which we should had we to exert ourselves to obtain it. The waters roll down the silent rivers, reflecting on their surface the heavens and immediate surroundings as no artist could depict them; the flowers, too, are decked with a glory surpassing the superfluous adornments of Eastern kings; the clouds have their gold and silver linings, the rainbow its varied hues, and the infinite variety of pleasures seen by the eye, regaling all the senses, all speak of the goodness of God through Individuality, and of His intent to leave us without an excuse for being unhappy.

The habit of observation is most worthy of encouragement. There is a pleasure in discovery not to be enjoyed by relying upon others' observations, which we are commonly too content to do. There have been times when the minds of great men have lived years of pleasure in as many hours. And do we not learn from this that—

> "We can make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time?"

How easily do we run the mind over universal history, and select therefrom the most noted workers for the world's good, and find them particularly remarkable for active Individuality! What must have been the thoughts of Columbus, as he saw, after many weary months of watching, the object for which he set sail! Think of Faust, Shoeffer, and Guttenberg, who invented types, and who, in 1450, printed their first book—the Bible! How must Newton have felt when he saw the mysterious laws of gravitation unravelled before him while he sought sequestration from a plague that was carrying off thousands in his native city! How exultant was Franklin when he proved the identity of lightning with the electric fluid of the chemist's laboratory, and held this subtile agent for the first time under his control! Then follows Morse, who *observed* the ability of lightning to learn English, and all other languages, and to transmit the same, the world over and the waters under instantaneously! And can we not see the prominence of Pierpont's Individuality, united with his abundant Ideality, when he says—

> "A hero-chieftain, laying down his pen,
> Closes his eyes in Washington, at *ten:*
> The lightning-courier leaps along the line,
> And at St. Louis tells the tale at *nine;*
> Halting, a thousand miles whence he departed,
> And getting there an hour before he started?"

Looking back still further we learn of the valuable researches of Copernicus, who, through his predominant Individuality, coordinating with Causality, discovered the order of the solar system. By the discovery of Kepler's three great laws, General Mitchel

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was happy to say, "And thus the dawn of modern science broke in beauty o'er the world!" So in the sphere of mechanics can the wonder-working Individuality be found increasingly illustrated. By it Dr. Gall discovered the beautiful and invaluable science of Phrenology. Observing a marked prominence between the eyes of a boy at school, who invariably overmatched him in committing words to memory, the idea struck his mind that other peculiar traits of disposition might have some external marks on the cranium denoting them. He was successful in finding that prominences and depressions in some were wanting in others, and that these corresponded with the dispositions of the individuals in every case. Religionists have exercised the organ of Individuality to a large extent, and have drawn many of their most enchanting illustrations of the better land by observing the beautiful in this. We find in the discourses and parables of the great Teacher abundant evidences of very strong Individuality; for instance, "Consider the lilies of the field, how they grow," etc.

The subject is capable of indefinite illustrations. It enters every art, is found in every science. Its value is not alone manifested in the human family, but in all animated nature we may see how its possession appears to be indispensable. In the horse, dog, elephant, the cat, the pig, and donkey it is marked. The carrier-pigeon let loose when far from its native home, rises to a great height and begins its observation in small circular flights; gradually it enlarges them, until, having ascertained its bearings, it, with almost the swiftness of the wind, flies toward its dear home, with the little missive attached to its wing.

To appreciate the beauty and value of Individuality I would suggest one's sudden transferrence to Sahara—that waste of drifting sand, enlivened by no stream's gentle murmur, cheered by no smiling verdure, refreshed by no cooling breezes or gladdening showers, nor thrilled by the music of the happy birds! Even though we dwelt in the palace of a prince, amid the sterile surroundings, how miserable we should feel! We would long with aching minds for our hills, the rivulets, the trees, the zephyrs, and the pearly drops of rain, and the other varied associations of our ordinary life which perhaps we are too much given to overlook because of their commonness.

GEO. ALBERT LOMAS.

DR. J. P. THOMAS, OF KENTUCKY.

AN EXPERIMENT IN PHRENOLOGICAL PORTRAITURE.

A FEW months since we received a somewhat novel proposition from a gentleman residing in Pembroke, Kentucky. After some preliminary remarks with regard to his own experience in connection with Phrenology, his letter proceeds thus: "When I came to this section, some time since the war, everybody seemed to regard the science of Phrenology as an exploded theory and a humbug. At present, however, considerable interest is awakened on the subject, and some of the best heads and most intelligent minds are almost persuaded, like Agrippa, that there are some interesting secrets and great practical truths in the science. Still, however, they seem to be afraid of the subject, and would like to see it more definitely tested. In this behalf, I forward you by to-day's mail a photograph of an intimate friend, a gentleman who manifests certain peculiar characteristics, which are in some respects rather too much for our abilities to read and reconcile with Phrenology."

In accordance with our usual method in the case of a correspondent who desires a written description of character, we requested that certain measurements of the head and body of the proposed subject be made, and such other requisitions be observed as are set forth in the circular relating to examinations by correspondence, published at this office, and generally known as the "Mirror of the Mind." Our correspondent fully complied with these, and we carefully delineated the character of J. P. Thomas, M.D., the person to whom this test related.

Shortly after the transmission of our written opinion, we received the following letter:

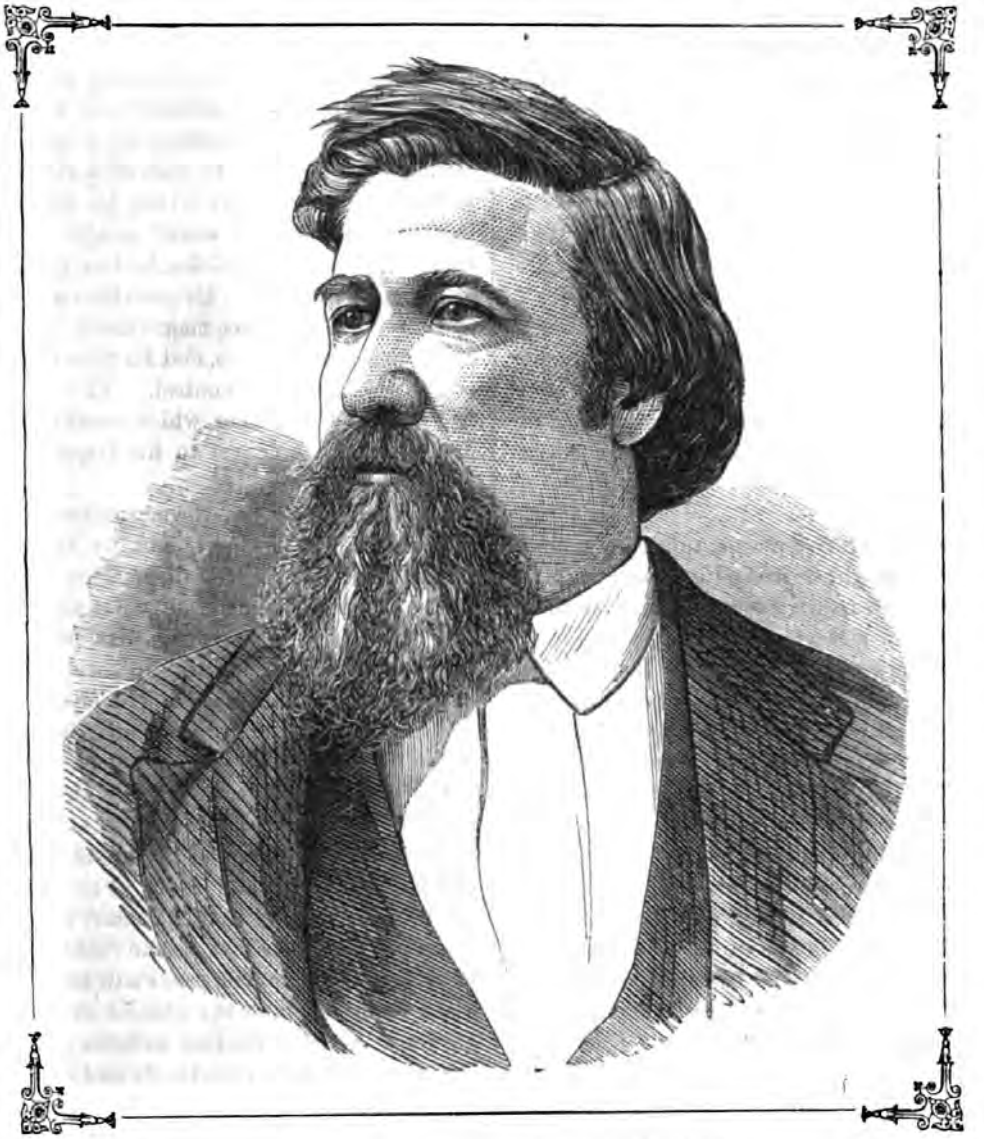
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PEMBROKE, *February 5th*, 1875.

DEAR SIR—The delineation of the character of Dr. J. P. Thomas forwarded from your office to me was received last Saturday. I think it a *decided hit*, explaining to my mind the mysterious manifestations of some peculiar traits of his character which I was not able to reconcile or account for until you unriddled him. You will dispose of his photo. as he directs. Yours, truly,

S. J. DAVIS."

We had previously received a request to publish a biographical sketch of Dr. Thomas in connection with the phrenological delineation. This, however, we did not deem altogether expedient to do. The later letter restating the request, and representing the propriety of vindicating the practice of furnishing sketches of character predicated of the photographs of persons, determined us in this course. The portrait accompanying was engraved from the photograph which chiefly served our professional purpose, and the following is the delineation, abbreviated in a few particulars, but in meaning and substance precisely as at first given:



PORTRAIT OF DR. J. P. THOMAS.

This gentleman has a predominance of the vital or blood-making temperament,

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being short, stout, heavy, deep-chested, and ample in the digestive system; he generates vitality with great rapidity and abundance, and, if we may be permitted the use of the term, he makes steam faster that he wants it. Indeed, if he were called to supreme efforts, either physical or mental, he would endure them as few men can. He can bear extra labor and prolonged seasons of effort. If a seaman, he would work two days and two nights without rest, and thus outdo nearly everybody. If in his profession—medicine—he were called to treat patients in a case of some great epidemic, he would do the work of two men, and with an hour or two's sleep, and a bath, he would start again, and do a world of work.

We think he is an active man for one of his stoutness; and should not be at all surprised to learn that he was swift of foot, for he has tremendous muscular power and ability to put forth great exertion and with rapidity for a short time, and endure severe strains upon his strength for a long period if he be not hurried.

This recuperative power, this vital generative force, ought to make him successful, influential, and noted, because he is able to do twice as much work as the average of men.

He inherits from his mother his intellect, and his build—mainly all; but his shoulders, the middle part of his face, from the corner of the mouth to the corner of the eye, we judge, comes from the masculine side of his house, and his thoracic region comes also from the masculine side, while the lower and the upper parts of the face, and the abdominal region, and lower extremities, come from the mother. We think he has a small, plump hand, broad hips, stout, smooth thighs, short, tapering limbs, and small feet.

"The word 'dyspepsia' he has learned in the study of his profession, but the meaning of it, except as the dictionary gives it, he has no conception. In himself it is not illustrated. We will not say that he has the stomach of an ostrich, but anything that a Christian man may eat, he can digest; and, we may add, that he could digest for two, and as he has inherited from his mother the nutritive system, he has thus inherited the feminine power to digest for two, as she is required to do.

"From the feminine side he inherits an intuitive grasp of mind. He jumps to conclusions, and generally jumps rightly. In other words, his first thought is his best, and though he has the power of analysis, ability to pick a subject all to pieces, and can comprehend a logical statement, and even make one, he reaches results by intuition first, and reasons them out afterward.

One of his peculiarities is the ability to read character, and understand men at a glance. If he were a detective, or a magistrate, a teacher, or a banker, or a traveling business man, obliged to deal with strangers, and to strike the right string in each case, this intuitive element would enable him to do it successfully. Besides, he has the power of making friends. He goes into a crowd, and every man seems magnetized, at least every man that he likes, and he thus subjects other people to his control. They would feel willing to do that which would please him; they will conform to his requests and obey his dictations.

He has two natures—the masculine nature, by virtue of sex, in part, and by virtue of inheritance in the way of disposition in part. He has the will, the determination, the pride, the pluck, and the severity that belong to the masculine, and the middle face referred to corresponds with that class of characteristics. He has the feminine by inheritance, in his social, moral, and intellectual faculties.

He is quick to observe, gathers knowledge rapidly, takes facts on the wing, as pigeon-shooters do, becomes well-posted in matters of floating interest, and seems to know more of the many things than he really does, because he intuitively catches the spirit of subjects, just as a man who read will sometimes glance over and take the general drift of an argument without reading *seriatim;* but he is able to take hold of subjects and minutely dissect them. He could become scholarly in a special department, but whatever he may enter into, he will have some general information on nearly everything.

He has literary taste, is a good talker. If he were educated to law, he would talk against time. If he were an instructor in a medical college, he would be a splendid teacher, because he does no lack for words to express himself, not only critically, but

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fully, and, if need be, ornately. He is a natural orator. If he devoted himself to politics, he would adorn the "stump," if we may use that term without offense, and become a splendid popular orator because of his friendly heartiness, geniality, and his enthusiasm and executive statements would stir and excite the hearers as by a kind of rushing magnetism.

If he were to devote himself to mechanical business, or to some specialty in surgery, which might require mechanical appliances, he would do well. He has good common sense. In other words, Causality and Comparison nicely work together in harmony, applying facts, finding out the proper channels for useful effort.

We judge that his social nature is uncommonly strong, that he is particularly fond of woman, and specially fond of children. His Friendship, also, is broad, genial, and affectionate. He is cautious, very watchful, would drive like Jehu, but drive safely; would carry on large affairs, but brood over them with a prudent regard for safety.

His Benevolence is well developed, and we have no doubt that people who need aid would be likely to pass three out of four of the neighbors in order to come to him. We judge that he has large Veneration, and comes from a religious stock on his mother's side. He is hopeful, anticipates the best, although he watches for the worst.

His Combativeness is larger than his Destructiveness, hence he has more tendency to storm, and terrify delinquents with earnest, indignant language than he has to be cruel. He is not one of those silent, quiet, hating, revengeful men. He thunders first and lightnings afterward. There are men whose temper is like acid, that gnaws in silence; his temper is more like powder that burns loudly, and does not care who hears the explosion.

We think he has only a medium share of Acquisitiveness, or love of gain. He loves independence and power, and is very ambitious to take a respectable position in the world. He thinks, however, more of having a horse fast, than he does of one that is elegant in figure and action.

We believe him to be a brave man, but his mother's nature, which gives the literary, the intuitive, the sympathetical, the affectionate, is more often paramount in his manner and character than those elements of the father, which give courage, fortitude, and bravery. He is a man whom people approach cordially, affectionately, trustingly. Children believe in him, women believe in him, old people think everything of him, and the helpless are never in doubt as to his willingness to do them service. Selfish, stalwart sinners, who incline to prey upon their fellow-men, and do that which is wicked, should keep out of his way. He would have made a good lawyer, because he can talk well; and as a physician he will do more for the public than for himself. If he had been a lawyer or a statesman, or if he had taken some large business operation, requiring machinery and large investments of money, and the management of large numbers of men, he would have filled the place well.

The subject of this sketch was born in Clarksville, Tenn., on the 0th of September, 1830. He is about five feet four inches in height, and weighs about 165 pounds. His father was a native of Virginia, a man of very large brain, strongly motive temperament, with a character for broad philanthropy, warm social qualities, and great energy; he was beloved by the whole community in which he lived. He was a patriotic and brave man; raised and equipped a company of volunteers at his own expense, and was a captain in the war of 1812. After the cessation of hostilities he moved to Kentucky; remained there a few years, and then removed to Clarksville, Tenn.

Our subject was but five years old when his father died, leaving him to the care of a mother in very reduced circumstances, the philanthropical spirit of his father having so much militated against his acquisition of property and wealth as to render him quite poor at the close of his life. He could not say No, to appeals for charity, or to requests for the accommodation of relations or friends, in that way paying out large sums of security money, and several times being financially ruined, but then he would not even accept what the law allowed him to retain, giving up everything to his creditors.

His mother was a high-toned woman, well

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developed physically and mentally, conscientious and religious, a noble woman, in whom were blended fine feminine qualities with great pride of character. With this pride of character and undaunted energy, though contending with poverty in the support of a large family, she gave all of her children the advantages of the common schools of that period.

When the subject of this sketch was twelve years of age, necessity forced her to take him from school and place him in a drug store, where, by diligence and close application, he soon acquired a proficiency, and established a reputation as a prescriptionist and apothecary.

Possessing a predilection to the profession of a physician, he studied materia medica and pharmacy, therapeutics and chemistry, with the determination of entering the medical profession as soon as his pecuniary circumstances should enable him to do so. He continued actively engaged in the drug business twelve years, during which time he completed his curriculum of medical studies, attended two courses of lectures, graduating at the head of his class in 1859.

Having married a lady in Christian County, Ky., he settled in that section, and has since been actively engaged in a large, laborious, and successful practice, carrying on at the same time extensive agricultural operations.

He is noticeable for indomitable energy, endurance, decision of character, off-hand expression, sociability, kindness, and hospitality. He never allows pleasure to interfere with business, nor does he regard storm, cold, or darkness when the sick need his attention.

Few men are more beloved and reverenced in the paradise of the family circle, his own consisting of wife, two sons, and three daughters.

DUTY TO FRIENDS.

THOSE who believe not in friendship have cast the first stone at the foundation of truth itself. Rarities are scoffed at, and laughed to scorn—so is the blessed strength and trust of a friend only a theme for unbelief. It is often said "I would believe in friendship, but where do we see it in its purity and unselfishness?" Too true. We know that what is called friendship is often too cold and indifferent in feeling, or if it oversteps these bounds, it ripens into love. It is because we build on a false basis that the structure does not stand. We expect too much, and give too little. Does any one pity me because of my infirmities? Why should I pity or be lenient to others? Ah, that is where the divine part shows itself, without which friendship can not live—is it hard to learn to bear with infirmities—to overlook, to cover up deficiencies in others, and be as well pleased, as least, outwardly If so, then we can be no true friend—we are not worthy to wear the armor. We must trust in all purity in our friends—we must be steadfast, unchangeable in our trust; mistakes may occur, but they will grow fewer as we learn to watch and guard against them. The influence of this sympathy exercises an unconscious power over us, of which we, perhaps, are not aware. We are strengthened by the gain of some unknown mystery. There is a sweet, clinging dependence produced by friendship; we may be weak for ourselves, but strong for others—self-abnegation is the noblest and purest fruit of this tender blossom. When truth is so rare, and hypocrisy so common, why do we not search after this gentle flower, and why, when found, do we thrust it aside for some trifle?

Oh, rarer than a costly jewel is the confiding tenderness of a true friend—more precious than all the wealth of the world is the firm trust it inspires. A few hours of congenial companionship may have an impress that will have its effect through life; with what care, then, should we guard and cherish the blessing that comes to us in such gracious guise.

We may use our friends, too, in a noble way. Criticism and analysis of them is beneficial, providing we spare not ourselves. We must not judge them from a selfish standpoint, to make ourselves perfect. Compare

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our faults with their virtues, and the study may be a gain to us. "Tender and true"—how much the little words involve! to be tender, we must have the soft, clinging, gentleness of an angel; to be true, we must possess the strength of a martyr, to serve or to suffer, whichever may be the decree.

To our best friends, we do not always give the better part within us—with strange perverseness, we give to the indifferent acquaintance our brightest smiles and happiest moments, from some whim which is as evanescent as it is worthless. Many a friend has been crushed by simple indifference; strong, cruel words could have been borne, but the placid, contemptuous smile has driven many a confiding, trusting spirit to despair. We owe many thanks to the friend whose mysterious sympathy has brought us happiness and elevation of mind—what glorious return can soul render to soul? It should make us happy to satisfy our friends, even though we are far from being satisfied ourselves, perhaps an unselfish wish to do our best for their sake may bring us nearer than we think to our heart's goal. But I am pleased to be well censured, for then I prove my friend to be true. I am disgusted with the sweetest praise, for nothing comes easier from the insincere than foolish flattery and vain words. When kindred souls meet there is a mysterious magnetism which attracts, and is sure, sooner or later, to prove its power; perhaps we have not arrived at that point of elevation that we can be wholly free to acknowledge it.

F.

DIALOGUE ON THE STARS.

"MOTHER, what are those orbs so bright
That peep from cloudless skies at night?
Say, mother, dear, am I not right—
Are they not holy angels' eyes,
Now looking downward from the skies?"

"Dear child, the twinkling orbs you see,
That seem to gaze on you and me,
Though small, indeed, they look to be,
Are worlds as large as this, my love,
Sustained and ruled by God above."

"Then in those worlds, dear mother, do
The flowers bloom, of every hue,
And mountains rise in grandeur, too?
Do arching skies above them bend?
Do rain, and snows, and dews descend?

"Are they inhabited, I pray,
By beings formed like us, of clay,
Who live awhile, then pass away?
Or do immortal beings fair
Dwell in eternal bliss up there?"

"No doubt, my child, those worlds on high,
On which you gaze with wondering eye,
Are scenes of bliss that never die,
Where we may dwell forever more,
When here life's trials all are o'er."

MAGGIE A. JENNINGS.

THE CEDAR BIRD.

OUR young readers of the country, and many of the cities, at once recognize the bird which sits up so pertly on the branch in our engraving, for he is known throughout North America, and his pretty shape, glossy plumage, and tufted head are universally admired. We find a lively sketch of him in an old publication, which is worth reproduction, at least in part, here, it tells so much of the life and habits of this sprightly member of the feathered family.

The cedar-bird, known among naturalists as *Ampelis cedrorum*, or *bombycilla cedrorum*, is of the waxwing family. He is about two-thirds the length of the robin, and much more slender. When moving among the trees he is conspicuous only by his crest. This he raises and depresses at will; one moment it lies so flat to his head that you might think him crownless; the next, it stands up in a high peak. At a little distance you would suppose him dressed in a plain suit of mouse-gray, but when quite near, you see that his back is a dark fawn, his breast a lighter shade, his wings slate, and his tail lead-color, shaded to black, and broadly tipped with straw-color. His whole plumage is remarkably fine and glossy, giving him the appearance of being clothed in a seamless garment of silk. He wears curious

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ornaments, peculiar to the Ampelis family. These are borne at the ends of the secondary feathers (those that spring from that part of the wing corresponding to our forearm), and bear some resemblance to the tips upon parasol sticks, but instead of being made of ivory or mother-of-pearl, they look more like red coral.

Except when paired off for housekeeping, these birds associate in parties of ten to fifty, and live in great harmony. Their manners



THE CEDAR BIRD.

are quiet, unassuming, and courteous, and although they have been accused of gluttony, to me they seem gentlefolk in all things. When they alight upon a tree they seat themselves near together, each taking the place most convenient to the others. At meals they eat with deliberation, talking pleasantly in subdued tones, and frequently offering each other the daintiest bits.

Although these birds have a liking for many kinds of fruit (taking their names of Cedar-bird and Cherry-bird from their especial fondness for that of those trees), they know better than to confine themselves to so meager a diet, but take a due proportion of animal food themselves, and feed their young upon it largely. Their habit is to watch, sitting upon a branch, and when a flying insect appears, give chase. They also hunt larvæ upon trees and shrubs with a success that ought to be as gratifying to the owners as to the birds. One of them spent a July forenoon in gathering and carrying off catterpillars from our currant-bushes. One may judge what a blessing a few pairs of these birds must be in an orchard, for they are particularly fond of canker-worms. They search for the larvæ upon the leaves, snatch them from their swinging threads, follow them to the ground when they drop, and, pursuing the moth with equal energy, they pick off the wingless females as they creep heavily up the trunk, and seize the winged males as they flutter lightly in air. Many a bin now filled with fruit would be empty but for these tiny sportsmen, while the few apples that served for their refreshment are not worth the counting.

Cedar-birds are seen from Canada to Mexico, but not in as large numbers as many other small species, probably because less prolific. They do not begin domestic life early. A pair of robins or bluebirds will rear four or five children and send them into society with education completed before the cedar-birds fix upon the site of their nursery. When June days are longest, and even later, they choose a curved bough in the midst of an apple-tree, the fork of a maple, or may be an angle in a cedar. They build a nest of hay, sometimes with moss intermixed, large, neat, and elegantly lined with fine grass, lamb's wool, or the silky fibers of cotton-sedge. The eggs are white, tinged with purple, and spotted with black. They are about two-thirds of

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an inch long, narrowed so suddenly to a point as to approach in shape a common peg-top. In the care of their little ones these birds are as praiseworthy as in social intercourse, attending them devotedly and defending them bravely.

PRE-HISTORIC NATIONS.*

WE have, for some time, felt the need of a book which would furnish, in language intelligible to general readers, a summary of what is known concerning those early nations whose history exists but in scattered obeliaks, pictured rocks, fragments of pottery and plaster, and in word relics which were adopted into the tongues of surviving races, and so perpetuated. Works like those of Sir Henry Rawlinson, Kenrick, Niebuhr, Prichard, are well adapted to the persevering investigator, whose leisure is ample for his purpose, but too elaborate for the purposes of the casual reader who wishes some acquaintance with very ancient peoples. Mr. Baldwin, in his "Pre-Historic Nations," has supplied such a work as the general reader must appreciate. It is compendious without being too brief and abstract, and in the space of four hundred pages furnishes a very satisfactory recital of what is known of those old races whose existence even ante-dated the diluvial era.

"The oldest writings in existence," says this author, "are inscriptions found in the ancient ruins of Egypt and South-western Asia. The oldest books, leaving out those of China, are those preserved by the Indian and Iranian branches of the Aryan family—the Rig-veda, a translated fragment of the Desatir, and portions of the works of Zoroaster; next to these come the Hebrew Scriptures; then follow the works of Homer, and some other books and fragments of books in the Greek language, representing the culture of the Ionians of Asia Minor. These books show us the civilization of the communities in which they originated, but they do not tell us when or where civilization first appeared."

An extended survey of the field of archæology, Asiatic philosophy, and a careful examination of the views of the best writers on the ancient races of the East, have led him to adopt the view that the Cushites were the most ancient whose civilization left a definite impress upon succeeding ages and peoples, especially those peoples who bear more or less relation to the nations of Europe.

In the second chapter we have a somewhat amusing array of the conflicting chronologies calculated or invented by many scientists and Christian sages who were desirous to settle the period of man's creation. Their totally inadequate guesses are clearly enough exhibited in the light of recent discoveries of human remains in geological strata. Mr. Baldwin says with regard to the remoteness indicated in the oldest civilizations: "The most ancient peoples of antiquity, at the earliest periods in which we can see and study them, show us that civilization was older than their time. It is apparent in their architecture, in the varied possessions and manifestations of their civilized life, in their riches and magnificence, and in the splendor of their temples and royal palaces, that they had many of the arts and sciences which we deem modern."

Usher, Eusebius, Panadorus, with their chronologies of a few thousand years for the life of man, sink into insignificance before the convincing logic of archæological and geological discovery. Our very scientists are appalled by the testimony of the sculptured rocks and of nature. In considering this problem, however, our author does not permit his imagination to get the better of his reason, but endeavors to draw a safe, or at least a logical, inference from the literature and science of the past. He is of opinion that the traceable sources of the earliest civilization were in Arabia, a country which in ages "away in the past * * * was the seat of an enlightened and enterprising civilization, which went forth into the neighboring countries. * * * At that time Arabia was the exalted and wonderful Ethiopia of old tradition."

Far away in remote times, as Mr. Baldwin writes in the very interesting third chapter, "Cushite colonies were established in the valleys of the Nile and of the Euphrates, which, in subsequent ages, became Barbara, Egypt, and Chaldea." The beginning of this colony-planting "could not have been later than 7,000

* Pre-Historic Nations; or, inquiries concerning some of the great peoples and civilizations of antiquity, and their probable relation to a still older civilization of the Ethiopians or Cushites of Arabia. By John D. Baldwin, A.M. 12mo; pp. 414. Price, 1.75. New York: Harper & Brothers.

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or 8,000 years before Christ, and it may have begun much earlier. The Cushites occupied India, Western Asia to the Mediterranean, and extensive regions in Africa. In this period they brought to full development that knowledge of astronomy and of other sciences, fragments of which have come down to us through the nations they created and by which they were succeeded."

In the succeeding chapters the origin and development of the Phœnicians, the Pelasgians of Chaldea, India, Egypt, previous to Menes, Northern Africa, and the relations of Western Europe and the British Isles to the old Arabian or Cushite people, are considered. Ireland claims a very ancient history. "According to the Irish records, the oldest people, the Formorians, came from Africa; and it is said that they had powerful fleets, and were distinguished for maritime enterprise. Probably the Cushite race, religion, and civilization first went to the ancient people of Briton, Gaul, and the Scandinavian countries, from Spain and Africa." Even America can not, with positiveness, be said to have entirely escaped the impress of the old Arabian civilization if the antiquities of Central America and Mexico are to be accepted as evidences of racial origin or assimilation; for those antiquities show "religious symbols, devices, and ideas nearly identical with those found in all countries of the Old World where Cushite communities formerly existed." Humboldt was of the opinion that there must have been communication between the two hemispheres in very remote times; and the Abbe Brasseur de Bourboug finds in the phallic symbols which distinguished the Mexican and Central American temple worship of ancient times a system of religion whose source or "cradle" was Asia.

This imperfect sketch may furnish the reader with some idea of the subjects discussed in the "Pre-Historic Nations," and the manner of their treatment. The style of the author is smooth and clear, and his narration of that agreeable sort which at once interests and keeps the attention to the end.

WHAT I KNOW OF PRISON LIFE.

[A correspondent and contributor, whose chief employment is that of giving speech to those born deaf and dumb, and whose services in that respect deserve the warmest consideration of Americans, has lately *enjoyed* some prison experience, which we lay before the reader just as he recites it himself. 'Tis but another appeal for reform in prison methods.]

EDITOR OF THE JOURNAL—*Dear Sir:*

LAST year's numbers of the PHRENOLOGICAL JOURNAL and *Science of Health* I had very carefully preserved, intending to have had them bound. But on becoming acquainted with the condition of the inmates of New London County Jail in respect to reading matter—in fact their total destitution, I made them a visit one Sunday, read some carefully selected articles to them, left a few apples and my treasured magazines. Poor men! they sadly need to know more of the principles unfolded in your publications than they have ever had an opportunity to learn.

They would gladly, all of them, secure happiness if they only knew how.

I must tell you how I happened to become acquainted with those prisoners. In Connecticut we have an organized militia, and a regular tax helps to pay the bills. I am a believer in the sinfulness of war, and all training for man-killing, and will not pay another to do what I myself refuse from principle to perform, when any way is left open in which I can avoid giving such pecuniary aid. So I refused to pay the militia-tax demanded of me, amounting to $2. The official tax-gatherer, taking advantage of my professed disbelief in seeking to redress wrongs by suing at the law, instead of seizing my property, as the law directs in such cases, seized my person and lodged me in New London jail, where I remained until a citizen of that city, personally unknown to me, feeling that the county and State were being disgraced by the imprisonment of a man against whom no charge of criminality had been brought, sent money to the jailer and effected my release. During the week of my confinement I learned more of the life inside a jail than I could have gained in any number of visits; and I am thoroughly convinced that instead of being a place to *reform* criminals, that jail, at least, is a school of wickedness, where a novice may speedily become initiated in "ways that are dark." No employment, no library, no anything to relieve the monotony of the slowly-dragging hours but the society of their own corrupt thoughts, and the vile conversation of their no less corrupt fellow-prisoners.

While I regretted beyond measure my confinement on account of the consequent neglect

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of business, mixed with other feelings which you may imagine better than I can express, I could not help thanking God for sending me where I could learn to "remember those in bonds *as bound with them*." I went in there a prisoner, and not as a preacher or a visitor prompted, perhaps, by idle curiosity, and those men opened their hearts to me. They told me the sad, sad stories of their lives, their early training, or, rather, the want of training, their temptations and downfall. One poor fellow had been confined nearly four months without even the liberty of the yard for half a day. He was kept in a cell about five by eight feet, with a stone floor, and so damp that his coat which had hung against the wall was absolutely mouldy. He was *awaiting trial!*

I was confined in the corridor with ten other prisoners; stood or walked when our three or four chairs were occupied; slept on a straw mattress laid on the floor (some of the prisoners made the table serve as a bedstead), and the impression that I gained from it all is that it would be much cheaper and greatly in the interests of morality to put a stop to liquor-selling, and so vacate the jails, rather than to make criminals, and then herd them together without the slightest means for drawing out their good impulses, but rather supplying influences to foster the evil in each other till it becomes like a mighty conflagration, blighting morality in the land as a hot blast from the desert blights the tender vegetation over which it sweeps. Yours, Z. C. WHIPPLE.

[This is the way a prison is *managed* in the Christian State of Connecticut in this enlightened age! Is it surprising that bad men are made worse by such treatment?—ED.]

MR. PETER COOPER'S OPINION.

WE recently received a letter from Mr. Cooper, in which that estimable gentleman expresses his view of the great financial questions now agitating the minds of statesmen, legislators, and the trading public generally. He writes:

"I heartily agree with you in opinion that we will never have stability in trade and commerce until our currency is based on the embodied wealth of the nation, instead of a currency promising to pay gold and silver on demand. I agree with you that a currency to meet the wants of the country must be conveniently convertible into bonds at a low interest."

Accompanying his communication were several papers on topics relating to the financial and commercial interests of the nation, and exhibiting all the earnestness and force of Mr. Cooper's desire to promote the general welfare of the American people.

Many of the points he makes in these papers are very similar to some which have been presented in the course of the articles on American finance published in the PHRENOLOGICAL JOURNAL. In one of his documents, entitled "How to Revive Trade," he thus alludes to the sort of currency which he deems adequate to the wants of the people.

"During the session of the Congress of 1869 I had the honor to send to every member of the Senate and House of Representatives a plan for the establishment of a currency that all our experience has shown to be the best that our country has ever possessed. It only required an act of Congress declaring that the legal tenders then in circulation should never be increased or diminished in amount, only as per capita with the increase of inhabitants of the country. It will now only require an act of Congress to make such currency as just and permanent a measure of the value of all property and labor as the yard-stick or pound weight, as money, weight, and measurement always exist by governmental authority. To make our present legal tenders the best currency in the world, it will only require that Congress receive the legal tenders in payment for all duties and debts, with an amount of currency added that will be equal to the premium that gold has borne during the month preceding the maturing of all contracts. This plan will make it the interest of every man to bring legal tenders on a par with gold in the shortest possible time.

"All must see how effectually such a currency, secured by the embodied wealth of a nation, must serve the interests of commerce by its uniformity in value, based, as it would be, on the credit of the whole country, and held bound, as it would be made by a solemn act of Congress, never to be increased or diminished, only as per capita with the increase of the inhabitants of our country. Such a currency, being a mortgage on the whole property of the country, would in a short time appreciate by its convenience and safety to the value of gold, as it did in Venice for some 500 years, where a government bill, showing that the holder was entitled to a

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certain amount of gold, was found more valuable than the gold itself."

In the article on "American Finances," which the reader has already seen in another part of this number, occurs a quotation from Mr. Cooper which condemns in forcible terms the trifling, peddling spirit of those officials who have muddled our national currency.

SIR WILLIAM STERNDALE BENNETT.

THE death of this most eminent English musician and composer has been announced. He had earned a world-wide reputation years ago, even in childhood attracting the attention and interest of the great Mendelssohn by his wonderful musical gifts. He possessed an English face in a marked degree, with characteristics of intense nervous susceptibility. His intellect was of the reflective order in the main, influenced by the suggestions of a well-developed side-head, and a strong moral sense.



Locality appears to have been a prominent perceptive organ, giving him an excellent memory of places and ready comprehension of geographical relations. He possessed the organs of Time and Tune in large measure, as is evident in the portrait as taken from a London publication. The nose is a strong feature, and indicates no small degree of individuality and energy. Sir William was an earnest worker, a restless, uneasy man if not employed, and that in matters which were in harmony with his tastes.

William Sterndale Bennett was born at Sheffield in 1816, and came of a musical family, his father being organist of the principal church in that town, and his grandfather connected with the University choir. His parents dying in his infancy, young Bennett was brought up by his grandfather, and placed by him as a chorister in King's College, where he remained for two years, and then entered the Royal Academy of Music. He there studied under Mr. Lucas, Dr. Crotch, Mr. W. H. Holmes, and finally Mr. Potter, and while still under the tuition of the latter gentleman produced some of those works which have given him a place among the "classical" masters. One of these, his concerto in D minor, was heard by Mendelssohn at a concert of the Academy with much appreciation of the young composer's talent; and when Bennett afterward visited Leipzig, he found in Mendelssohn one of his most earnest and sympathetic admirers. He early showed great industry as a composer. Concertos, overtures, trios, sonatas, and miscellaneous pieces followed one another quickly from his pen, and won a wide reputation. He received the appointment of Conductor to the Philharmonic concerts, and was elected Musical Professor of Cambridge University, but unfortunately his popularity as a teacher was so great that his higher career as a composer seemed for a time almost checked. He published a work now and then, which only made his admirers desire more, the last being the Cantata of the "Woman of Sama-

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ria." Soon after his death, however, a large number of manuscript compositions were found, among them several symphonies of rare merit. Most of them will be soon published. His concert pieces are well known to all lovers of good music.

His works are of the Mendelssohn school, and considered second to none in their perfection of grace and finish. In 1868 he was elected to the principal's chair in the Royal Academy of Music, which he held at the time of his death.

CULTURE OF THE ESTHETIC NATURE.

THE culture or development of the esthetic nature is one of the most important branches of educational training; important, because it enters so largely into the wants of the individual. By esthetic nature is meant that power, quality, or faculty which enables the individual to discern and appreciate the defects and blemishes which may be exhibited to the eye or vibrated to the ear. In short, it is the power of enjoyment.

Though not possessed by all persons in the same degree, yet it can be improved or called out, even where it appears to be utterly deficient. Let the attention be directed first to the harmonies of nature; to the different colors and markings of flowers, the exquisite paintings of the clouds and sky at sunset, the varied and beautiful blending of shades in the plumage of birds, none of which ever offend the eye by gross contrasts in color, and a correct taste will soon be developed in harmony of colors.

For correctness in beauty and gracefulness of motion, the movements of birds gliding through the air so swiftly and gracefully, or a placid stream flowing gently and smoothly over the pebbles, will present to the student the best studies for imitation. Let him strive to acquire the graceful airy motion of the bird, or the smooth gentleness of the stream; the attempt will benefit him though he may not succeed in acquiring that delicate airiness or gentle smoothness.

When a correct taste in discerning the harmony and beauty in color and motion has been acquired, the attention may be directed to imperfections. Let a delicate or graceful motion be displayed in contrast with an awkward movement, and the esthetic faculty, already accustomed to the beautiful in motion, will detect and criticise the error at once. Then present for inspection a combination of colors which do not harmonize, or which will not be recognized as presenting the most correct elements of beauty; for instance, a muddy red, contrasted with a mellow pink; and the cultured faculty will select the latter color as more elegant than the former; or associate a rich maroon with a flaming yellow, the eye would turn in disgust from a display of colors so inconsistent with nature, in search of something more pleasing, which would better blend its contrasted shades. Thus, in exhibiting the inconsistent in contrast with nature, a more correct taste will be acquired.

The culture of the esthetic nature should not cease here, but should pass on to those sublime impressions which not only elevate the faculties for the time being, but which create a kindred existence in the soul; an existence that ever bears it upward till it reaches those sublime heights beyond which excellence can go no farther. This elevation of soul is gained partly by the study of the sublime in nature. The lightning traversing the heavens with its wonderful speed; the noise of thunder; the uproar of the tempest; the dashing of waves upon the rocks; the contemplation of a lofty mountain or of a yawning precipice; or the nightly splendor of the heavens, with their millions of distant suns, grandly presenting the proof of an immensity of space beyond the power of the mind to form a conception, all offer grand examples of the sublime studies presented by nature's diversified fields for the investigation of every one who chooses to employ his mind in this manner.

Another, and an incomparably grander source of cultivation is the study of the moral and the Christian sublime. The moral sublime leads the mind from all selfish interests to the boundless height of inflexible principles; to the habitual practice of doing right regardless of consequences; to that

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generous self-sacrifice which makes one willing to lay down his life for another; to heroism in dangerous circumstances; and to that patriotism which exalts a country's cause above all personal interests.

The Christian sublime goes still farther. It comprises the grandest principles of life, the noblest thoughts which man can indulge in. It embraces the redemption of the human soul; the reality of a life beyond the grave; truths too deep, too vast, too grand for human comprehension. It includes the struggle of the soul when battling for the right; the warfare between good and evil.

It can not be denied that such studies will produce an elevation of soul which, though generally recognized as temporary, will influence the motives and life of the student who contemplates them. They will create a desire for lofty conceptions, lofty principles, and lofty actions, which otherwise would not have been developed, and which will seek for an opportunity to give expression to the newly-created thought which produced the elevation. These thoughts, woven into appropriate language, may be the golden key which unlocks the doors of the complex powers of man, giving to each faculty a new incentive, a higher realization of the work it has to perform.

Such is the influence of esthetic culture, and he who has trained his esthetic nature to the highest degree, will have a ten-fold greater enjoyment of life than he who ignores such developments.

He will be prepared to discern all the beauties of nature, motion, or language; the novel, the wonderful will be appreciated; the sublimities of nature, thought, or action will be readily discerned; all forces will be recognized with delicacy and correctness, and applied to the appropriate use for which they were designed. He will never swerve from the right; will be generous; heroic in its truest sense, and patriotic without a fault.

As a Christian, he will enjoy everything which his esthetic nature contemplates in a still higher degree. With what grand exultation will he behold the warfare of the soul; the struggle for the supremacy of the good!

What expansion of mind will be produced as he contemplates the sublime majesty of the self-sacrifice of God for man! How his soul will swell with gratitude as it realizes its redemption!

Seeing, then, that the culture of the esthetic nature leads to such results, let every teacher assiduously cultivate, not only his own, but his pupils' tastes. Teach them to love the good, the true, the beautiful.

Many children fear the raging winds and the vivid lightning, followed by, as it usually is, the crashing thunder, produces terror and dismay; but the true teacher, thankful for such opportunities of instruction, will guide and direct their esthetic natures to appreciate the sublimity of motion in lightning and of sound in thunder, until enjoyment takes the place of fear. Let the teacher direct, also, their moral and Christian natures to the highest attainment; teach them to indulge in the most noble thoughts; contemplate and practice the most beautiful and pure, and the esthetic nature will be well cultured. R. MILES.

ANOTHER WORD IN DEFENSE OF PHRENOLOGY.

[As indicated, the following article was intended for the columns of the *North-western Christian Advocate*, an organ of the Methodist Episcopal Church, published in Chicago. The editor of the *Advocate* in the edition of Oct. 21st, in which was printed an article by Mr. Churchill entitled, "Is Phrenology the Enemy of Christianity?" takes occasion to consider some of the points of that article, and somewhat illogically alludes to matters which bear little reference to Phrenology, *per se*, although properly reflecting upon the character and doings of men professing to teach the principles of Phrenology. The editor also makes certain statements which appear to us scarcely short of astounding, and which incline us to think that the *Advocate* editor is little acquainted with the spirit of phrenological science. For instance, he says: "If a person finds he has too large a base for his brain, Phrenology knows no way of transporting the massive convolutions of Alimentiveness, Combativeness, and Amativeness up into the moral region of Benevolence and Veneration; he must remain bad. Phrenology, not unlike the sentence to be pronounced when probation is ended, and the time is at hand, says: 'He that is unjust let him be unjust still; he that is filthy let him be filthy still, etc.'" How utterly at variance this view is with the very mission of pure Phre-

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nology to indicate the errors and weaknesses, strength and capabilities of human nature, and point the way to a better condition—a higher development.—ED. A. P. J.]

AS a place was kindly given in the columns of the *North-western Christian Advocate* for what I designed as a defense of Phrenology against the charges of fatalism and materialism, I venture to solicit space for a second article, having for its object the further consideration of the accusation just mentioned.

Perhaps it would be well for me to inquire at this time concerning what you (the editor of the *N. C. A.*) were pleased to term an error in my physiology, whether it would have been more proper to have used the word "ganglions" instead of "ganglia?"

In presenting objections to Phrenology, you quote Noah Porter as an authority on mental science. Now, with all deference for Pres. Porter's scholarship, I must insist that Dr. Talmage might as properly accuse the followers of John Wesley of being Shakers, and upbraid them for discountenancing marriage, as for Mr. Porter to charge phrenologists with claiming to have established a science of the soul, and that their science is founded on the protuberances of the brain or cranium. Phrenology is *not* the science of the soul, and phrenologists *do not claim that it is*. The editor of the PHRENOLOGICAL JOURNAL says: "We have been trying for the last twenty-five years to teach the public through this JOURNAL, and in other ways, that phrenologists do not judge character by means of protuberances of the cranium, but by measuring from the medulla oblongata to the exterior of the different parts of the head." Mental impressions are sometimes strong and very lasting. The impression has obtained public favor that phrenologists base their opinions on "bumps," and it will be seen by the above quotation that the most vigorous and persistent efforts signally fail to obliterate or modify that impression.

Physiologists tell us that the brain is the instrument through which the mind acts, but deny that it is divided into numerous organs. They also teach that continuous mental exercise will enlarge the brain, the same as physical exercise will enlarge the muscles. Now, to philosophize from a physiological stand-point, it becomes necessary to state that it is a universal law that whenever anything in nature performs two or more offices, it performs one equally well as another; for example: the earth performs a diurnal and an annual revolution, the former producing day and night, thereby giving man a natural division of time for labor and repose; the latter produces the seasons, giving the vegetable kingdom a time for action and for rest.

If the brain is *one* grand organ of the mind, the man who enlarges his brain by continually exercising his mind in any given direction, increases every mental faculty. He who studies invention, not only becomes a better inventor, but is better morally, which would certainly throw a little sunshine on the history of the Inquisition, and the inventors of its machinery. If the studies of an earnest theologian cause his mind to grow, and then his brain as a matter of consequence, he not only is better enabled to understand the revealed will of God, but his animal propensities are increased in like ratio; or, in other words, he is the same manner of man he was before, only more intensified. Then, too, Blind Tom's every mental faculty must be precisely as strong as his musical faculty, for there could be no difference in faculties—all being the production of one organ. The less physiologists have to say about Phrenology being chargeable with "cross divisions" perhaps the better, for Phrenology washes its hands of the above absurdities by teaching that the brain is divided into numerous organs, and that one organ may be strong and another weak, and that the weak organ may be cultivated without materially affecting the one that is already full. No man ever had too much brain, the same being in a healthy condition; and if a person finds that the base of his brain is too large to correspond with his moral faculties, or, more properly, that his brain is not well balanced, he may cultivate the moral organs without increasing his animality. If the base of the brain be large, that is sufficient; it does not need to be cultivated, nor is it necessary to transport "the massive convolutions of Alimentiveness, Combativeness, and Amativeness up into the moral region of Benevolence and Veneration." It seems to me that the accusation that "Phre-

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nology, not unlike the sentence to be pronounced when probation is ended and 'the time is at hand,' says: 'He that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still,'" might be recalled and placed to another account.

You object that "Phrenology builds no hospitals, erects no churches, converts no sinner, undertakes no works of benevolence or beneficence." Suppose this be admitted, it must also be said that no science—nay, more, that all the sciences combined *never saved a sinner;* and yet the world is hardly prepared to dispense with the sciences, because they can not save men from their sins.*

All science is based upon truth. God's word is truth, and every science is directly or indirectly the supporter of God s truth.

If "Phrenology is a system of half truths," the question instinctively arises, "Which half is truth?" If that is definitely known, why is the truth not utilized for the overthrow of that which is not truth? If it is not definitely known which half is truth, upon what premises is the inference drawn that it is possessed of any truth? These questions have a tinge of pertinency about them, but they spring from natural causes.

I, too, should promptly repudiate the theory that one man can know, under given circumstances, just what another will do, for the theory is false. He can find out his different mental characteristics sufficiently well to judge pretty accurately what his disposition would prompt him to do under given circumstances; but he might do one thing one day, under certain circumstances, and the following day do an entirely different thing under similar circumstances, his experience teaching him that it would not be *policy* to do as he did before.

The accusation that "Phrenology is intensely materialistic, because it teaches substantially that brain mass and brain force are always proportional and interchangeable," and that "size and not quality is the doctrine," I wish phrenologists to answer for themselves. Though a better authority than Mr. Fowler might be given, yet, as his name has been brought out, I will quote a few sentences from one of his works bearing directly upon this subject, and with which all other phrenologists agree. He says:

"That size, other conditions being equal, is a measure of power, is a universal law. In general, the larger a piece of iron, wood, anything, the stronger; and large men and animals are stronger than those that are small. This is a universal law. Still, sometimes smaller men, horses, etc., are stronger, can lift, draw, and endure more than others that are larger, because they are different in organic quality, health, etc. Where the quality is the same, whatever is largest is proportionately the most powerful. And this undisputed law of things is equally true of the brain, and that mental power put forth thereby. All really *great* men have great heads—merely smart ones, or those great in certain faculties or specialties of character, not always. * * * Bright, apt, smart, literary, knowing, even eloquent men, often have only average, even moderate-sized heads, because endowed with the very highest organic *quality;* yet such men are more admired than commanding, more brilliant than powerful, more accute than profound; though they may show off well in an ordinary sphere, yet are not the men for great occasions; nor have they that giant force of intellect which molds and sways nations and ages. The phrenological law is, that size, *other things being equal*, is a measure of power; yet these other conditions, such as activity, power of motive, health, physiological habits, increase or diminish the mentality even more than size. Quality is *more* important than quantity, but true greatness requires both cerebral quantity and quality."

Phrenologists did not first announce to the world the theory that "Cleanliness is next to Godliness," though most of them do take kindly to the doctrine, and reverence its author.

LOREN E. CHURCHILL.

* It is proper to add here that all the efforts of men, whether in lines industrial or philanthropical, are most effectual through the employment of the methods which have been attained through scientific investigation.—ED. A. P. J.

GOOD ENGINEERING.—The Brooklyn tower of the great bridge, which is some day to form the grand thoroughfare across the East River, is already more than sixteen feet high.

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er than Bunker Hill Monument. The latter is but 225 feet high, while the key-stones to the bridge tower are 241 feet above tide-water. The masonry of the tower, however, is so solid, and the tower itself so large, that its height is deceiving. To lift the immense granite blocks to their positions requires trustworthy machinery and tackle. The ordinary blocks weigh about six tons apiece. The key-stones, however, weigh eleven tons, yet they were raised by the steam-engine and hoisting tackle with perfect ease, the only difference noticeable from raising the other blocks being a little extra creaking of the cranes as the stones were lifted from the floats on which they were brought from the quarries of Fox Island, Maine. So nicely were the engineers' calculations carried out that when settled into the sockets prepared for them the stones did not vary one-tenth of an inch from the position it was intended that they should occupy.

NELLIE'S BIRTHDAY IN HEAVEN.

AND this is Nellie's birthday;
How joyous was the morn
Eight years ago, when little Nell,
Our darling babe, was born!
But now I hear no music,
No laughter, shout, or cheer,
No sound of slaps on little backs,
Just one for every year;
And where's the birthday party
For little girls and boys?
And where are all the little gifts,
The sweetmeats and the toys?
And why is mother weeping,
And why is father sad,
On this the brightest birthday
Our Nellie ever had?

Why tears instead of laughter,
Why sunshine turned to gloom?
We've laid our little Nellie—
Our darling in the tomb.
No, not our own sweet Nellie,
Her *body* may be there,
But she is singing, I believe,
With angels bright and fair.
And as she trips the golden street,
Methinks I hear her say
To shining ones who play with her,
"I'm eight years old to-day."
Then weep no more, dear mother,
But let your heart be glad
On this the brightest birthday
Our Nellie ever had.

EDWARD CARSWELL.

HOW TO DRAW THE FACE, ETC.

CHAPTER II.

ANALYSIS OF GENERAL FORMS.

ASSUMING a reasonable proficiency in drawing straight and curved lines in any direction, derived from the practice of the foregoing, or similar examples, we now proceed to apply them to the illustration and delineation of the human face—which we will first consider in its parts, or features, separately.

These features, mainly the eyes, nose, mouth, and ears, are such distinct forms as render them easily subject to individual analysis, and we will take first the eye. This, it is readily seen, is composed of its own proper parts or divisions, as the cornea, iris, pupil, lids, lashes, brows, etc., and is of oblong or oval shape, as a whole, its separate parts having their own peculiar curves and properties. To get these and the whole together, we adopt the principle and diagram presented in the foregoing chapter.

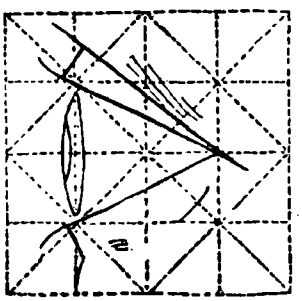


Fig. 16.

In fig. 16 we have sixteen squares, of which four compose the central portion. These four

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make a square which we will call the *center square*, and on which let us first describe the

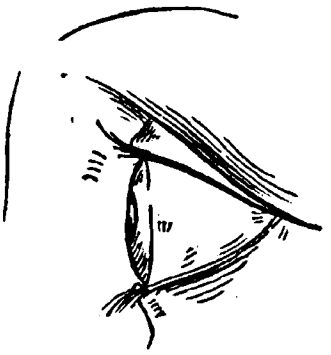


Fig. 17.

eye in profile. (We will state here the successive steps in drawing this feature with the aid of the diagram, which, we think, will enable the pupil to understand the process in the case of the other features—by the aid of the diagram alone.)

Having determined which way the eye is looking, either to the right or left, let that side of the center square be the line of perpendicular for the front of the eye-ball. We will adopt the left eye, and draw lines from the top and bottom, or upper and lower left-hand corners of that square, to the center horizontal line at the opposite side or perpendicular of the square, where they will meet, for the lids.

This will define generally the space and location of the *cornea*, or open part of the eye. Mark the *iris* and *pupil* on the left perpen-

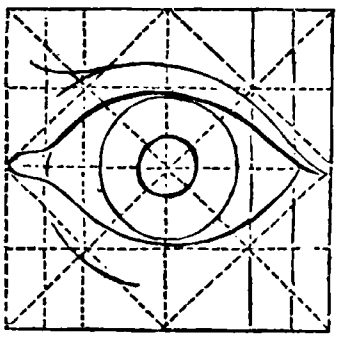


Fig. 18.

dicular, between the widest part of the lines of the triangle thus formed. Then make the lines for the lids project slightly beyond the perpendicular in front to express their thickness; and, if desired, with a slight curve upward and downward, terminating in a fine point, a little farther, for the *lashes*. Then draw the line of the upper lid (but not the lower) posteriorly beyond the right-hand perpendicular a short distance. Then from the end of the upper lid, over the iris, draw a line running diagonally inward and upward about half the length of a square, and a corresponding one from the end of the lower lid (as see diagram) for the *depth* of the lids. Then from the end of the line thus drawn on the upper lid, beginning about a half a square to the left, draw a line intersecting the line of the lid at the outer corner of the eye, which defines or describes the portion of the upper lid visible when raised, or when the

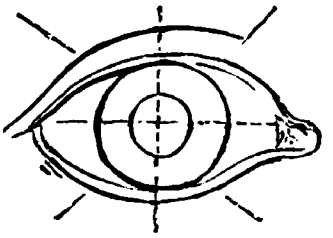


Fig. 19.

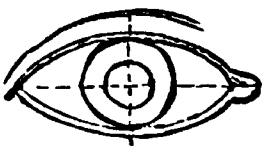


Fig. 20.

eye is open. A curved line about the distance of a square above the top of the diagram or main square, may be drawn to indicate the eyebrow, and the shape and propor-



Fig. 21.

tions of the eye in that position are generally defined. The line of the nose may be marked about the same distance outside of the perpendicular side line of the square, and a few touches added, fig. 17, to give character to and produce the resemblance we would aim at.

For the portraiture of a full eye we use the same analytical form. But inasmuch as the width of the eye proper is greater than its height, and as the eye in profile is seen only in about half its width, we will occupy the

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whole width of the large square for its length, the open part or cornea as usually exposed

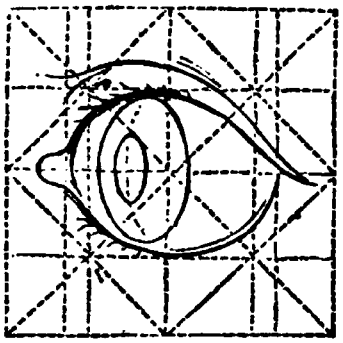


Fig. 22.

comprising three-fourths (in some cases it might the whole) for the front view.

The difference here from the profile view will be in the drawing of curved lines instead of straight. Of course the pupil, if necessary, will observe the methods of getting curved lines from straight ones, as set forth in the preceding chapter. Here, however, it will be perceived that none except the lines of the iris and pupil are *regular* curves;

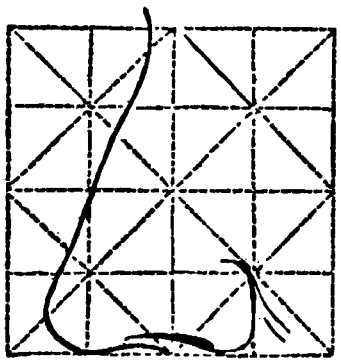


Fig. 23.

and further, that the lines of the upper and lower lids are not exactly correspondent in curve, the outer arch of the lower lid corresponding to the inner curve of the upper lid, though inverted.

(This is for the symmetric or standard eye. There may be instances in which they appear to be equal, and do approximate. But in the standard or well-shaped eye the greatest curve of the upper lid should be nearer the nose than the center, and that of the under lid farther from the nose than the center, and this is even more apparent in the three-quarter view next considered. We will call them the inner and outer curves; in figs. 19 and 20 they are contrasted. The Chinese, or pig eye might be something of the kind (shown in fig. 21), but it is not a beautiful type.

The *quartering*, or, as we will say, the three-quarter view, will come within the same form of analysis. In order to turn the eye to that position by our diagram, and bring it into the space or dimensions which that view would occupy, and give the oblique direction of sight to the pupil, we cut off, instead of one-half of the outer side squares, as in the full eye, say two-thirds or three-fourths, as

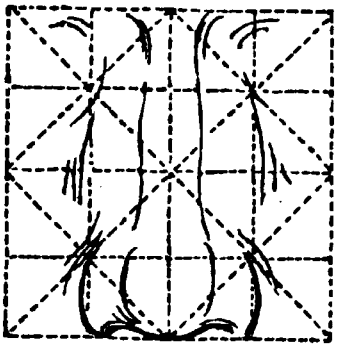


Fig. 24.

the case may require, according to the angle the eye is turned from the front (see fig. 22), and make the width of the cornea between them. The iris, for a straightforward look, is carried forward toward the inner angle of the eye, so that the center will occupy about one-fourth of the side center squares, and the breadth horizontally of the pupil will be about one-half its size as compared with the front view, thus showing more of the cornea or white of the eye on one side than on the other. That is, when both eyes are seen, one eye will show more of

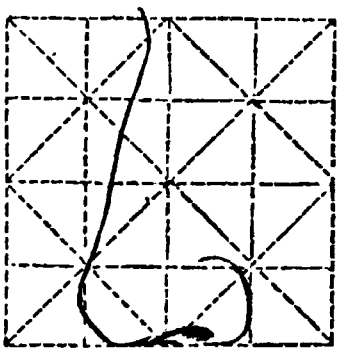


Fig. 25.

the white on the outside of the iris, and the other more of it on the inside. Inasmuch,

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however, as the ball of the eye is movable from side to side, as well as up and down,

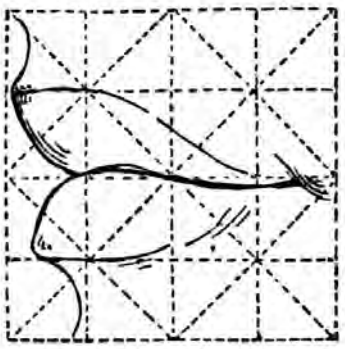


Fig. 26.

the pupil will or may often appear to be looking differently from the direction of the eye, and may be in that position even in this view when portions of the white on each side of the pupil and iris will be equally shown, and in the front eye where it will be unequally shown (see farther on, where the eye is treated with reference to character, expression, position, etc.)

The nose, mouth, and ear will, we think, be readily discerned and understood in their

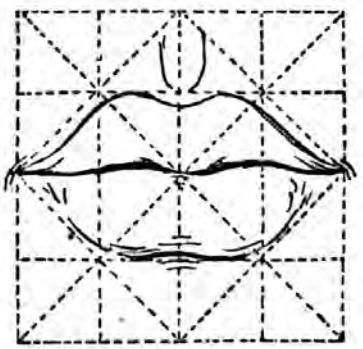


Fig. 27.

structure and conformation, and the mode of procedure in drawing them from the diagrams (figs. 23–29), without other description here, as the lines are distinct and simple; their character, expression, etc., will be the subject of remark farther on. But they may be copied for practice as well as for analysis. They may be enlarged to double the size given with benefit to the learner. But we would recommend the careful and repeated construction of the form or standard diagram at this stage of our progress for the benefit that may ensue hereafter. It may be done by measurement and rule, if so desired, but for those who wish to discipline the eye and hand to exact or steady results, the attempt, though imperfect without measurements, would be useful.

These examples are intended to instruct in the general or standard proportions and contours of the several features in a state of repose rather than to exhibit characteristics either of action or shape, and more specially to serve as a basis or point of departure whereby the various shades or degrees of character and expression are discernible and

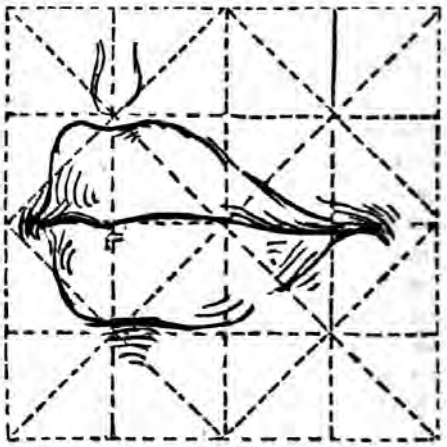


Fig. 28.

producible according to the extent they are seen to conform to or depart from it.

The forehead, chin, cheeks, temples, etc., which properly come under the head of features, or "parts of the face," though important in giving character, and largely expressing it in themselves, and so being valuable to the physiognomist in the estimate of subjects,



Fig. 29.

will be considered in connection with the others in the next chapter on "The Face as a Whole."

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ATOMIC THEORY UNSATISFACTORY.

DOES not the atomic theory contradict its own hypothesis?—thus: If all simple elements, in their original gaseous conditions, are composed of atoms varying in size and form for each element, as claimed by the atomists, then no one element can be continuous, as there must be interstitial spaces between such atoms, which, if not vacuums—an impossibility,—must be filled with that other conjectural material called ether, whose characteristics are wholly unknown, but simply invented to fit the theory. And here, on applying the atomic theory, which consistently should embrace all elements, we meet with the same dilemma, for if that ether is not also composed of atoms, with the impossible vacuums between them, then it must be infinitely elastic to fill all space. This elasticity, however, is claimed by the atomists! Then why are not all original gaseous elements equally elastic as well? This would be a rational substitute for the atomic theory, which essays to bound all matter (except ether) with rigid clashing atoms, instead of a softly interpenetrating and infinitely elastic matter; thus, and thus only, giving a positive blending of individual characteristics and harmonious chemical union.

How can one indivisible atom of a simple element be supposed to mingle with two equally indivisible atoms of another element to form an homogeneous compound, any more than one small shot of lead can attach itself, by simple contact, to two larger shot of tin to form an homogeneous compound of blended characteristics, until both the forms of shot are melted into an elastic, permeable condition? And so why must not all elements be equally elastically permeable, to infinity, before their individual characteristics can be homogeneously combined?

If a supposed indivisible atom of one color is attracted to, or attached, to two other supposed atoms of another color, their colors are not combined, they simply mingle, like tesselated Mosaic work, each atom retaining its own color as before. Whereas, one *molecule* of one color, and two molecules of another color, each proportioned by weight or volume of elements infinitely elastic and divisible, and so infinitely permeable, may be readily supposed to interpenetrate and form an homogeneous compound of their individual properties or colors.

The atomic theory does not admit of even an imaginary *equal* blending; while the molecular theory, however, answers all the requirements of chemistry, without any of the former's incongruities.

In the case of supposed atoms of different colors coming together to form what is atomically called a compound, if we had sufficiently microscopic eyes, we should see one color here and another color there, throughout the mass, or the different colors unchanged, side by side, and no possible blending anywhere; absolutely no compound formed at all; and so no chemical union, no change of their separate characteristics to form a homogeneous combination.

This same view of the incongruous difficulties of the rigid atomic theory in the nonmingling of colors applies with equal force to every supposable combination of assumed atoms, chemical, gaseous, or otherwise, it being only a mingling of their conjectural atoms, but no possible mingling anywhere by interpenetration, and not forming an absolute compound of their individual characteristics.

A molecule is here considered to be a certain weight or volume of matter, infinitely divisible and elastic, and so permeable to other matter, in affinity for a chemical union of properties in definite proportions. An atom, on the contrary, is claimed to be indivisible and of particular form and size, varied for each element, and so rigid that another atom can not penetrate it, and so can only attach itself, on the outside, to form what is anomalously called a compound union of their separate properties. This seems too incongruous a theory to be admitted into modern exact science.

Prof. Tyndall says if our hearing were acute enough, we should be astounded with the universal uproar of the clash of atoms, to which the roar of Niagara would be as nothing, or he makes some similar comparison. By the molecular theory, however, all infinitesimal matter is infinitely elastic, and its combinations are made softly, and would be so to the acute sense of hearing assumed above.

CHAS. E. TOWNSEND.

FOUNDERS' DAY AT INGHAM UNIVERSITY.—Our friends of this progressive institution at Le Roy, N. Y., had an exceedingly pleasant "time" in their celebration of the birthday anniversary of the only surviving founder, Mrs. Staunton. Ingham University, as many of our readers may know, is a collegiate institute for young ladies, and already numbers among its alumnæ many bright names well known in literature and art. It has a history of forty years, and is thoroughly established in its success and usefulness.

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NEW YORK,

MAY, 1875.

UP BROADWAY!

CIRCUMSTANCES required it. The fates decreed it. We bow in submission, and here we are — at 737 — a mile or more up Broadway above our old place—389,—which many readers will long remember, and where people will continue to address us for twenty years to come! But we have moved twice before. A dozen years ago we moved from 308 to 389 Broadway, not half a mile, into a pleasant block and among pleasant people. But the money changers secured the property, built great warehouses, banks, etc., compelling modest dealers to seek quarters elsewhere. "Seeming evils are sometimes blessings in disguise." It has proved so in every "move" we have made, and we trust it shall prove so now.

WHERE WE ARE.

Reader, can you remember figures? It is difficult for some, and we have received many letters addressed to 983 instead of 389. So of names. How few there are who can remember *names* as clearly as they can faces! "I have met you before, but can not call you by name." "Your face is familiar, but what is your name?" "Let me see, I heard his name, but have forgotten it." "I can describe his looks, but can not call him by name," and so on. It is the same as to places. Many can describe a place, tree, house, or store who can not name street or number. "I can go straight to the door, but do not remember exactly the number.

Now, we selected a number,

737,

which all who once look at attentively will remember, like the name Hannah, which spells the same both ways. You can say it backward or forward, and it comes out the same every time, 737. Now turn it over, up side down, and it is still 737. Nobody can forget 737 BROADWAY. Our great Broadway has no equal in the world; is as well known in Europe as the Boulevards in Paris or the Strand in London. Broadway is nearly ten miles long. *We*, at 737, are only about three miles up from the Battery. We are considerably below Madison Square, where Miss Flora McFlimsey once flourished, and still flourishes, we suppose; and two or three blocks below Union Square. We face Astor Place. The Mercantile Library, with its 147,578 volumes, and with a membership of many thousands of enterprising young men, soon to become our leading merchants, is near at hand, Cooper Institute, with its cluster of educational and industrial enterprises, including the Geographical Society, Polytechnic Institute, American Institute, its Farmers' Club, Telegraph School, schools for wood engraving, drawing, painting, sculpture, and for the study of engineering, architecture, etc., is only a step from our door; and so is the Astor Library, valued at $250,000, with its 150,000 volumes. So is the great Bible House, with its world of books. We are within pistol shot of A. T. Stewart's great bazaar, and we have for near neighbors Hall & Son, music publishers; Messrs. Scribner & Company, Hurd & Houghton, Dodd & Mead, Wiley & Son, Dutton, Randolph, Pott, and Emery—all book publishers; Mr. Rockwood, photographer, and Messrs Schauss & Company, art publishers.

Our office is close by the New York Hotel, near the Brevoort House, and in the very centre of mental culture and of business activity. Is not this a desirable location? Omnibuses representing a dozen lines pass our door. Several lines of street cars are constantly passing within one to four blocks of 737 Broadway, reaching Central Park, Fulton Ferry, Jersey City ferries, Hoboken Ferry, Wall Street Ferry, Staten Island Ferry, Grand Street Ferry. Indeed, one can reach any point in or out of the city by rail or omnibus from within a few feet of 737. All the express companies call daily at 737 Broadway. We have four or five letter deliveries every day—Sundays excepted.

The New York University, Academy of

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Music, Irving Hall, Steinway Hall, Clinton Hall, etc., are within five minutes' walk from 737. And *this* is where we are. Readers of the PHRENOLOGICAL JOURNAL are all invited to call and see us at 737 Broadway.

THE BEST MAN.

It is a no less fatal error to despise labor when regulated by intellect, than to value it for its own sake. We are always in these days trying to separate the two; we want one man to be always thinking, and another to be always working, and we call one a gentleman and the other an operative; whereas, the workman ought often to be thinking, and the thinker often to be working; and both should be gentlemen in the best sense. As it is, we make both ungentle, the one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers. Now, it is only by labor that thought can be made healthy, and only by thought that labor can be made happy, and the two can not be separated with impunity. All professions should be liberal, and there should be less pride felt in peculiarity of employment, and more in excellence of achievement.—*Ruskin.*

RUSKIN is right. He is the best man who is most symmetrically developed; he must have a strong, healthy body, with a sound, cultivated mind. He must work with both, or exercise both, if he would escape deformity or eccentricity. He must be temperate if he would be enduring. If intemperate in eating, drinking, or in the indulgence of passions, he will pay for his folly in the loss of vital power, and accomplish so much less in life than if he did not misuse his mental and physical machinery.

WHY MEN FAIL.—It is safe to assert that not one man in a thousand comes up fully to his highest capability, or accomplishes in life anything like what he might and ought. One fails through fear of venturing on the ordinary duties of life. He has not pluck enough to ask a lady to become his wife, and so drags out a miserable existence; and to *him* life is indeed a failure; and this necessitates a life of single blessedness on the part of another who would have fulfilled all the functions of wife and mother.

Another fails through imprudence, heedlessness, and want of proper care. He ventures beyond his depth; attempts to do that for which he is not fitted, and so falls and fails.

Another lacks application, and fritters away valuable time in a profitless and useless way.

Another lacks economy, and spends time and money foolishly.

Another forms ruinous habits. Need we state that tobacco, beer, and whiskey spoil the prospects of thousands? Nobody wants to be associated with sots; and all who use these are either sots, or are on the road to become such.

Others fail for the reason that they lack brains; they do not know enough to manage even a "one-horse concern," or even to tend a toll gate. They are so near to imbecility that their friends or the town must take care of them.

How foolish to place money at their disposal, or "set them up in business!" Such experiments would not be tried in such cases did the parties in interest consult a competent phrenologist.

But the causes of failure are as numerous as there are pursuits. We repeat, the best man is he who understands himself, and who knows how to take the mental measure of others.

"HIT HIM AGAIN, HE HAS NO FRIENDS."—A thief was arrested in Detroit, a few days ago, and the sheriff, on searching him, found pasted inside of his hat the following maxims, cut from some newspaper: "Remember that truth is a jewel; do not covet; respect old age; be content with what you have; live so that men will take your character for an example." In consideration of the excellent principles governing the man's life, the court allowed him to retain his printed slip during his year's sojourn in the penitentiary. —*The Papers.*

[COMMENTS.—Now, is it not supposable that the man really cherished these excellent sentiments? Was it not a slip, rather than a habit, that he "took" this once, that which was not his own? But all his good intentions go for nothing, now that he violated the civil law, and he is "chucked" into prison among hardened criminals, whence he will probably graduate an expert at the end of a year, and thence become a "terror" in society. *We* think those "maxims" pasted in the man's hat were the promise, at least, of good intentions, like the temperance "pledge" to a drinking man; and, like

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many another, he forgot his good maxims for the moment, and was tempted. To the one who jeeringly casts a pitiless slur on the good motives even of a thief, we may quote these words—

"That mercy I to others show,
That mercy show to me."

SOME OF OUR NEW YORK ARTISTS.

ART in the city of New York can be said with emphatic truth to be progressive. The financial embarrassments of a nation press heavily upon those who contribute to its esthetic culture, and the writer, painter, engraver, sculptor are among the first to experience a reduction of income. To be sure, as the mind expands with culture, objects of taste and ornament become more and more precious, and efforts are made to possess as many of them as possible; but when business languishes, long-established commercial houses fail, one after another, foundries, machine shops, steam engines stop work, and the industries of the people generally lack the spur of enterprise, those who are the most ready to encourage the sons and daughters of art find themselves without the substantial means for doing so.

The public school, and the wonderful diffusion of periodical and daily literature, have done much in developing the taste of the American people for pictures and statuary, and the disciples of Pheidias and Apelles have multiplied exceedingly among us. The growth of esthetic culture, however, among the masses, has not been commensurate with the increase of devotees to art, and, as a necessary resultant, many who in the days of social prosperity live in comfort from the pecuniary rewards of their skill with crayon, brush, or chisel, in the day of social adversity feel the pinch of want, and even the agony of destitution.

At this time there is much distress in the land on account of wide-spread business depression, and many are the men and women who, dependent upon their pen or upon their artistic skill for subsistence, suffer for the want of even daily bread.

We will not say that the sorrows of such persons might have been avoided in great part by the exercise of prudence and foresight, for a high artistic sense is so rarely found associated in the same person with good, practical judgment on every-day affairs, that it is the common belief that the artist or author is a creature of extravagance, and of frank, ready generosity, thinking little of the future. But there are men of esthetic genius among us who are by no means prodigal or careless in their management of affairs financial, and whose practical wisdom has secured for them a comfortable independence. Such men give a solid, healthy tone to their profession, and conduce to the improvement of those inclined to imprudence. In fact, American artists are growing in the sense of economy, and their advancement as artists is naturally furthered by habits of industry and frugality.

Not long since we had an opportunity to make a sort of tour through the studios of several well-known artists in the city of New York, and were much impressed by the atmosphere of zealous effort which pervaded most of them, and were highly pleased to learn that they were generally well occupied with orders from art-lovers of American and foreign citizenship. In Mr. Bradford's studio we found several finished subjects, one of which had been purchased by Baroness Burdett Coutts. Mr. Bradford's specialty is ice, and his representations of that decidedly cool formation are natural enough to refresh one on a hot July day, if he should then drop in the Tenth Street building and take a view of them.

Mr. Shattuck, whose name has been well known for many years in the sphere of quiet, rural landscape, had several excellent pictures on view. The soft-hued meadows, rippling water, browsing cattle, and dreamy skies, made the spectator long for summer days and retirement from busy cares.

In Le Clear's studio we saw the marks of his master hand in portraiture; several faces of distinguished men and women looked from their canvas settings in life-like response to our admiring gaze. The organ of Human Nature is as conspicuous in the forehead of Mr. Le Clear as his faithful production in oil colors of facial expression.

While contemplating the marines of William De Haas, one can easily imagine him-

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self on the shore of the resounding sea, so true in tint and action are his masses of water in wave and ripple, in ebb and flow. As we gazed on the foaming crests in a harbor scene, we almost felt the spray on our face, and we fancied that we could look deep into the green transparency of the curling wave, and almost detect the shell-strewn bottom. M. H. De Haas is also famous for his sea-water tints, and his studio is one of the most-frequented by lovers of bold, impressive effects in drawing and color.

There are men of rare ability as colorists whose patient, faithful industry is as deserving of commendation and reward as their artistic excellence is of admiration. Such an artist is Mr. J. B. Irving, and no cultured taste can pass his canvasses with but a glance. In his neat apartments we examined several figure pieces, in which the grouping, color, expression, finish, exhibited not only his pre-eminent skill as a draughtsman, but also his comprehension of the intricacies of shading, and his assiduity in perfection of detail. An American Meissonnier, indeed, every touch is studied, but graceful, smooth, finished.

So, too, in Arthur Parton, a young man comparatively, patient industry largely dwells. His jagged rocks, old mosses, and gnarled trees show a plodding earnestness which will one day give him a noble position among our painters. Like our friend Irving, he is distinguished for courtesy to visitors, ever welcoming them with a frank cordiality to his rooms.

We had a sight at two or three most charming water sides by S. R. Gifford. All intelligent Americans know his wonderful atmospheric tints. On his easels lay two finished pictures, in frames which, in design of carving and tone of gilding, exhibited a remarkable adaptation to the paintings themselves. How rich the play of sunlight! and how delicate the blending of trees and sky! Few men possess more of the artist spirit than Mr. Gifford.

Of course we could scarcely leave the studio building without a call on W. H. Beard, that painter of so many humorous doings by dogs, cats, monkeys, and other animals, including man, that people have come to know him pretty well through his works. He is like them, indeed, replete with sprightly humor and didactic wit, for there is a moral suggestiveness in everything Mr. Beard turns out, whether it be discerned at once or not. He is a hearty, good-natured man; eccentric, somewhat, but that sort of eccentricity which attracts, there is so much good-will behind it. We don't wonder that Mr. Beard is popular. All men express themselves more or less in their work, whatsoever it be, but as an artist, it seems to us that Mr. Beard expresses the methods and phases of his mind more freely than most other artists.

At another time we shall have more to say about our New York artists. D.

COMPANIONSHIP.

ALL well-formed human beings are adapted to society. When we find a recluse, a hermit, or one who seeks and prefers seclusion, it is safe to infer that there must be something lacking, or that the person is warped and in an abnormal condition. God did not make him so. He is the creature of misfortune, or of perversion, and more to be pitied than blamed.

No one lives alone from choice, with the exception of these morbid specimens. Even horses have friendships, and pine for the absent one. So do domesticated dogs and cats. Carry Kitty away to a strange place, and she loses her appetite, becomes ill from homesickness, and really suffers from a disturbance or breaking up of her social or friendly relations. The horse worries, frets, and refuses to eat till his mate returns. But these are as nothing compared to the stronger, deeper, and almost inseparable ties which unite human hearts in the bonds of friendship. We have a recognition of this principle in the Scriptures. Witness the following passages:

"Entreat me not to leave thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried; the Lord do so to me and more also, if aught but death part thee and me."

"The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

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"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends. Henceforth, I call you not servants; but I have called you friends; for all things that I have heard of my Father, I have made known unto you."

"A man that hath friends must show himself friendly."

"Two are better than one; for if they fall, the one will lift up his fellow; if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken."

"Behold how good and how pleasant it is for brethren to dwell together in unity!"

And much more to the same effect could be quoted. But man was made before the Book, and God made friendship and affection—a desire for companionship—as much a part of him, as are the desire for food, the love for home, and the disposition to worship. Adhesiveness—Friendship—is one of the faculties, and craves gratification. It may be too strong, or too weak; may become inordinate, or it may be crushed out. But its *normal* exercise tends to give symmetry to the character and happiness to the possessor.

All this is preliminary to the following letter, evidently from a widow lady, written in a clear and handsome hand, addressed to the editor:

"My days and weeks are full of business, and time does not pass heavily, and yet in the hours when all must rest, the want of companionship, the feeling of loneliness is very hard to bear. Some good people say they find the truest happiness in looking 'by faith to brighter worlds on high.' I may say that such have never known the true companionship that comes from 'one heart and mind,' or the true marriage, that should hold the highest and purest possibilities of human happiness.

"A good man once said, 'The greatest gift God gave the world, after he gave his beloved Son, was the marriage covenant.' I am not young, or beautiful, have neither poverty nor riches, am more comfortably situated than most of my sex; could fold my hands and eat the bread of idleness, if I did not care for cake, and still my inner heart craves loving sympathy and tender love, and all this with silver threads in my hair.

"A man, under like circumstances, would be justified in seeking the acquaintance of a suitable companion, and would be aided and abetted in his endeavors; but if a lady should presume to step out of her proper sphere, she would be decried by all the women in the land, and possibly the men would join in the chorus.

"Well, I don't know that I can do anything out of the usual order of things. I don't want to vote, or be President of the United States, or even to lecture, except in my household, and that for its good; but I do want a Christian home, where I can be cherished, and where I can realize the anticipations of a pure, genial companionship, that shall only end with life.

"Can you tell me, Mr. Editor, how this object is to be attained?"

Here is an educated lady, bereft of companionship she desires, and really needs it. It would be mockery to direct her to a nunnery, or to suggest that she bottle up her affections and keep them to herself. She craves companionship. But what has she to *give* in return? A cultivated mind, a loving heart, a moral and religious character, a sound healthy body and brain—a true womanhood.

Her right sphere is in domestic life, in educational, reformatory, and missionary work; in the management of a seminary, or in superintending a hospital, an asylum, a reformatory—work requiring a high order of talent and womanly sympathy, integrity, and devotion. How is she to find a suitable companion? She would not be content with an uneducated or dissipated person. She is suited to a clergyman, a physician, a lawyer, or to a merchant or gentleman of position. How is she to find him, or he her? Not by advertising in papers, for *that* would be considered vulgar. Besides, rogues resort to this sort of thing for bad purposes. Who can solve the problem? What may be done?

This instance is but one of many, and the answer to the question, What may be done in these cases? will generally apply. Reader, "put yourself in her place."

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THE LASH IN THE NURSERY.

"THE New York *News* utters a protest against punishing with blows the misdeeds of five-year-old offenders. It might have added a rebuke to those who, with sharp words, wound the spirits of their little ones, not less than the lash tortures their flesh. Perhaps it takes less time to put a check-rein on the energetic little mischief by a sharp word or a smart blow; but the method of the sun as against the wind is nowhere more potent for good than in the nursery.

"'It is impossible to measure in advance the physical results of corporal punishment when applied with intention to inflict pain upon these undeveloped babies. One can hardly judge at times whether a child of five years of age is sick or well; at one moment it is playing merrily, at the next, moping, fretting, complaining, and showing unmistakable signs of physical distress. Those small bundles of humanity contain enough aches without being subjected to the tortures of the lash and probably many a time some lurking disease has been provoked and aggravated by the shock and sting of a thrashing given for some trifling, perhaps unconscious or unavoidable, breach of nursery discipline.'"—*Northampton Journal.*

But if those little bundles of "total depravity" show temper, or will, why not whip it out of them? Is not that according to St. Solomon? Didn't he say something about "sparing and spoiling?" And if the Bible teach it, why not follow it? Doesn't it say, "an eye for an eye" and "a tooth for a tooth?" Doesn't it say damnation and death to the wicked? Aye, but one who came to save sinners taught the doctrine of penitence and pardon, of the forgiveness of sins, and immortal life—"Suffer little children to come unto me, and forbid them not," "Overcome evil with good," and so forth. Now, it is found by at least one Scriptural commentator that Solomon meant by the "rod," not a whip, but the rod of the spirit, which has a very different significance, and we see no objection to this view. A turbulent and high-spirited colt may be subdued and rendered tractable without the whip by a kind, christian Rarey, and why not a high-tempered child? Is it not chiefly in knowing how? Could parents and teachers read the characters of their children—and their own—would there not be less kicking, cuffing, scolding, cursing, swearing, and whipping? We know at least *one* young person, now fifteen years of age, and the best behaved person, without, exception among all our acquaintances, who was never chastised, never even punished! This boy is spirited, intelligent, energetic, and promises to become a self-helpful and self-relying character. He was never "spanked," his ears boxed, put upon a dunce-block, shut up in a dark room, or sent to bed without supper. The parents of this fifteen-year-old are sober, sensible, joyous, temperate, and deeply-religious people. It is a faultless family as the world goes. Love is the only authority known among them. If there be such a condition as "Heaven on earth," it may be seen in the faces and characters of these good, happy, and godly people. What is the secret? That perfect love and confidence which "casteth out fear;" that mindfulness of each other, and willingness to serve, each preferring the other to himself or to herself; perfect self-control, and each living up to the command to do by others as we would that others should do by us. There is no need of the lash in *such* a family. And why are there not more such families?

SPRING MALADIES

ONE of the advantages of a season of fasting, such as a Lenten season, which is observed by some religionists, is to bring the body into subjection, and by abstaining from such substances as tend to corrupt the blood, to renovate the system, and prepare it for receiving and manifesting more fully the influence of the Holy Spirit. The point is this. Having lived too "high," or having indulged the appetite until the system has become clogged, it is well to drop rich foods, strong drinks, etc., and to substitute such substances as may be compatible with higher and better conditions of body and mind. But the question arises, Why not adopt a diet and mode of life which shall be consistent with healthful conditions, and hold to it? Why indulge at any time in those things which injure and impair body and soul? Echo answers, Why?

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Fasting is often found to be eminently remedial. It is by over-eating, and the eating of improper food, that many become invalids or chronic dyspeptics. The remedy is not in medicines, in stimulants, nor in any sort of dosing, but in *right living*, and as to this the world is in the most deplorable ignorance. Most persons eat like pigs, gorging themselves with that which can not by any possibility be converted into good blood. Consider for a moment the mixtures which we take into our stomachs—the pickles, the oils, sauces, fats, salt, pepper, bitters, and the various concoctions of fish, flesh, and fowl. Much of the meat we eat is diseased. The pork is measly, some of it wormy, full of trichina, and the best of it *bad* for human stomachs. How is it with old salt "junk," on which soldiers and sailors and many farmers are fed? Is it surprising that so many get sick? The wonder, rather, is that so many who stuff themselves with such unphysiological substances live so long.

The maladies most common at this season, in this climate, are those of coughs, colds, agues, neuralgia, rheumatism, catarrh, fevers, skin diseases, croup, diptheria, pneumonia, constipation, heart disease, liver disease. Many of these are caused altogether by improper living. Deaths from old age are occasional, but by far the greater proportion of deaths are from diseases brought on by some sort of dissipation or imprudent exposure; and yet one and all are usually classed as the "dispensations" of an all-wise Providence!

Let us accept the consequences of our own actions, and not attempt to shift the responsibility to where it does not belong. We should not attempt to shield our wrong-doing by subterfuge, though we may have erred through ignorance. It is our right and duty to learn how to live and come up out of this dark ignorance, which is as inexcusable in us as the idolatrous worship of some professed Christians. *We* ought to know better. We all know that whiskey, tobacco, and the gross substances which we swallow, are not healthful; nor were they ever intended to be used as food; yet they are indulged in to so great an extent that the *race* has been poisoned by them. Quacks abound, medical imposters are everywhere, and we, the people, are their foolish prey. When it comes to be understood that good health depends upon the observance of natural law, quite as much as a virtuous life depends upon obedience to the moral and religious law, we shall come up to a higher plane and enjoy better health than we do to-day.

Spring, summer, autumn, and winter maladies come as penalties for disobedience.

"We give ourselves the pain we feel."

REMEDY.—Correct your modes of living, breathe pure air, eat healthful food, drink pure water, work, sleep, clothe, and live as God intended, and you shall escape these and nearly all other maladies.

AGRICULTURAL HINTS.

White Clover as a Honey Plant.—An English writer says: "White or Dutch clover is the queen of honey plants. It is widely cultivated in this country, and continues to flower a long time. In Scotland the farmers use more white clover seed in laying down the land in grass than the farmers of England do, hence the clover fields are better there than here. And the use of lime and bone-dust, as manures, has a great influence in the production of clover. In traveling to Edinburgh, some years ago, by the Calcdonian line, whole fields white with clover flowers caught my eye, and made me take a second look to see if the whiteness came from daisy flowers. Whole districts, unsurpassed for excellence, met my eye during a visit to my native land, many of which hardly ever received a complimentary visit from bees, and for this reason, that there were no bee-keepers in these districts."

Balky Horses.—A correspondent gives some of his experience in this line, as follows: In 1855 I was forced to go ten miles behind a horse said to be "somewhat inclined to balk." He went on nobly for two miles, but about the middle of the first hill stopped. I remained quiet, and wondered if that was the first inclination to balk. After a few minutes, I said "go along," and pulled gently on the reins. His ears went back, and all *four* feet settled firmly upon the mother earth. I had heard of turning balky horses around to start them, and so commenced pulling on a rein to turn him, and said again "go along," and the beast turned willingly, and so I "swung him round the circle," and faced up hill again, and he went to the top

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and onward, until he again concluded to stop and reflect. I turned his head homeward, and encircled his thoughts fifteen times in that ten miles, but I beat him at his own tricks, and never struck the spirited animal a blow. He was driven back by another person who had heard my story with some ridicule, and said "he'd break that spirit in him or kill him." He, however, broke both thills, and *led the horse six miles*, for go ahead of the man he would not. Spiritless horses seldom balk. Like spirited women, you can not *drive* them, but you can "swing them round the circle," and thus keep on life's journey together—*i. e.*, after a fashion.

W. F. H.

To Estimate the Profits.—Many, far too many—in fact, the majority of American farmers,—are given to complaining of the little they make in the course of the year, not realizing what, were they in other business, would be the cost of a thousand things which their households use, as matters of course, and for which they pay out nothing, besides occasional time and labor. There are vegetables and fruit from the garden, eggs and chickens from the barn, milk, etc., in profusion; a comfortable house, for which, in most cases, he only pays low taxes; and occasional rides with his wife and children in the intervals of leisure.

Says an exchange on this subject: "The correct rule for estimating the income from a farm is substantially this: Give credit for every article produced, used, or expended in any way whatever, no matter how small in value, as well as for the cash received for products sold, and for increase in the value of farm property, and charge against the farm for interest on capital invested, and for all expenditures. The farmer that will do this from year to year will not so much feel like complaining of the unprofitableness of farming as compared with other pursuits. The fact is, that not one in a hundred farmers take into consideration the luxury and comfort of fresh eggs, butter, milk, fruits, etc., that they would have to pay high prices for if they lived in towns, or do without them."

Sod Fences.—With the increasing cost of fencing material, it becomes a more interesting question to the farmer, How can I economically build new and repair old fences? A Western man suggests the use of sods, and writes: "In England and Ireland they have the 'sod fence.' I have seen it in this country occasionally, but I think if our farmers knew its practical merits we should see it oftener. Only dig two ditches four feet apart, three feet wide, and two feet deep; throw the dirt from the ditches on the space between; beat it down till it has some hardness, and give it enough slant to prevent 'caving,' and you have a fence for a lifetime. In most cases here we need no turf or 'whin-bushes' as they do, for in a year the bank will be covered by a luxuriant growth of blackberry bushes, answering every purpose. Even where timber is plenty, we can make this fence cheaper than almost any other."

Varied Crops and Production.—The advantages of diversified industry in agriculture are illustrated by facts which may be interesting to our farmers. It is stated that at an agricultural meeting a Valenciennes, France, a triumphal arch was erected, bearing the following inscription: "The growth of wheat in this district before the production of beet-root sugar was only 976,000 bushels; the number of oxen was 700. Since the introduction of the sugar manufacture, the growth of wheat has been 1,168,000 bushels, and the number of oxen 11,500.

On this subject a writer in the *Rural Home* says: "The farmer who depends mainly upon one crop, although that may be the most important one grown, will find, every few years, that the supply of that product will exceed the demand so much that it will fall in price below the cost of production and sale. The farmer upon 100 acres, who has a few acres in wheat, a few in corn, a few in oats, a few in barley, and a few in potatoes and roots, and then has a liberal pasture and meadow, with four or five acres in apples and as many more in pears, peaches, plums, quinces, and cherries, keeping a half-dozen cows and perhaps twenty-five or forty long-wool grade sheep, will be likely to come out better, taking one year with another, than one who devotes the larger number of his acres to wheat, or some other leading crop. If any one crop is a failure, or sells too low to afford any profit, the others may yield profit enough to prevent any serious loss.

How to Make it Pay.—J. M. Smith, a market gardener of Green Bay, has found the rule invariable, that the more he spends in cultivating and manuring, the greater are the net profits per acre. Last season he cultivated fourteen acres, and began with a more thorough and expensive cultivation than ever before. The result was that, although there was one of the dryest seasons ever known in that region, after spending about $384 on each acre, he had a better balance of profit than at any previous year.

He appears to regard constant cultivation as all-important. Stable manure is the standard; with such use of superphosphates, plaster, lime, ashes, and other manures as experience and good sense point out. "After you have learned how to spend money to the best advantage," he remarks, "a larger profit may be made by laying out $300 per acre than with less. After the second year, if your land does not pay all its expenses, taxes, and ten per cent. on $1,000 per acre, there is something wrong somewhere. I have some acres of land that did not pay expenses for two years, but for a number of years past have not failed to pay ten per cent. on at least $2,000 per acre. I expect my whole garden to do more than that in a short time.

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Our Mentorial Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH *that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.*

QUESTIONS OF "GENERAL INTEREST" ONLY *will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.*

CONSCIENCE, HEART, AND MIND.—Please tell us through your JOURNAL what you understand by the terms conscience, heart, and mind, and confer a favor upon a new subscriber.

Ans. As these terms are generally used, they are often employed to mean the same thing. A man smites on his breast, and talks about his conscience; he lays his hand on the pit of his stomach, and speaks of pity; and the world has been instructed very loosely, to be sure, to think that the organ which circulates the blood, called the heart, is the seat of affection, of the sense of duty, and sometimes the seat of the mind, or the power to know. Of course modern physiology and sensible mental philosophy—in other words, truth—recognize the heart simply as the organ for the circulation of the blood just as it recognizes the stomach for digestion and the liver for certain other offices, and that the heart has no more to do with conscience than the stomach has, and generally not half so much, for the sins of the stomach give the conscience many a sore twinge, or ought to. The brain is the center of the human being, and all else is organized to subserve the brain. The nerves of seeing, smelling, tasting, feeling, center in the brain; and if the communication between the brain and any part of the system be severed, that part of the system so cut off from the brain is rendered utterly useless. So long as the brain is intact, conscience and mind, or all the mental faculties, including conscience, are intact; but let the brain be invaded by a glass of whisky, or a dose of morphine, or a blow, or a pressure upon the skull from an injury which slightly compresses the brain, and the mind's action, so far as the body is concerned, is impaired or suspended.

The mind has many faculties. The intellectual group is supposed to be located in the anterior portion of the brain. The moral portion, including conscience, is supposed to be located in the upper part of the head, and the faculties which have to do with affection have their organs in the back part of the brain; and persons may talk of conscience in the breast, conscience in the heart, and mind in the chest, or anywhere else besides in the brain; and they might as well say that the music is in the piano cover or piano legs, as to talk about the body itself being anything more than a mere secondary instrument of mental life. Of course the eye could not see a great while if the stomach were not in some degree of health. In other words, if the stomach utterly fails, the eye, the ear, the mind, the judgment, and everything, would be dethroned. If the stomach fails to feed the brain or the eye, or furnish strength for the mind, they will fail. But the stomach is not, therefore, the organ of the mind, or the organ for seeing, because it simply ministers. The piano legs are excellent in their way, and are generally connected with the piano, but the music does not come out of the piano legs, though, in one sense, they serve in the department of music.

THE PHYSICIAN—WHAT FACULTIES NEEDED.—Please name the faculties most essential to a successful physician, and state how they may best be cultivated.

Ans. The physician should really have a strong development and perfect harmony of all the mental qualities. The better the development, the better the physician, the better the lawyer, or anything else. But a physician should have large perceptive organs, to understand chemistry, anatomy, physiology, pathology, botany, etc. He should have the organs of memory well developed and large Comparison. He should have enough Constructiveness to understand anatomy, and enough Destructiveness to use the surgeon's knife. He should have Cautiousness enough to be watchful, and Conscience enough to be upright, and Benevolence enough to be tender and kind, and social power enough to make him popular and friendly and affectionate. As to how they should best be cultivated, we may say that in "Education Complete," 100 or 200 pages are devoted to answering this question. As to how faculties can best be cultivated, perhaps fifty pages are devoted to this subject in "How to Read Character."

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MORAL IDIOCY. — I recently heard a minister preach from the text, "A sower went forth to sow," etc. He took the position that the reason why persons fall from grace is, that they have not Firmness enough. While listening to this reasoning, the thought occurred to my mind, how would it be if a person was idiotic in this organ? Would he be accountable, even though well endowed in all the other faculties? Can a person be large in all the other organs, and be deficient in this to the degree of idiocy?

Ans. The good preacher put his cause of human delinquency on a very narrow basis. There are many other reasons why men neglect to obey the truth and fail to do right than the lack of Firmness, and many a man has Firmness enough to ruin him, lacking something else. We fancy if Pharoah had had a little less, he might have lived longer and had a different history. But we suppose ministers and others will talk loosely about the mental faculties until they study the true mental philosophy. A man who has read one book on Phrenology, that can be bought for fifty cents, would not be likely to puzzle common people by clumsy and loose statements as some seem to be puzzled. Some people err from the truth because they have too much Cautiousness, some because they have too little; some because they have not courage or Combativeness enough; and many because they have so much that they are always pugnacious and aggressive.

Our friend asks if a person can be idiotic in one faculty while all the rest are strong? We answer that nothing is more certain, and few things are more common. We find men that can not tell one tune from another, and they are idiotic in music. We find men who are idiotic in arithmetic, or in the faculty for remembering places or dates. Some are idiotic in Hope, some in fear, some in dignity, and why not in Firmness? We have a cast in our collection which indicates idiocy in Firmness, and the woman whose head it represents was excellent in purpose, but vacillating in will; and if she were taught rightly, she would obey the truth with a heartiness. If a contrary influence were exerted over her, she would be as likely to yield to that. The faculties of the mind and their organs are just as distinct in their nature and character as the organs of sight and hearing, one of which can be perfect and the other imperfect or utterly deficient.

BATTLE OF SHERIFF-MUIR. — Sheriff-Muir is a moor in Perthshire, about two miles from Dumblane, Scotland. It is famous in history as the site of a great battle which was fought between the adherents of the house of Stewart and the house of Hanover, on the 13th November, 1715, in which the Highlanders, under Gordon and Mair, won the field, but achieved no material success for their cause.

HERBERT SPENCER.—It is our intention to publish a sketch of this distinguished thinker ere long.

ROSEWOOD. —Why is this dark-looking wood called rosewood? It seems to me that it scarcely merits the term.

Ans. The color of this much-prized material certainly does not look like a rose, but we are told that when the tree is first cut, the fresh wood possesses a very strong, rose-like fragrance, hence the name. There are half a dozen or more kinds of rosewood trees. The varieties are found in South America and the East Indies and neighboring islands. Sometimes the trees grow so large that planks four feet broad and ten in length can be cut from one of them. These broad planks are principally used to make the tops of pianofortes. When growing in the forest, the rosewood tree is remarkable for its beauty.

CORRESPONDENTS will please be patient with us, though we may not always respond promptly on receipt of their communications. We have "lots" of excellent articles on hand waiting for space. This is not a newspaper, and good matter will not spoil by keeping. We would add, however, that it is our custom to reply at an early time with regard to contributions, if the sender has not forgotten to inclose the requisite postage.

SYMBOLICAL HEAD. — Is it true, or claimed by phrenologists, that *all the organs* indicated in the symbolical head have been located by definite observation and comparison as Locality, Language, etc., were by Dr. Gall?

Ans. Yes, it is true. Each organ has been located by close and careful observation, and comparison of thousands of heads. Inquiries of particular parts have corroborated previous observations in regard to their functions, and mesmeric excitation of organs, when a proper subject could be obtained, has demonstrated the nature of the function which each part of the brain performs.

SLEEPLESSNESS.—I keep a grocery, and for the last four years, owing to my dwelling being some distance from my place of business, I have taken but two meals a day, save, perhaps, a piece of cheese and some crackers at night. Occasionally I take two cups of tea at home after closing the shop. This is about nine o'clock. I retire an hour or an hour and a half later, soon fall asleep, and sleep soundly for about four hours, when I awake and can not go to sleep again for an hour or two. Please explain this.

Ans. The hours in a grocery are very long, and grocery clerks are generally tasting cinnamon, cloves, raisins, sugar, crackers, etc., when they are weighing out the different articles, and they become nervous, irritable, and excitable. We advise our friend to let the crackers alone, and the cheese, especially at night; also to let the tea-drinking have the go-by at night. When he awakes and can not get asleep, if he will wash his head and face in cold water, and drink a glass of water to cool off his stomach, he may find it an excellent remedy.

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COWARDICE.—I am a boy sixteen years old, and I write to know if there is any way to make a brave man out of a coward. I had my head examined a year ago. Combativeness was marked average; Destructiveness and Self-Esteem full; Cautiousness, Conscientiousness, and Firmness were marked large. Please answer the above in your JOURNAL, and I will be under many obligations to you. A COWARD.

Ans. The fact that our young friend has the courage to call himself a coward, is evidence that he is not past reform. He has the pluck in him, and only needs culture. We should not call such a head a cowardly one, but circumspect, prudent, and guarded. He requires to be angry or aroused by interest before he becomes very brave. Horace Greeley would never fight, nor would he run. He would stand erect, and if rude boys would pound him he would take the pounding, which showed a kind of moral bravery without a sufficient degree of physical courage. Cultivate Combativeness by engaging in manly exercises; by driving a team, or doing anything that requires energy. Blacksmithing, stone-cutting, or wood-chopping will cultivate Combativeness more than engraving or book-keeping.

WHO OUGHT TO MARRY?—Can you tell if a lady and gentleman are well adapted to each other in constitution, temperament, and disposition, so as to be happy in marriage and have healthy, intelligent children? And can you do this from photographs? And will you tell the faults and defects of those who are ill adapted?

Ans. We answer yes to all the questions. We happen to have before us at this moment a letter just received from a lady in one of the Western States, fifteen hundred miles from New York, and we venture to copy a few paragraphs from it:

PROPER AGE FOR DELINEATIONS.

"Is a child four and a half years old too young to have a phrenological examination? My husband and myself sent to you our photographs for examination before our marriage, and we have been well satisfied with the descriptions which you gave us. A few things which you stated, of which we thought a little strange at the time, have been fulfilled during the last six years. Our marriage has been a happy one so far. Our daughter, now four and a half years old, is tall, perfectly healthy, having never been sick. We are raising her after your plan. I would like to have a chart of her head now, and get some suggestions to direct her education."

In regard to telling "the faults and defects of those who are ill-adapted," we may say we aim to point out the defects in all whom we examine, and we are specially careful to advise the ill-adapted to remain separate, or find a better match. Send for circular entitled, "Mirror of the Mind," which will instruct you how to have likenesses taken for examination, the measurements, etc., required.

TEMPERAMENT, COLOR OF HAIR, ETC.—A correspondent inquires if the organic quality determines the temperament. In reply we beg to state that the temperament is determined by the organic quality. The color of the hair may not be told by the sense of touch, but only by the vision. JOURNALS for 1874 can still be furnished either bound or in numbers. Price, in numbers, $3; bound, $4.

What They Say.

THE HUMAN EYE.—"The eye," says M. F. Marion, a French scientist, "is at once the most wonderful and the most useful of all organs of sense."

And I can not but acquiesce in his opinion. Without the eye we should be very slow in gaining intelligence. Were we deprived of the use of this organ, we should be also deprived of an exact knowledge of the exterior world: Thus it appears that the sense of vision is the most useful of the five senses. As to its being the most wonderful, there is more chance for a difference of opinion. "If it be true," continues Marion, "that man's face is the canvas upon which the affections and desires of his mind are depicted, as soon as they are formed, the eyes are unquestionably the central point of the picture, and it is in them as in a looking-glass, that every sentiment that passes across our brain is reflected." Again, when we look at its structure, then do we have sufficient evidence that the eye is wonderful.

But it is of the use and abuse of the eye that we wish to speak more particularly in this brief article. If we fix the eye for a time on some object which is distinguished with difficulty, there is a painful sensation, similar to that experienced by other muscles of the body when used too long. This is termed "straining the eye," and is one method by which the eye is injured or abused. One of the most injurious things a person can do to impair his sense of vision is to follow the habit contracted by many of our people, viz., that of reading by twilight. A person who does this has no reason to be surprised if his sight fail him early in life.

When we desire to read, or in any way use our sense of vision, we should select a position where we can have as much light as possible, but we don't want light that comes directly from the sun, for the sunlight falling directly upon our book, or object of attention, makes it too bright and dazzling for the eyes; but we want what we call reflected light.

Sunlight which is reflected from some object to our work or book is mild, and not glaring. If we are going to read by artificial light, the best way is to sit with our backs toward the light, letting it fall over our shoulders. To avoid short-sightedness, a book or paper should not be kept too near the eye; in most cases not less than eight or nine inches distant. A. P. REED.

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THE MENTAL CENTER — CONSCIOUSNESS AND INTELLECTION.—On reading the article in the March number of the AMERICAN PHRENOLOGICAL JOURNAL entitled "Simulating Death," there was awakened afresh in my mind an idea conceived some time since, that there is some particular nerve-center, where all force is generated; thence conducted to and acted upon by that particular faculty designed for its comprehension. Take, for example, one of the five senses through which the mind becomes cognizant of the being and action of circumstances. The impressions of a moving object are received by the optic ganglia through the intervening media of the rods and cones terminating the filaments of the nerve as it expands in the retina of the eye, thence is transmitted through the thalamus opticus, the corpora geniculata and the corpora quadragemina, to some generating medium, whence, again, they are transmitted, if the term may be admissible, to the external lamina of the cerebrum, there to be appropriated as subjects of cognition or consciousness.

The cranial nerves are, with a few exceptions (among which may be numerated the olfactory, which finds its origin by its external root in the corpora striata, the optic thalami, and the convolutions of the island of Riel, and the optic, whose origin has been described), connected *directly* with the medulla oblongata. Is it not possible that some physiologist not prejudiced against Phrenology, with the necessary conveniences at hand, might be able to trace them still farther *to the same origin?* We know that portions of the encephalon may be removed by a surgical operation, and yet the animal live and recover. We know that any portion of the spinal nerve in close proximity to the brain, if compressed, will not destroy life, but produce paralysis of all parts depending upon it and its accessory nerves for support. A case published in the JOURNAL some time since, in regard to a youth who accidentally fell while performing some gymnastics, and fractured a vertebra in the cervical region, handsomely illustrates this assertion. And again, we know as well that any cause that will in any way disturb the function of the medulla, let it be ever so slight, will produce instant death. Is it not possible that in the medulla oblongata lies this generating force, and that herein lies the generating force of all faculties of the mind? Is it not possible that herein is the seat of the mind itself? Will not some experimentalist, having facilities at command, institute an investigation in this behalf?

And now a brief *resumé* of the article above referred to. Methinks I detect conflicting argument, if not embodied in the argument of the author, at least lacking in harmony with scientific demonstrations. The author argues—and this part of his argument is well authenticated—that, though the cerebellum is acknowledged to be the center of motor force, or that power of associating or co-ordinating the movements of the muscular system, yet that on "going to sleep the cerebellum is the first to become insensible," and though the lids of the eye be dissected away, yet "sight is the first of the sensory functions to become abolished," while Dalton, in his "Treatise on Human Physiology," at page 115, tells us that in the pigeon, when the cerebellum is removed by a surgical operation, "the senses and intelligence at the same time remain unimpaired;" and on page 116 he tells us that "He is easily terrified, and endeavors frequently, with violent struggles, to escape the notice of those who are watching him." In short, the bird notices all things through the sense of vision, though the cerebellum be removed, and loses his courage so much as to be terrified at the *notice* of those who are watching him.

On page 152 of the JOURNAL the writer asks the question, "Why should consciousness be extinguished altogether" during sleep? I answer, that consciousness is not altogether extinguished, but comprehension. Webster defines consciousness as "The knowledge of sensations and mental operations; the act of mind which makes known an internal object;" and comprehension, as "The capacity of the mind to perceive and understand; the power of grasping with the intellect." Mr. Fairfield demonstrates this in the illustration of his talk with a friend about Dickens, when he acknowledges that afterward he "had no dream, but awoke an hour or two after dropping to sleep with the very expression he wanted, bubbling to the surface." He was conscious of the argument going on in his mind, yet had lost the power of comprehension until, as he terms it, it "bubbled to the surface."

In my own somnambulistic exploits, I will converse as rationally as when I can comprehend what is being communicated, and have been told that I have then developed extraordinary poetic qualities, yet, while in the waking state, have not the courage and tact to compose verse. J. J. R.

IT DOES HIM GOOD.—A correspondent writes from Pittsburgh, Pa.: I have been reading your JOURNAL for fourteen years, and I have gained more from it in health, wealth, and wisdom than from all the other books I have read. You have never seen my name on your list until this year, and then to the credit of my bookkeeper, whom I converted about a year since by lending one of your books.

We are groping in darkness here. Our lecturing committees never select any of the progressive scientists. This is a good field for scientific missionaries.

"SIGNS OF CHARACTER."—"With the cavity of the brain and of the thorax both large, you may count on a powerful man. With the cavity of the brain small, and the expanse of the abdomen large, you would expect less general power. No bullet-head man carrying a large abdomen has been known to accomplish much."—*Dr. Mark Hopkins in "An Outline Study of Man," page 44.*

Rev. L. Holmes sends us the above, and we put the statement on record with our hearty indorsement. Observers will find the rule to prove true in every case.

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WISDOM.

"Think truly, and thy thought
Shall be a fruitful seed."

THE human soul, like the water of the salt sea, becomes fresh and sweet in rising to the sky.

HE who receives a good turn should never forget; he who does one should never remember it.

A MARBLE slab
May mark the mound,
But the deepest grave
In the heart is found.

THE habit of being always employed is a great safeguard through life, as well as essential to the culture of every virtue.

YOU need not tell all the truth, unless to those who have a right to know it all. But let all you tell be truth.—*Horace Mann.*

THE heights of earthly promotion and glory lift us no whit nearer heaven. It is easier to step there from the lowly vale of humiliation and sorrow.—*Poor.*

"THE heart is a garden; our thoughts the flowers
That spring into fruitful life;
Have care that in sowing there fall no seed
From the weed of cruel strife.
Oh! loving words are not hard to say,
If the heart be loving too;
And the kinder the thoughts you give to others,
The kinder their thoughts of you."

How few persons have what is called a real symmetry of character. It seems as if every one ran to some mania or other, some extreme, rode some hobby, and nourished some pet scheme.

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

"OH, bother cremation!" says the Pittsburgh *Commercial.* "We have to earn our living—and we don't want to be compelled to urn our dead."

"MAY it please your honor," said a lawyer, addressing one of the city judges, "I brought the prisoner from jail on a habeas corpus." "Well," said a fellow, in an undertone, who stood in the rear of the court, "these lawers will say anything. I saw the man get out of a hack at the court-room door."

A WRETCHED cynic writes: "A bright little five-year old was looking through a picture-book the other night, when she suddenly paused, gazed eagerly into her mother's face, and while there shone in her eyes the light of a wisdom beyond her years, said—(blamed if we haven't forgotten what she said).

THE fellow who wanted to cross the Mississippi River on the ice, and fearing that it was too thin, began to crawl over on his hands and knees, dragging a skiff after him as a life-preserver, in case of accident, felt very sick when, just as he was nearly across and all tired out, a fellow passed him with a sled loaded with pig-iron.

SCENE in chemistry—Student attempting to recite, but wanders strangely from the subject. Professor interrupts, and gives a long and lucid explanation. Student listens attentively, and at its close, throwing his head back in the direction of the phrenological organ of Self-Esteem, modestly replies, "Yes, sir; yes, sir; you get my idea."

Library.

In this department are given the titles and prices of such NEW BOOKS *as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.*

THE NATIVE RACES OF THE PACIFIC STATES OF NORTH AMERICA. By Hubert H. Bancroft. In Five Volumes, octavo, with Maps and Illustrations. The first Volume now ready. The remaining Volumes will be ready during the year 1875. Vol. I. Wild Tribes, their Manners and Customs; Vol. 2. Civilized Nations of Mexico and Central America; Vol. III. Mythology and Languages of both Savage and Civilized Nations; Vol. IV. Antiquities and Architectural Remains; Vol. V. Aboriginal History and Migrations; Index to the Entire Work. New York: D. Appleton & Co., Publishers. Sold only by Subscription. Price, in cloth, $5.50 per volume; sheep, $6.50.

These five volumes form a magnificent panorama of the multitude of nations inhabiting this vast domain at the time of its conquest, and before the people were demoralized by foreign civilization. Now they are gone, and all that is known of them is here collected, where it may be forever preserved. Here is pictured their condition; here their customs and characteristics are described; here their story is told. All their strange ways and doings; their inner life and outer forms; their weird beliefs, and Babel tongues, and mighty monuments; their wanderings to and fro, and the history of their past are here related with a vividness and correctness unexampled in the early history of mankind.

Hon. Benj. P. Avery, now U. S. Minister to China, says of the author: "He has done more than any public society would have done for fifty years to come, and what, perhaps, no society could do at any later period."

MESSRS. E. P. DUTTON & Co., of 713 Broadway, have published a little 18mo of 60 pages under the title of "Health Hints to Women," treating of food, exercise, dress, care of children, etc. By Mme. Wilhelmine Schott. Price, 50 cents. We shall refer again to this little book after a careful perusal.

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PUBLIC AND PARLOR READINGS, Prose and Poetry. For the use of Reading Clubs and for Public and Social Entertainment. Miscellaneous. Edited by Lewis B. Munroe. 12mo; fancy cloth. Price, $1.50. Boston: Lee & Shepard.

PUBLIC AND PARLOR READINGS, Prose and Poetry. Humorous. Same Editor. Price, $1.50. Lee & Shepard, Publishers.

The reproach so often uttered by the leaders of American intellect in late years, that a good reader is an exceptional phenomenon even in our best society, many have stimulated unusual effort in elocutionary directions, for certainly new and good readers are "springing to the front" on all sides, and new and excellent volumes of selections in prose and verse, from authors dead and authors living, are coming from the press in quick succession. Of course the multiplication of readers has created the demand, to which enterprising publishers have been prompt to respond. The volumes above quoted are among the most recent published, and merit the attention of readers, public and private. The compiler, Mr. Munroe, is a finished elocutionist, and well known to refined and critical Boston audiences. It may be inferred, with reason, that he has given for the use of other elocutionists what he has himself tried and found worthy. Having some experience ourselves as a society reader, we have examined these books with much interest, and can attest their superiority. The Humorous Reader contains the best assortment of odd, curious, funny, and laughter-compelling sketches, poems, dialogues, descriptions, etc., that we have seen.

The Miscellaneous Reader should be credited with cordial acceptance for the admirable selection of the grave and witty, instructive and amusing, which its covers inclose. Mr. Munroe has shown admirable discrimination in making up this book. It is not loaded with the old but so much worn jewels of English literature—those flashes of patriotism and pathos which in our school days we shouted from the teacher's platform—but includes many a gem from the literature of the day, and many a rare and beautiful pearl which the author has saved from the mélange of the ephemeral newspaper. It is just such a book as the good society member should put into his pocket when setting out for some evening assembly where he is expected to contribute toward the general entertainment.

THE Catholic Publication Society, 9 Warren Street, New York, publish THE TRUE AND THE FALSE INFALLIBILITY OF THE POPES; A Controversial Reply to Dr. Schulte by Dr. Joseph Fessler, late Bishop of St. Polten, in Austria, and Secretary-General of the Vatican Council. A Work Honored by a Brief of Approbation from His Holiness, Pope Pius IX. Translated from the Third Edition by permission of the Editors of the late Bishop Fessler's Works.

The above elaborate title indicates the character of this pamphlet of 150 odd pages; price, 50 cents. We are pleased with this discussion. Considering the fallibility of human judgment throughout the world, Roman Catholics alone excepted, we have rejected the idea that any human being can be infallible. We have here the whole subject set forth in a lucid manner, showing the limitations to which this claim is held by Popes, priests, and people. When we look at subjects through phrenological glasses, we see why it is that different men come to different conclusions when looking at the same object—and all men wear glasses colored according to their various faculties; no two are expected to see precisely alike. But all men do not look through *our* spectacles. In the language of the Pope, "men have drank in with their mother's milk ideas which go with them through life." Let the discussion go on; right conclusions may be ultimately arrived at—for there are "many men of many minds," and ever will be.

THE HISTOLOGY AND HISTO-CHEMISTRY OF MAN. A Treatise on the Elements of Composition and Structure of the Human Body. By Heinrich Frey, Professor of Medicine in Zurich. Translated from the Fourth German Edition by Arthur E. J. Barker, Surgeon to the City of Dublin Hospital, and Revised by the Author. With 608 Engravings on Wood. New York: D. Appleton & Co.

This is one of the most important works issued the present season. It contains the results of much research and investigation, and quite indispensable to the physiologist who would be well informed on the discoveries of the time. Besides the several hundred engraved illustrations, it gives a careful analysis of all the elements composing the human body. Here are the headings of some of its departments: Albuminous or Protein Compounds; Hæmoglobulin; Histogenic Derivitives of the Albuminous Substances or Albuminoids; The Fatty Acids and Fats; Carbohydrates; Non-Nitrogenous Acids; Nitrogenous Acids; Amides and Amido Acids and Organic Bases; Animal Coloring Matters; Cyanogen Compounds; Mineral Constituents; The Cell; The Origin of the Remaining Elements of Tissue; Tissues Composed of Simple Cells with Fluid Intermediate Substance; Tissues Composed of Simple Cells with a Small Amount of Solid Intermediate Substance; Tissues Belonging to the Connective Substance Group; Tissues Composed of Transformed, and, as a rule, Cohering Cells, with Homogeneous, Scanty, and more or less Solid Intermediate Substance; Composite Tissues; Organs of the Vegetative Type; Organs of the Animal Group. In the preface the author states: "As regards the work which I now present to my medical brethren in an English dress, and which has already been translated into French, any lengthy personal testimony to its value is unnecessary. The fact that it now appears for the fourth time in a new edition is a sufficient proof of the favor with which it is regarded as a hand-book in Germany, where it was recommended to myself when a student in that country as the best work of its kind, by one of the fathers of Histology, Prof. Max Schultze.

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* * * * * And I can not but think that a greater effort should be made by all medical men who love progress to vindicate the dignity of Pathological Histology as a science in this country, and to raise it above the complacent smiles of a large class appropriating to themselves the title of 'the thoroughly practical,' who, for the most part, ignorant of its elementary principles, appear to regard it as merely the pet hobby of a few vague theorizers, and entirely unprofitable.

OUR FUTURE LIFE, ETC. With a Concise Presentation of the Elements of Phonographic Writing. Engraved in Phonic Shorthand. By Eliza Boardman Burns, Principal of the N. Y. School of Phonography. Price, 25 cents. New York: Burns & Co, Phonographic Publishers.

Within the space of 25 pages the authoress sets forth a condensed statement of the general principles of Pitman's system of phonography, with certain changes and innovations which, in her judgment, are improvements. The attention of phonographers will be drawn to this little work as containing matter worthy of their consideration.

PETERS' HOUSEHOLD MELODIES. A collection of songs, duets, choruses, etc., issued in handsome quarto form in monthly numbers, at $4 a year, by J. S. Peters, of 599 Broadway, New York. This is, no doubt, the most satisfactory collection of popular music now available. It is handsomely printed, and will prove most acceptable to all lovers of the good music.

THE OVERLAND MONTHLY is not only the pride of California, but a credit to our national literature. From the start it has taken high position among our American magazines. A writer says: "Without it the great West would, in a measure, go unrepresented, while its energy has stimulated those who have been exceedingly neglectful of the vast resources of the Pacific Slope." It will be sent at $4 a year, post-paid, by John Cannany & Co., of San Francisco.

MESSRS. DODD AND MEAD will publish shortly: Preaching Without Notes, by Dr. Storrs; Lectures on Preaching, recently delivered in New Haven by Dr. John Hall; An Account of Messrs. Moody and Sankey in Scotland, Ireland, and England, edited jointly by Rev. John Hall and Mr. George M. Stewart; Opening a Chesnut Burr, by Mr. E. R. Roe—some 40,000 copies of this author's works have been sold within the past two years. The author of the Schonberg Cotta books, Mrs. Charles, has written a new story, entitled, "Conquering, and to Conquer," which will doubtless be welcomed by her numerous admirers. Rev. John Miller, of Princeton, has written a work yet to be announced, to be published through this house. Dr. Atwater, of New Haven, has been many years devoted to writing The Jewish Tabernacles, which will be welcomed by Bible-readers. A Double Story, by George McDonald, is also in the press of Messrs. Dodd and Mead.

A POPULAR SUMMER RESORT. Mr. James T. Fulton publishes a handsome little guide-book to Columbia Hall, at Lebanon Springs, in Columbia County, N. Y. He gives the routes by which the Springs may be reached; a description of the place, with its baths, including terms; also a description of New Lebanon, and a historical sketch of the Shakers at that place. Those seeking a pleasant hotel home for the summer should send stamps for a copy.

MESSRS. BAGG & BATCHELDER, of Springfield, Mass., have issued their spring and summer catalogue of vegetable, agricultural, and flower seeds, including a guide to the kitchen and flower garden, a document of something like 100 pages, with numerous beautiful illustrations. We suppose a remittance of a dime will bring a copy to the applicant, and it is worth more than this for the pictures which are in it.

MESSRS. GEO. W. SMITH & CO., law-book publishers, of 95 Nassau St., New York, have published, in pamphlet form, containing 92 octavo pages, the opening address of Mr. Benj. F. Tracy in the case of Henry Ward Beecher *adsa.* Tilton. The price of this document sent prepaid by post is 25 cents.

THE STORY MARCELLA, a Russian Idyl in *Appleton's Journal*, for Feb. 13th and 20th, is a translation by Mrs. Annie Chambers Ketchum from the French of Sacher-Masoch, and was published in Revue de Deux Mondes, January, 1873. Mrs. Ketchum is now devoting her whole time to literature. Readers of the PHRENOLOGICAL JOURNAL will remember her contributions to this JOURNAL, and especially her poem "BENNY," in which the child besought Santa Claus to come down the chimney and "make my mother have herself."

A REPORT OF THE NEW YORK CITY Council of Political Reform; In Which a History of this Organization, dating from 1870, is given. Among the topics considered are the following: Cause of Political Evils; Vehicles of Reform; Duty of the Clergy in the Nominations for Offices of Trust; Honest Elections; Supervision of Public Officers; Indictment of Corrupt Judges and Others; The Promotion of Good Legislation; The Registry Law; Compulsory Education Act; Taxation; Constitutional Amendments; What Has Been Accomplished by this Council; State of Affairs Four Years Ago Compared with the Present. Citizens interested in good government will find valuable material for consideration in this Report. Mr. William H. Webb is President, and Mr. H. N. Beers is Secretary. Address, 43 East 23d Street, New York City. Copies should be placed in the hands of every voter.

SUPERNATURAL RELIGION. An Inquiry into the Reality of Divine Revelation. Fifth London edition. Two vols, 8vo. Price, $8.

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THE
PHRENOLOGICAL JOURNAL
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SAMUEL R. WELLS.

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SAMUEL R. WELLS,

LATE PUBLISHER OF THE "PHRENOLOGICAL JOURNAL."

IN the present number of the JOURNAL we present the portrait of its late Publisher and Editor. To those who are familiar with the manly features and kindly character of our deceased friend, the likeness we present will bring him, as it were, before them.

ON the 18th of April, in the morning, he quietly passed to his rest, and on the 15th his mortal remains were tenderly laid in the beautiful cemetery at Orange, N. J. His memory will be kindly enshrined in all who love the cause he labored so long and so devotedly to establish.

SAMUEL R. WELLS was born in West Hartford, Ct., April 4, 1820. While a mere lad his father removed his family to the then almost unbroken wilderness of North-west New York, and settled on a farm on the shore of Lake Ontario, at a place known as Little Sodus Bay, now called Fairhaven. That wilderness home, now a smiling farm, gently sloping to the Bay and the Lake, is as cheerful and pleasant as it was then gloomy and lonely. Here, in this out-of-the-way place he spent his boyhood. Thus assisting to clear the land, to till the soil, shooting and trapping the animals in the surrounding forests, and angling in the Bay, or sailing on the Lake, he had a dreamy sense of something higher and different than farm-life. He longed for light and knowledge, and felt that in that rude, sequestered mode of life, he could never rise above its level. The local school, of course, was poor, and of short duration each year.

His father determined that the boy should have a trade, and did not—as most fathers do not—stop to consult whether the tastes and talents of the boy ran in that direction or not. He was accordingly apprenticed to a tanner and currier in the neighborhood, and faithfully served his time with credit and success. Not satisfied with what he could learn of that business in that vicinity, he went East, working in the best shops, paying better workmen than himself for instruction, until he stood highest in the business, with the best wages the trade afforded. Being industrious, temperate, and personally popular, he could get the best work, and any favors the proprietors could give.

He laid up a few hundred dollars with the view to entering the medical department of Yale College. Thus working and reading medicine, he was making good progress in his professional efforts. He heard that the Fowler Bros., phrenologists, were in Boston, delivering a course of lectures, and left Portland, Me., with the design of listening to those lectures, and picking up what he might of the New Science, in which he had previously become interested. Attending these lectures and examinations, he was deeply impressed with the subject, and his mind became so absorbed with Phrenology, that he determined to be a student of the Fowlers, and joined them for that purpose in their professional ramblings, studying the theory, listening to their delineations, and taking daily lessons in that department. Singular as it may now seem, when he was but a boy, his first ideas of Phrenology were obtained in 1836, from a chart he saw at Ithaca, N. Y., which had been marked in 1835 by Charlotte Fowler, his future wife. From that moment he sought books and every facility for learning all he could of the subject.

In 1844 he formed a co-partnership with the Messrs. Fowler, and entered their office, which was already established in Nassau Street, New York. He commenced in earnest to organize the business of publication, and to take charge of the professional department of the office, during the absence of the Fowlers on lecturing tours. The PHRENOLOGICAL JOURNAL, now so widely known as the able exponent of Phrenological Science, had been established by O. S. & L. N. Fowler, about six years before. The Fowlers wrote the leading articles, but the conduct of its publication and the proper presentation of it to the public, as well as the conduct of the book-publishing department, fell to Mr. Wells' lot, and from that day to the present the names of Fowlers and Wells, through their publications, have become known as far as the English language is spoken.

The same year he was married to Miss Char-

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lotte Fowler, sister of the Messrs. Fowler. She had been identified with the establishment from before the start of the JOURNAL, and ever since she has been connected with the office, and daily given her time and thought to the cause. From the publication of one or two books, the catalogue of phrenological publications has now become quite extended. A large collection of specimens has been accumulated of skulls, busts, casts, and portraits of eminent statesmen, scholars, and benefactors, as well as those of noted thieves, murderers, maniacs, and idiots, constituting one of the most interesting collections, historical and scientific, that can anywhere be found. This, of course, required time, labor, and money.

In 1854 Mr. O. S. Fowler retired from the firm, and in 1860 Mr. Wells and his remaining partner, Mr. L. N. Fowler, having made the tour of the United States and the British Provinces, canvassing all important places, and delivering a course of lectures in each, started for an extended lecturing tour through England, Scotland, and Ireland, visiting all the large places in the "Three Kingdoms," meeting with flattering reception and satisfactory success—a success, indeed, which has led Mr. Fowler to remain in England to the present time.

On his return, in 1862, to the United States, Mr. Wells applied himself to giving the results of his experience to the world. This he has done, not only through the columns of the PHRENOLOGICAL JOURNAL, but in several illustrated works, the most prominent of which is "New Physiognomy or Signs of Character," containing more than a thousand engravings, and placing what is known of Physiognomy before the world; "How to Read Character," and "Wedlock, or the Right Relation of the Sexes," may also be mentioned.

Being the sole proprietor of the phrenological establishment, which is one of the "curiosity shops" of Broadway, the greatest street in the world, his labors were numerous, but having surrounded himself with experienced co-workers, and being strictly temperate in all things, he was able to perform his duties with ease and vigor. In all his publications temperance in all things, including health-reform and general progress, are marked characteristics; and the silent working of the leaven of those publications throughout every department of society, not in the metropolitan circles of the East, alone, but through the broad extent of the great West and South, every hamlet and many a cabin receives light for the mind and guidance for the body, which may not be found in any other publications.

By the judicious conduct of the business, Mr. Wells earned a great deal of money, but loving the cause in which he was engaged, namely, the improvement of the human race in mind and body by the promulgation of the doctrines of Phrenology, Physiology, Temperance, and Hygienic Reform, and having no children of his own to provide for, he devoted his earnings largely to the furtherance of the views he held so dear.

The old homestead on the lakeside which passed from his father's possession many years ago had been purchased by the son, and he took pleasure and pride in visiting it, looking over the fertile fields, marking the growth of the fruit-trees, and the choice cattle, and then returning to the labors of his city life.

Added to Mr. Wells' desire for knowledge, he had a decided religious tendency. His large Veneration aiding to make him devotional in sentiment and polite and modest in his bearing. He was liberal and sympathetical, finding it extremely difficult to say "no" when want asked for aid. If a man, woman, or boy, especially the last, needed assistance or wanted work, it required no other argument to induce Mr. Wells to make a place in his own business, or seek a situation for him or her elsewhere.

If he had had a little more severity, or, as phrenologists express it, more Combativeness, Destructiveness, and Self-Esteem, it would often have been of benefit to his own interests and worldly prosperity. Among self-made men he has done as much good, and left as few scars upon the moral, social, and sensitive world, as any man whose name has been as widely known, or whose labors have been so incessant or numerous.

During the excitement and exposure incident to the removal of the business from 389 Broadway to 737 Broadway, Mr. Wells contracted a cold, which, added to the exhaus-

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tion, induced pneumonia, and he took to his bed April 2d, and in spite of the best treatment and nursing, he died on the morning of April 13th, aged 55 years and 9 days.

His widow, who has spent her whole time in the office since 1837, and since her marriage has worked with her husband, is thoroughly familiar with all the details of the business, and aided, as she will be, by those who have been in the office, some of them for twenty-five years, every department will continue to move with its usual regularity.

In stature Mr. Wells was tall, and in manners graceful and winning. His constitution never very strong, was greatly depressed by some local tendencies to exhaustion, and, like most self-made men, he was inclined to overwork. He literally fell at his post, striving to benefit his fellowmen, leaving more friends and fewer enemies than almost any other man who was as widely known.

IN MEMORIAM.

FOR ages intellectual moral and spiritual teachers have dictated their axioms to the people. The intellectual man has developed in the domain of mechanics and chemistry and electricity, within a comparatively brief period, to an entirely unprecedented degree, but the instrument of all this development would itself seem almost to have stood still. The aphorisms of Socrates, Lenæus, Cato, are pointed back to with triumph by those who claim that "the former times were better than these," and any advance in morals or religious feeling is denied, while perhaps our country at the present time catalogues a list of "exanthems," or blossoms of decay, and evidences of disorder in the living body which no earlier time can parallel. This is full proof that the teachings of the leaders of the people have failed in their vital point, for the moral and spiritual should have kept pace with the intellectual, and *must* if any permanent advance is to be maintained.

The cause seems to lie in an ignoring of the body and its functions by those devoted to the study of the mind and spirit. Torrents of thought, high, aye, even as waters that one can swim in, have deluged the world to demonstrate that it is a place of expiation; that delivery from it is to be supplicated, and peace is only to be found with white wing folded on the farther shore.

The ingesta—that which man's volition contributes to his daily sustenance—he has been debarred from considering, because he "should eat whatever is set before him, asking no questions," and the conditions of perpetuating his race, which should be entirely subject to his free choice, have been forbidden, whether because too sacred or too profane for human determination, it were hard to tell. At this crisis arises a new light—a current of thought is directed upon the slime and silt which ages of ignorance have filtered upon these matters of physical life and recreation. The buried forms of physical truth begin slowly to develop their ivory outlines, and men arise who tell to others that their bodies are not supernaturally cared for, but depend for condition upon free thought and human agency as much as a steam-engine or spinning-wheel, and that as their bodies are, so must their minds and their offspring ultimately become.

These truths are enforced in homely but emphatic speech by those who are in earnest, and are made practical, that men may modify and *regulate* their *physical* action by them. Meantime the prophets of the old dispensation continue as absurd as ever in turning over the dust of the past, and have only contempt and derision for those *un*lettered in the lore they so highly prize, but whose eyes see the sun touch the distant hill-tops, and their ears echo the oncoming march of the legion of progress.

Foremost in the rank between these two contending hosts stood the late editor of this JOURNAL. By nature and training fitted to cope with such opponents, he stood his ground, disarming by gentleness those unconquerable by force, and gaining vantage ground, till he had placed the chief instrument of his warfare, his phrenological cabinet and publishing house, in a setting

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more worthy than ever before, itself at once type and substance of victory. Their more pleasing surroundings vindicate their acceptance to the extent of creating seed, and will, doubtless, greatly accelerate their future progress with those who have to act at first on the *appearance*, without leisure to investigate further. In this setting up on its high place this world, and the things peculiar to it, the dogma that the skull contains the brain, and the brain corresponds with the mind, and that one can only be fully studied through the other, was to him a chief vantage ground. On it he stood, and on it, as he had wished, in harness fell—just at the moment of victory.

We say fell, but could he guide our pen, we should write, Weep not for the dead, but for the living; the spirit I was of here I am no less of now; and when the battle is to be waged by the higher against the lower, by the spirit to control the flesh, there now, as ever, my spirit is in the midst of you, and my hand can not stay until in the day foretold by sages and prophets of all ages, the King of Truth shall once more be set upon his throne, and the four and twenty beasts of the affections fall down and worship him.

J. W. LEAVITT.

TRUE BLESSEDNESS.

It is not blessedness to know that thou thyself art blessed;
True joy was never got by one, nor yet by two possessed;
Nor to the many is it given, but only to the all—
The joy that leaves one heart unblessed would be for mine too small;
For when my spirit most was blessed, to know another grieved,
Would take away the joy from all that I myself received.
Nor would I seek to blunt that pain, forgetting others' woe;
From *knowledge*, not from want of thought, true blessedness must grow:
For blessedness I find this earth of ours is then no place,
Where still the happiest man must meet his brother's grieving face; [miss,
And only in one thought I find the joy I never
In faith to know all grief below will grow to final bliss,
And he who holds this faith will strive with firm and ardent soul,
And work out his own proper good in working for the *whole*.
God only sees this perfect good, the way to it is dim;
God only, then, is truly blest, *man* only blest in *Him*. —*From Wisdom of the Brahmins.*

PHYSIOGNOMY IN THE PULPIT.

IT is gratifying to find our teachings recognized by leading clergymen of the different theological schools, and we are happy to put their sensible utterances on record. The *Herald* reported, not long since, a sermon of the reverend Chauncy Giles, of the New Jerusalem Church, New York, from which we extract the following:

His text was from St. Matthew, ninth chapter and last clause of the second verse—"Be of good cheer; thy sins be forgiven thee." The forgiveness of our sins, he began, is the most important subject which can claim our attention. Sin is the only poison in the cup of life. We can not consider the subject too carefully, and a study of it is very important to us; in fact, it is a subject in which our vital interest centers. Sin is a disease of the body—a distortion, a malformation, a spiritual death. It is a paralysis of all man's spiritual faculties. He is stricken as by disease; he wanders, sickens, and dies. Our conceptions of this subject are too abstract; we do not bring it home to us. I intend to present the subject in a somewhat novel manner this morning. The Holy Scriptures tell us that the Lord made man in His image. After an infinitely perfect model, then, was man molded. He was to become the perfection of human nature. We can have no adequate conception of the capacities of the human form for beauty. It overtops the mountains in grandeur; it rivals the tints of a summer sunset. The human face can be brighter than the day. We sometimes see faces whose expression is loveliness itself. There are

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FACES WHOSE LOOK IS A BENEDICTION.

The Holy Scriptures tell us what the human face is capable of becoming. When Moses came down from the mountain, his face shone so that he had to cover it with a vail. The logical conclusion is, that so far as man becomes the embodiment of Divinity, he will become transformed into a likeness of the Divine. The face is a canvas on which the heart writes the life history. Joy illuminates it; it can be as bright and warm as a summer day. It can be as sullen and wrathful as a tempest. The face changes the body into its own form. In some faces the eye looks uneasy and sinister, the mouth frets even when it is quiet, and the whole face becomes a perpetual snarl; a melancholy disposition casts its clouds over the countenance. You see imaginary sorrows stealing across the features. But the baser passions show us more terribly how the feelings of the heart change the expression of the features. The forehead will retreat because there is no need of intellect, the jaw will be prominent and large, and a heavy, debauched, bestial expression will gradually settle upon all the features. You see men and women every day who remind you of animals. There is always a change going on in connection with mental culture. The inward deformity will show itself, as the keen observer has long ago discovered. Satan is always trying to conceal his cloven foot. The changes which we see wrought in the material body, are not the changes of a short time. The face is low and animal because it corresponds with the spirit which is within. Here we have the principle.

SIN IS DEFORMITY,

and its tendency is to change the whole spiritual body, and afterward the material into its own hideous image. One action is not sufficient to produce a change in either direction. When the spiritual form is bent and twisted into sin's horrible likeness, the mark is left upon the material face. A young woman can not permit her brow to frown with anger, or her lip to curl with scorn, and escape all traces of the disfiguring power. Her face will bear the expression of it. A giving way to passion blackens the face, darkens the brow, and twists the face into its own repulsive embodiment of some infernal desire. Such is the inevitable result of expressing evil passions. The changes wrought in the material body, are not effected as soon as those of the spiritual body, because the material body is so rough. The spirit grows into the beauty of the divine image when the spirit is beginning its new life. The new spiritual body which has begun within, throws a charm over the material body. The regenerate soul, before its flight, is like a prince of noble blood in the disguise of a beggar. It is more than a figure of speech that men and women make beasts of themselves. On the other hand, goodness and nobility mold the whole spiritual body in its likeness. Love is life; it never grows old. It is the fountain of youth. For this reason, those whose sins are forgiven never grow old. In regard to the effect of sin upon our substantial body, it may be difficult for us to consider these changes as real. The face is the mirror of the heart. It was considered a terrible thing to be branded for a crime committed. If a man's determination to commit a crime should be printed in large characters on his forehead, he would never accomplish it. It is a mercy of the Lord that these characters do not come easily. We are all sinners, but why should we not seek to have this vile body like the Lord's glorious body? Why should we not seek to have this hideousness put away, and our sins forgiven? The masks we wear in this world we can not do much to change, but our real bodies we can change. Every time we resist an evil we do something to take off the sharp and ugly lines in our faces, and to remove the foul spots from our hearts.

[Has this clever divine been reading our publications? But no matter where he obtains his inspiration, he preaches the truth as it is in nature and in the Scriptures.]

UNSPOKEN words, like treasure in the mine,
Are valueless until we give them birth;
Like unfound gold their hidden beauties shine,
Which God has made to bless and gild the earth.
How sad 'twould be to see a master's hand
Strike glorious notes upon a voiceless lute—
But oh! what pain when, at God's own command,
A heart-string thrills with kindness—but is mute!

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A STORY OF FAILURE AND ITS CAUSES.

IN one of the older settled districts of New Hampshire is a remnant of an ancient estate which is losing the peculiar features which afford it an interest in the eye of the informed observer. Its location is prepossessing for two reasons: In the first place, it is most beautifully situated in a neighborhood widely celebrated for its richness of natural scenery. The estate is elevated, and from the old homestead one can look over hills and vales unsurpassed in loveliness. In the far distant west, beyond a wide and deep river-basin, and over a range of noble blue hills, the sunsets are often so glorious as to make one feel there could be no other scene so grandly attractive. All around this ancient place of residence are beauties and antiquities that must always please and delight all lovers of the truly inspiring in country objects.

In, or rather *on*, this delightful spot lived old Mr.—well, no matter whom. It is enough to know he was a brave and good man. That he was brave his conduct as a soldier in the Revolution proved. That he was a good man all his life bore testimony. His vocation was a mixed one. He was a farmer and an inn-keeper. Those who know what his opportunities were can conceive how easily he might have prospered in the light of the world. His farm was large and fertile. In ordinary circumstances his traveling patronage would have been plentiful and profitable. As it was, his company was, as it were, multitudinous. If you could have looked in upon his establishment sixty years ago, and have seen the farm well supplied with all the necessary appurtenances; if you could have observed the large assemblages of men and horses that sought the comforts and conveniences of the place; if you could have comprehended that all that patronage tended to make his farm more productive and more valuable—then you would have said, "This man has the sure means of accumulating wealth and competency," and you would have been correct.

This man, however, was not successful in the conduct of his private affairs. From what we have already said it can not with truth be inferred that he failed through a willful error. He had no executive capacity. He didn't know how to lay out properly his work, or how to charge for his services to the public. We have said that his public patronage was great. Why was it so? Travelers who knew him were anxious to get to his place. Teamsters made long journeys to reach his house. They said, "We can board there cheaper than we can at home." They came, and, with their horses, ate and drank of his bounty. They paid him less than they should, but it was all he asked, and in a business light they dealt fairly with him. Yet they impoverished him; they sapped his estate, as it were, to the very foundations.

As years grew upon this old farmer and inn-keeper, he began to feel the necessity of retirement from the responsible and active duties of life. So he called his son home to take care of things. By this time a material change had taken place in the establishment. The old gentleman had abandoned the practice of taverning. There was now nothing but farming done on the premises. The transaction with the son was a purely business one. He was to work for pay and profit. He began his duties with as much assurance as any one.

Hereditary traits often run in families. Like his father, the son was a just and good man. Again, like him, he couldn't exercise the judgment necessary to a successful management. He had a trade, was skillful, and could do well at it, but he couldn't manage a farm. He couldn't see the necessity of properly economizing each day's time. Then he would just as soon take three men to do a job one could do just as well. After the trial of a number of years he gave up, and went away, probably no richer for all this labor, unless it might have been by the acquisition of the knowledge of his own deficiency.

Ten years before his death the old gentleman owed $1,000, a large sum for those days. Then he called his grandson home, virtually saying to him, "If you will take care of me and my affairs till I die, and pay my debts, I will give you a farm out of my large tract of real estate." Now, this grandson was in the prime vigor of early manhood.

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He was industrious and honest. He had been at work for wages, and had saved $600, a nice sum for a young man forty years ago. He took charge of his grandfather's property, saddled, as it was, with a debt of $1,000. But let us review this last fact with more minuteness. The estate was in debt to the extent of $1,000. But the young man had $600 ready cash. Now let us subtract $600 from $1,000, we have $400, the actual amount of liability. Then we may remember the old gentleman was a Revolutionary soldier, and was drawing a yearly pension of $96. Besides this, his wife, for several years from the accession of the grandson, received a yearly pension of perhaps $25, on account of the patriotic services of some relative. Now, when we think of a young man taking charge of a large farm well supplied with necessary stock and tools, with an annual outside income of over $100, we naturally suppose, with ordinary skill in working, he might keep himself whole and pay a debt of $400 and interest in a few years. But he did not.

Like his grandfather and his uncle, he was no manager. He could work for wages and save his money, accumulating means as the years went by. But he couldn't superintend affairs. His mind was flighty, imaginative, and unsteady. A few years, and his grandmother passed away. Her pension passed away with her. At the end of ten years his grandfather died, and was buried. Administration took place. The grandson was found to be without money. The estate was just where it was ten years before, $1,000 in debt. The $600 ready cash and the pensions were gone, and had done no apparent good to anybody or anything.

A settlement of affairs was reached. The grandson was courageous. He took a good slice of the estate as his own. "This is mine," said he, "and I will pay all." His friends said, "Don't do it," but he was determined. They expected to see the bitter end, and saw it.

The new master of his own home went to work. He soon took a wife. A little while longer, and he was the father of two sons. With a family came new responsibilities and more expenditures. But the executive conduct didn't improve. He got worse and worse, paid no debts, but, as people sometimes say, he "got to owing everybody." Then came frettings, and worryings, and wearings. At the end of nearly fifteen years his wife died. Six months after, the husband followed her, his death seeming like the flight of a troubled spirit from scenes of pain. His farm was swept away to pay his debts. The sale of every merchantable article of personal property raised a few hundred dollars for his children.

We have spoken of the scene of this history as beautiful. It is the praise of all who know it. But we said it was prepossessing for two reasons. The second is the historic memories of the old neighborhood which make it hallowed. Its ancient scenes and events are subjects of recital by those who remember what life once was in and around a popular country inn. But those who know the story we have told, can only regard it as a tale of lamentable mismanagement and folly.

We will supplement with a shorter tale. Being among strangers a short time ago, we heard a man complaining of his ill-luck. He had repeatedly failed in business, and was sorrowful. We took a glance at him. Our faculty of Human Nature is large and active. A phrenologist once said of us, "If there is anybody in the world who can measure an individual at a glance, this is the man." One look at the complaining individual showed him to our mind practically destitute of the ability to manage business. Give him a dozen chances, and he would fail every time. What he needed was to know himself, and quit trying to act the superintendent. That was what the old farmer and landlord ought to have known and done. So of his son and grandson. So of thousands of others, many of whom, perhaps, laugh at the idea of self-study; who think Phrenology and its principles a humbug and folly; who, unless some foreign aid rise to their succor, will fail, and never know what caused it.

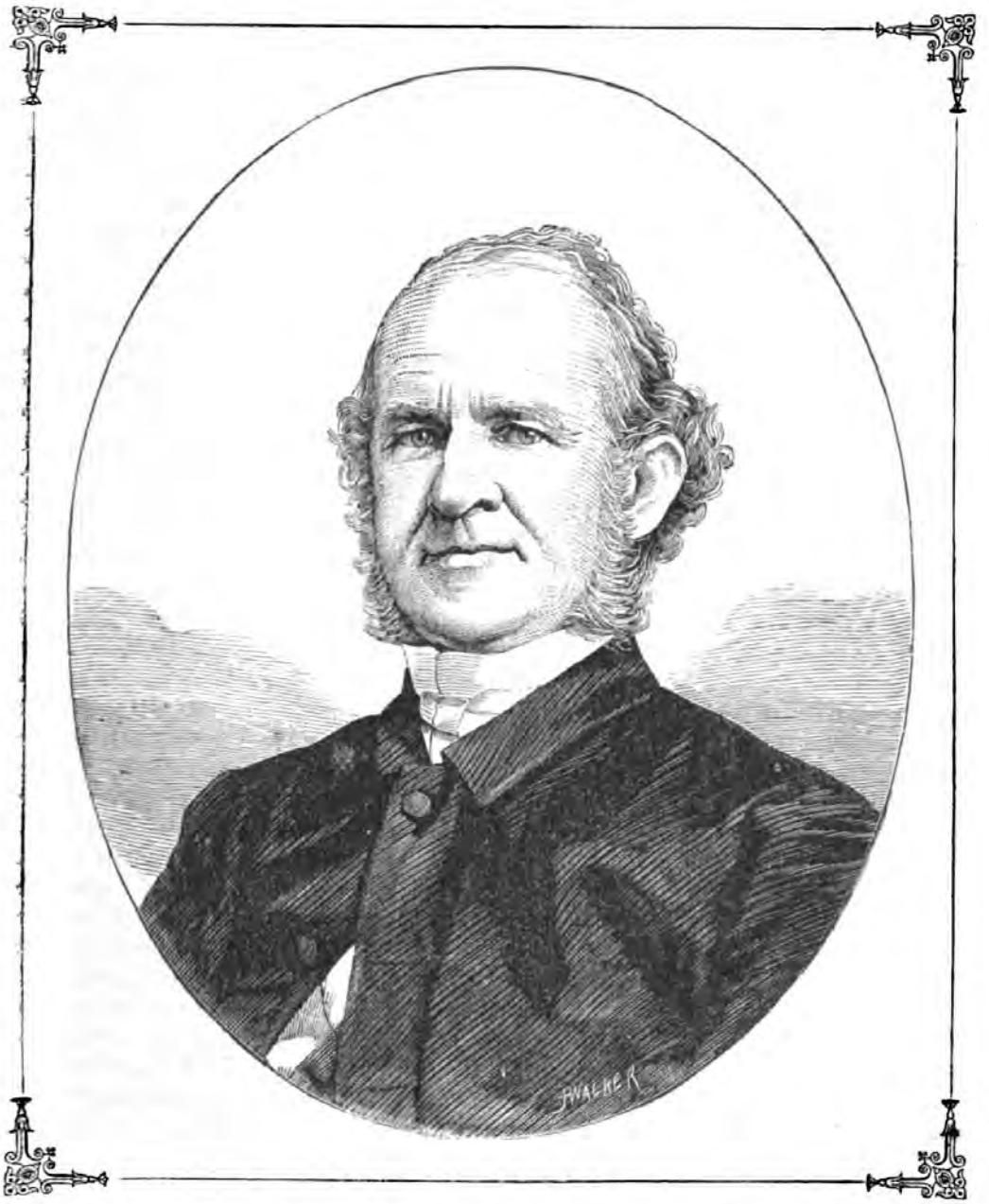
No careful observer will deny that ostentatious display is one of the great vices of our time and country. The haste to be rich and to make a show of what riches can buy, are the canker of our social system, and will eat out the solid and enduring strength of any people.

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GEORGE DAVID CUMMINS, D.D.

PRESIDING BISHOP OF THE REFORMED EPISCOPAL CHURCH.

DR. CUMMINS, late Assistant Bishop of the Protestant Episcopal Church in Kentucky, is generally regarded the leading representative of that disaffection in the Episcopal Church which lately assumed positive form, and organized what is known as the Reformed Episcopal Church in the United States. The Rev. Dr. Charles E. Cheney, of Chicago, who took a prominent part in the first meeting held in pursuance of a call issued by Bishop Cummins to those in sympathy with his views, was unanimously elected a bishop, and was consecrated as such by Bishop Cummins. Dr. Cheney, it will be remembered, was tried in 1873 by a special tribunal formed at the instance of the late Bishop Whitehouse for certain breaches of ministerial duty in the conduct of church



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services; but, notwithstanding his conviction, and the order deposing him from his rectorship, Dr. Cheney remained in his parish and continued his ministrations, the civil courts sustaining his course.

From the small beginning of a year ago, when but seven ministers attended the council held in the city of New York, the movement has grown until forty ministers, thirty-six churches, and three thousand communicants are enrolled in the "Reformed Episcopal Church." Deferring further remarks concerning the organization and credal peculiarities of this new school of Episcopalianism, until later in the course of our article, we will proceed to consider briefly the phrenology and career of Dr. Cummins.

As shown in the portrait, his is a striking countenance. If there is any truth in physiognomy, character is shown in this face. In person the gentleman is tall, erect, and graceful, with a stately, self-relying, and commanding presence. The features denote intelligence, activity, energy, and force. The brain is of full size, and of symmetrical contour. It is high in the crown, and full in the region of the religious sentiments; is rather broad between the ears, indicating propelling power. He is not largely developed in Cautiousness, and so can not be termed timid or irresolute. Indeed, he suffers nothing from fear. His Veneration is large, and so is Self-Esteem; he is respectful, dignified, and devotional. There is less of meekness and submission in this face than of kindness and ambition. Socially, he would be eminently popular, especially with those who would make him captain; for he is very friendly, kindly, and loving, while at the same time aspiring, and disposed to lead. Had he been educated in a military school he would doubtless have risen to a generalship. Had he been trained as a sailor, he would have been made Commodore. He is a natural leader, not a follower in the wake of others. There is *authority* in that face. Suppose he were a legislator or a statesman, would he not have a "policy?" He could not, contentedly, run in a groove. He loves liberty, and is adapted only to a mode of government, religious or secular, wherein personal liberty is an important principle. Look again at his portrait. Those are expressive eyes, and the mouth denotes affection, decision, and amiability. There is strength and force in that nose. The chin is well formed and speaks well of the vitality of the stock from which he comes. The temperament is of a superior quality, the mental element predominating, but well supplemented by the vital. The full chin and rounded cheeks show an excellent nutritive system, and a harmonious distribution of the life forces. It is an easier matter for him to keep in good health than it is for most men. Prudence in the ordering of his diet, exercise, and mental labor secure to him an activity of mind whose efficiency is not marred or obstructed by any sense of weakness or friction. There is nothing common in this face or head save his moderate Cautiousness. There are indications of intelligence, calculation, method, force, eloquence, dignity, bravery, pluck, perseverance, application, energy, taste, refinement, ambition, endurance, love of liberty, independence, all well marked in this physiognomy. He has a buoyant spirit, and a tone of exhilaration that is impressive; he is cheerful, hopeful, enterprising, and, in many respects, not unlike the elder Rev. Dr. Tyng.

George David Cummins was born in the State of Delaware, December 11th, 1822. The religious training and association of his childhood and youth were among members of the Methodist Church. His education was of a liberal order, having been graduated at Dickinson College in 1841. He then pursued a course of study preparatory to the work of the ministry, and in 1845 was ordained to the diaconate by Bishop Lee, and two years later was accepted for and consecrated a presbyter or "priest." In the interval between 1847 and his election to the office of assistant bishop of Kentucky, in 1866, Dr. Cummins had charge of the following parishes, viz.: Christ Church, Norfolk, Va., St. James, Richmond, Va., Trinity, of Washington, D. C., St. Peter's, in Chicago. It was while occupying the rectorship of the last named that he was called to the episcopate. He owes his degree of D.D. to Princeton College, New Jersey, by which it was conferred on him in 1850.

During the seven years of his performance of the functions of a bishop, he exhibited a strong unwillingness to sanction the intro-

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duction of anything of a ritualistic tenor into the services of the churches under his care. At length the tendency in some to incorporate or mingle foreign observances with the established ceremonial order became so marked, in spite of his protest and personal example, he determined to withdraw from his see. The letter to Bishop Smith, his senior associate of Kentucky, announcing his formal withdrawal from the Episcopal Church, is dated the 10th of November, 1873. In it Dr. Cummins declares, among the reasons for his course, that whenever called upon to officiate "in certain churches," he has been most painfully impressed by the conviction that he was sanctioning and indorsing by his presence and official acts the dangerous errors symbolized by the services customary in ritualistic churches," and that he "can no longer by participation in such services be 'a partaker of other men's sins,' and must clear his own soul of all complicity in such errors."

Another reason which he alleges is that "on the last day of the late Conference of the Evangelical Alliance he participated in the celebration of the Lord's Supper, by invitation, in the Rev. Dr. John Hall's church in the city of New York, and united with Dr. Hall, Dr. William Arnot, of Edinburgh, and Professor Dorner, of Berlin, in that precious feast." This celebration he regards as "a practical manifestation of the real unity of 'the blessed company of all faithful people.'"

It is proper to state in this connection that it is believed by many that the impelling or immediate cause of the secession of Dr. Cummins was the controversy which followed his participation in the ceremony of the Lord's Supper with the members, as above named, of the Evangelical Alliance. This act of religious liberty was construed by a number of Episcopal clergymen, among them Bishop Tozer, as an implied discourtesy toward Bishop Potter, in whose diocese the act was performed. Bishop Potter himself did not complain of it as such, but Bishop Tozer felt called upon to deprecate the action of his brother prelate in a short letter, which was not intended for publication.

Shortly after his letter of withdrawal, Dr. Cummins issued the call, to which allusion has been already made, for a meeting of those clergymen who entertained views similar to his own. The meeting was held in New York, on the 2d of December, 1873, and was attended by upward of twenty ministers and laymen. At this Conference, or Council, the following articles were adopted as a

DECLARATION OF PRINCIPLES.

First. The Reformed Episcopal Church, holding the faith once delivered unto the saints, declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God and the sole rule of faith and practice; in the creed commonly called the "Apostles' Creed;" in the Divine institutions of the Sacraments of Baptism and the Lord's Supper; and in the doctrines given substantially as they are set forth in the Thirty-nine Articles of Religion.

Second. This church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of church polity.

Third. The church, retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, proposed, and recommended for use by the General Constitution of the Protestant Episcopal Church, A.D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

Fourth. This church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

First. That the Church of Christ exists only in one order or form of ecclesiastical polity.

Second. That Christian ministers are priests in another sense than that in which all believers are a "royal priesthood."

Third. That the Lord's table is an altar on which an oblation of the Body and Blood of Christ are offered anew to the Father.

Fourth. That the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

Fifth. That regeneration is inseparably connected with baptism.

CHANGES IN THE PRAYER-BOOK.

On the 13th of May, 1874, a second Council was held in the city of New York for the purpose of considering the changes which

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had already been proposed by Bishop Cummins and others in the order and phraseology of the Episcopal Prayer-book. The action of this council may be thus briefly stated: In its leading features the Reformed Prayer-book is substantially that compiled under the direction of Bishop White in 1785. The word "priest," which occurs in the rubrics of the old Prayer-book, is not used in the new one. In its place the term "minister" is substituted. The Declaration of Absolution has been changed into a prayer, and the words of the Creed, "He descended into hell," stricken out. The latter clauses of the Nicene Creed have been slightly altered to conform with the prevailing sentiment of Evangelicals. A similar course has been pursued with the communion service, the allusions of the old prayer-book to "holy mysteries," "eating the flesh and drinking the blood," etc., being entirely omitted. In the baptismal office the clauses touching on regeneration have been modified to a like extent. The reference to Isaac and Rebecca in the marriage service has also been expunged, as savoring too much of patriarchal morality for usage at this enlightened day. Other alterations have been made in the office for the ordination of priests, and in a few other instances, but without affecting much the general tone of the old Book of Common Prayer. In the language of one of the prominent revisers, the alterations have been made solely "to eliminate from the Prayer-book the germs of Romish error, which the compromises of the Elizabethan era have transmitted to us."

Bishop Cummins has been engaged since the organization of the new Church in presenting its claims and assisting in the formation of new parishes. At a meeting held awhile ago in Newark, for the purpose of organizing a church of the new stripe, he delivered an impressive discourse, in the course of which he used the following language:

"We hold to Episcopacy not as a divine right; not as essential to salvation, but as a means of organization. We recognize equally ministers ordained by the authorities recognized by other churches. We stand on a platform of equality with other churches, and with this grand old Prayer-book purified we stand as the basis of a reunion of all Christendom."

If this principle of Christian unity be faithfully adhered to in practice by the clergy and laity of the new Church, it will doubtless win its way, as it accords with the prevailing sentiment of the day among liberal religionists. That the movement has already made good, even remarkable, progress is evident from the number of congregations and communicants already identified with it. Some there are, however, who look mournfully upon its existence, regarding it a schismatic outgrowth much to be deprecated; and some think that these "reformers" will, in time, return to the old Church. But at any rate, the division has been made, and Protestant Episcopacy seems destined to have its different forms or creedal distinctions, its old school and its new school, as well as other denominations.

PHASES OF CRUELTY.

IT is said that the French novelist, Eugene Sue, had a morbid love for cruel and bloody scenes. He never failed to be present at an execution when it was in his power to attend; and with his opera-glass he watched the countenance of the doomed man with a keenness of interest he never felt in an opera. He once made a journey to England, only to be present at a disgraceful flogging scene; and one of the great regrets of his life was, that he was never permitted to see the Russian knout applied.

One wonders what the childhood of such a man must have been. To whose molding hand did he owe this terrible craving for bloody scenes and fearful sights which curdle the blood of even very common humanity? It is more than likely that familiarity with such scenes from very early years had made him callous to human suffering. This disposition, however formed, would no doubt have made him, in another line of life, as notorious for crime and cruelty as he was for a lax morality in his works.

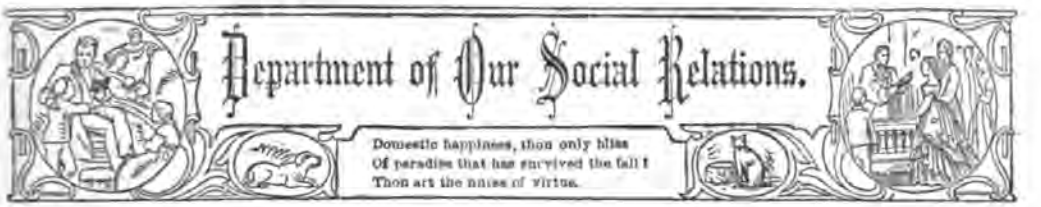
A lad was once out walking with his sister, when they found a nest of tiny rabbits. The little girl was greatly pleased, but the boy, despite her tears and pleadings, cruelly killed them all, tossing them high in the air, and laughing to see them fall on the rough, sharp stones.

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Ten years rolled away, and that sister was again weeping by her brother's side. This time he, too, was weeping. Oh, such bitter tears! On his wrists were a pair of fetters, and he was waiting for the officers to enter, who were to escort him to the scaffold.

"Sister," he said, "do you remember that nest of rabbits? I believe from that day God forsook me. If I had listened to you then, we should not be weeping these sad tears now."

If you allow even the smallest acts of cruelty in your little ones, you are no doubt sowing the wind to reap the whirlwind. J.



OUR BUSY LIFE.

WHAT a busy world we have around us! Men and beasts, brooks and oceans of water, the winds, and the planets—all things seem impressed with their own importance, and are trying to gather more and more to their special life. To collect the senses so as to take into our mind even half an idea of this populated earth—the different races, and their peculiar modes of activity; the arts which they employ, and the philosophies and affections with which they deal—it bewilders us. How many diverse movements in thought and doing! How many apparent, and how few real, purposes are visible! We wonder if life, if our life, is so great and so very important that we need to make it an especial study? Is it worth the putting of our soul into it? Will it render back unto Cæsar the things that are Cæsar's?

We grumble constantly about too much bitter, and too little sweet; but it is nevertheless true that we are in no haste to see the bottom of our cup. There may be ever so much sugar in it; they tell us there is, away down deep—but haven't we stirred it pretty faithfully? That is what we are too apt to think, and at those very moments, too, in which we are waiting for the several ingredients of our cup to dissolve by "natural law," without any of our aid.

As unsatisfactory as this life is, how almost unalterably strong is the hope and the faith that there is plenty of sugar—and *cream*—in the not far-distant future! Well, so there will be, if we haven't been so greedy as to demand all of our luxuries at the beginning. But children—and we are children yet—insist upon being unreasonable. Improvident in regard to the future, they want everything condensed into "this minute." It is a big slice of the best cake, or nothing. Whatever we cry for we must have, if the world stands still in consequence; and we are not satisfied until the world is laid at our feet with its willing indulgence. We are crying, crying for some plaything; and the child that screams the loudest is sure to get appeased. "Anything to stop that infernal noise," is the excuse. And most of us are sufficiently spoiled to do our portion of spoiling other unreasonable people; not that we are indulgent, but because we haven't the patience nor the moral courage to hear the whole "tune" out, although we well know that if the anticipated fee is not brought out, the organ-grinder's *second* tune will be omitted.

Present happiness is the *what* we are in pursuit of. We are willing to take the good gift with honest hands if nature makes a voluntary bestowal, but if we must delve for it—what a good excuse for unclean hands! If we could, we would take it out of every other man's heart to garnish our own with. Not that we would wrong other men, but self-protection is the first law of life, and we think that self-protection is impossible until we have gathered all things to our side, and left nothing to support our enemy. "*Enemy!*" Is that the word? Do we mean to say that all men are our enemies? Can we

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think *that?* They should be our friends. *But have we a friendship for them?* But we were talking of taking happiness away from other men, and appropriating it to our own life. Grant that we have gotten it so; we might as well try to keep a flea in a hornet's nest. That particular happiness does not belong with us, and it skips away before our fingers are fairly off it, just like a flea. What immoral idiots we are, with all our book-knowledge, to suppose that God will shut the millions out of his heart for the sake of granting our silly, selfish prayer that we may be the first person in the ranks of happy people! "Fair play is a jewel!" Then why this covetousness? Because we do but half believe the maxim. We are like that schoolmate of mine, who said he did not know whether the doctrine of eternal punishment was true, but he had made up his mind to be on the safe side by believing it to be true. Wasn't that a sliding belief? Yes; and so are our common beliefs about right and wrong. We want to be on the "winning" side—on the side that is uppermost to-day. There is something so degrading in the thought that we are "walked over."

We are not a bit willing to fill our own little sphere, but must get at something that will make us appear more important, so we step into some other person's bigger balloon; but, alas! we are too light, and can not gather enough ballast with us to keep the monster in the sailing current; and we shoot up, like a rocket, and that is the last of us! Then we are good for nothing more than a warning to those who may be afflicted, like us, with a swollen ambition. Selfishness makes us do these senseless acts, and acts that are shamefully mean, to get up a little higher than others, and be known among men.

Happiness is thought to be up aloft, where ambitious men climb; but all ambitious men do not find it; they climb too high. Happiness is within us. It is indigenous, or there is none for us. It springs up spontaneously with our cultivated excellences of heart and head; with our active endeavors to be kind and wise in little things. We plead that our mite of knowledge, our speck of honesty, our single desire for the maintenance of right, and our thimble-full of determination, are as nothing against the masses of corruption—God knows they are none too strong; but they might be made a host in themselves if we only kept them well trained. Has it ceased to be true that a little righteous leaven will leaven the whole lump? But we have a habit of keeping the leaven until it has grown bitter, sour, or unrighteous. The pure life has gone out of it before we are prepared to use it. It is the fresh yeast that we must use to make the bread of life sweet, light, and wholesome.

Because we can not regenerate the whole external world in little less than no time, shall we therefore turn to and help to swell its immense inflowing tide of corruption? That is the question. It is for the individual to answer, for it is the individual, you and I, who overthrows the honor of our people by distrusting the efficacy of doing our very best in the face of so much evil. We can not find an honest excuse for adapting ourselves to the world when we think the world is in the wrong, and out of the right course. Shall we be incarcerated for doing right? We are suffering incarceration every day for shunning the sermons that arise in our consciences. When we find faults in a community about us, the faults reflect our own lack of vigilance.

The truth is, that we haven't sufficient regard for true merit; that we are greatly overawed by a tiny bit of tinsel. Good clothes and haughty manners impress us strongly. We purchase tinsel and showy flippery, drill ourselves in arrogance, and now it is our turn to overawe other people. We try it, but our influence over others is not so apparent to us as was that of others upon us. Still we have faith in tinsel and impudence, but we must contrive to get more of them. So we cut and carve, arrange and rearrange; and this is the way we keep this great world so busy, so full of tumult and tempest, so unhappy with the false, and so strangely unacquainted with the true and good. Does it pay? How much happiness can be strained through the sieve of appearances? Are we to continue this martyrizing of our better selves for the sake of appearing to be running over with success? Is artificial fruit really as beautiful as the genuine? Alas!

And yet there is something grand in the

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simple, implicit faith which we have that we shall sometime find the better part of life—the truer tones of beauty, and live more sincerely, more lovingly—that after we have gone through with the false guide, we shall be able to direct ourselves in the happier way. The little thread of hope to which we cling is, truly, an Almighty cable, that will never quite let go of us. We are taking the long road—traveling afoot, as it were—to happiness, determined, like Eve, to see the evil as well as the good; to weigh them, compare them, and choose for ourselves between them. Viewing our ways by a moral light, they are all wrong; they need to be straightened, rebuilt, solidified, and made every way better. Viewing them by the light of eternal progression, we may lift up our discouraged hearts and push on against foes within and temptations without, meeting now with success, now with defeat; but always sure that the good within us can not be detached from us. We shall be compelled to yield to the just and the right. Why not acknowledge their power over us now, and rid ourselves of our false ideas of expediency and policy? What a cleansing there would be in the thoughts of men! What relief to their distracted brain! What reduction of labor with better results! What confidence at the domestic hearth! Is it all visionary? But think how many fetters are bound about us—how many masters we have! We might be good; we might be wiser than we are; we might be *worthy* of happiness. Now, we are worthy of just what we enjoy, and no more. Would it not be better to turn over a new leaf? ROSINE KNIGHT

OUR WORK.

Good people, quit your weary knees,
Your drowsy prayers and useless sighs,
And leap up to your feet and seize
The present moment ere it flies.

God fixed the destiny of men
From the first hour that saw their birth—
A trusty arm and tongue and pen,
To deal with heaven and deal with earth.

We want no maudlin, lazy crowds,
With lengthened face and upturned eye,
Communing with the empty clouds
That float above them three miles high.

A sturdy, honest head and hand,
These are the implements we want
To till the heart and till the land,
Instead of all this wretched cant.

Those who aright would worship God,
Must leave a record of their creed
On the expectant soul and sod,
In sowing both with proper seed.

And when the work's securely done,
Within the heart and on the plain,
No fear but He'll supply the sun—
No fear but He'll supply the rain.

ALFRED RUMINE; OR, WHO REDEEMED HIM?

CHAPTER V.

THE EVENING PARTY.

"Look here upon this picture, and on this."—*Hamlet.*

I TOLD my wife that I had invited Mr. H—— and Alfred Rumine to spend an evening with us.

"Let us make up a little party and have a pleasant time of it," said that most excellent deviser of expedients.

"Agreed," said I; "and besides your excellent lemonade and sponge cake, and Riching's orange ice, and the few sorts of fresh fruits to be procured now, what shall be provided for their entertainment?"

"Oh, we can have music—you with your flute and Miss Harmon on the piano, and Mr. Rumine, you know, can sing, and so can Strang, if he feel disposed, and then you can show some of the wonders of your microscope. That is always interesting. Oh, there'll be no trouble in making the time pass pleasantly. But you must invite the Misses Rumine, of course. They can sing and play, no doubt. Mrs. Bardel said that Mrs. Rumine was a fine musician when she used to visit her, and it can't be that her talent hasn't descended in some way to her children.

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Then there's Mr. and Mrs. Crawford, who can relate so many curious incidents of their long residence in Brazil; and young Howard, over the way, is an excellent mimic, and may be persuaded to give us one or two of his funny personations. Oh, we can have variety enough for a good entertainment, and one that will not be without mental profit, I'm sure."

"Well," I broke in, "you have made up a pretty fair company and an excellent programme of exercises. I don't see that I can suggest anything to better it. I'll write the invitations to-day and dispatch them."

Thursday evening came, and with it our expected guests, excepting two or three whose "regrets" lay on the mantel-piece. Mr. H—— and Rumine dropped in among the last, and manifested a little surprise on finding fifteen or twenty persons assembled in our small parlor, and among them the latter's sisters, who, it seems, had in a spirit of fun kept their invitation secret. My wife presided over the festivities, and with a good-natured obstinacy contributed as usual to everybody's enjoyment. She opened the "exercises" by sitting down before the piano and singing a merry song, which recites how Zekel Snow "popped the question" to Matildy Ann Stiles, and had his nose pulled by the indignant maiden for his "impidence." Next, I blew a solo on my flute, and then young Howard, from over the way, gave us a side-splitting picture of a Frenchman and Dutchman attempting to converse, the subject being "cabbages." Miss Harmon executed a spirited solo on the piano, and after an enthusiastic *encore* favored us with the old-time favorite of the "Monastery Bells." Then it was suggested by the mistress of ceremonies that I bring out my microscope and amuse the company with some views of insect anatomy, and of other minute objects, while Miss Harmon and she prepared for some *tableaux*. Our dining-room is just back of the parlor, folding-doors being between, an arrangement as common now-a-days as it is convenient. Two muslin curtains suspended in the space left when the doors were rolled back to the farthest extent, formed the veil to the preliminaries attendant upon the exhibition of the scenes. When a *tableau* was ready, the curtains were looped up on both sides, thus giving the company a good view of it. What scenes my wife had in mind I did not know, but trusting her experience and good taste in such matters, I meekly brought out my little wonder instrument, and setting it in order, showed the structure of the different parts of a fly, of a moth, of a flea—a prepared one, of course!—the beautiful articulation of a filament of down, the cellular tissue of a rose petal and other things, to a circle whose interest increased with each observation. Procuring some vinegar, I exhibited the animalcules in it to the great consternation of the ladies, one of whom cried out, "Can it be that I have been eating such horrible things as these all my life? I'm so fond of pickles, Mr. Lloyd, it can't be that these snakes are in all vinegar?" On my assurance that the acid under examination was first-class cider vinegar, she said, with an air of great regret, "I shall never touch the stuff again—never!"

"A capital resolution, madam," remarked Strang; "and if all the ladies followed it, there would be much less dyspepsia, and fewer sets of false teeth in society."

"The little whisking fellows are certainly deserving of study," observed H——, "but for my own part I see nothing very terrible in them, and shall not be deterred from taking my usual allowance of vinegar on my salad or oysters. You know, sir (to Strang), that minute organisms analogous to these exist in about everything."

"I think that you will not find them in *good* food, sir," replied Strang, "but in stale or corrupted food they are usually found, for their office is that of scavengers."

"The *tableaux* are about to begin," was announced, and the microscope was set aside for the new order of exercises. But before the first scene opened, refreshments with some ice-water and a species of cracker delightfully crisp and melting were handed around among the company. Much wonder was expressed by some as to the nature of the edible. H—— and two or three gentleman expatiated upon its gustatory qualities with enthusiasm, but nearly all were in the dark as to its composition. Finally, direct appeal was made to me, and of course I responded truthfully.

"Gentlemen, the article you relish so much

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as a most appropriate accessory to your ice is neither more nor less than a product of the combination of oatmeal and pure water, with a very small addition of sugar."

"What!" exclaimed H——, balancing one of the crackers on the tip of a finger, "do you mean that this delicious morsel is made of common oatmeal?"

"Perhaps not of what you are conversant with as common oatmeal," I replied, "but of oatmeal manufactured by the new processes which certain enterprising millers have introduced lately into this country."

"Hygiene forever!" said Strang.

The first *tableau* presented was that very chaste symbolism of the guardian angel and child, which was very effectively rendered by a young lady of the company and my youngest child, the latter having been brought from its up-stairs couch with so much caution that he slept placidly on in the extemporized cradle.

Two or three other representations followed, which were quite felicitously received, and then Miss Harmon called for volunteers to take part in a dramatic series, the character of whose parts was to be interpreted by the company as each might be presented. Rumine offered his services, and two or three young ladies signified their willingness to act when desired. Who suggested the idea of the *tableaux*, I have not been able to ascertain, but it is my opinion that Miss Harmon was responsible for them; at any rate, she entered into their rendition with so much zeal that she contributed most to their success.

Miss Harmon had compassed about twenty summers, and possessed that fullness of outline and freshness of complexion which indicate perfect health; of a sprightly vigor, she was ready for a long ramble on the hills, or an afternoon's task in the garden among the flower or root beds. Well bred and well educated, she was ready to do her part in the social gatherings of the neighborhood, for the promotion of the comfort and enjoyment of all. She liked to work with brain or hand, but she had no wish to work in lines that did no promise some results for time and labor expended. Consequently, while she did not believe in wasting much leisure over intricate "fancy work" or embroidery, she was given to avocations of taste, such as the culture of house plants, sketching, and music. She had studied music from the love of it, and almost by unaided effort had attained considerable skill as a performer. She was a reader, also, of the best literature of the day, and so well informed with reference to the progress of scientific thought that it was a pleasure to converse with her.

I noticed that quite early in the course of the evening Rumine exhibited no little interest in Miss Harmon—my wife had "introduced" them to each other—and had remained near her chair until the announcement of the *tableaux*. This I accepted as a favorable omen; for Miss Harmon's influence I knew to be most salutary, as she contemned with even more earnestness than myself the prevalent social vices.

The first scene of the series, as it opened upon the view of our small audience, was hailed as the Happy Family, and the group of persons, young and old, and their attitude well suggested that title. Seated in an armchair, newspaper on knee, in all the dignified contentment of a well-to-do *pater familias*, was your humble servant; near him sat, in wrapt contemplation of her lord, the smiling matron; on the floor, at a little distance, were three sportive children, while a sleek cat lay curled upon a rug near them. A very cheery picture of serene home-life it was, the lookers-on agreed.

Next appeared a very different scene. Around a table sat three men with what seemed to be cards in their hands. Upon the table were bottles and glasses. In the background by a second table stood two men, one much older than the other, the older with a bottle in one hand and a glass in the other, was in the attitude of offering the young man the glass, his face being lit up with a smile of solicitation. The young man with a hand half-extended toward the glass, stood as if hesitating whether he should accept it or not. Directly back of him, with an expression of keen solicitude in her face, stood a figure robed in flowing white garments. The significance of this group was readily interpreted. Temptation was too clearly portrayed to be mistaken.

The next scene opened upon a family gath-

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ering, into which an incident had brought sudden grief and mortification. That incident was revealed by the appearance of the young man (whom we beheld in the last *tableau* personating the tempted) in a state of maudlin intoxication, his clothing disordered and soiled, his hair deranged and matted, and his face disfigured with street dirt, supporting himself by a chair. Near him, with uplifted hand, as if in entreaty, her face expressing surprise, mortification, and distress, stood one who personated his mother. By her side stood the gray-haired father, with stern reproof and wounded pride crystallized in his features, gazing upon his erring son. A little removed were two sisters, whose bent forms and averted faces and ready handkerchiefs told of weeping eyes and deep agitation.

In the next *tableau*, which in itself consisted of two parts, we had first a view of what might have represented a social company of young men, or a club gathering, five or six being seated in a group each with a glass in his hand, and four of them having what appeared to be cigars in their mouths. All had the semblance of leisurely ease and boisterous pleasure.

The curtains were dropped a moment, and then were drawn up, and what a change! A half-darkened room presented itself to view, with two men in a death struggle, one being in the act of plunging a dagger into the heart of the other. The frenzy of passion was pictured on their faces, while the overturned table and chairs told the violence of the conflict.

The next and last scene was, at first sight, suggestive of a prison cell. In one corner, sitting on a low couch, with pallid countenance and pose of despair, sat the condemned murderer. His hands were clasped tightly together, and resting upon his knees. His eyes were fixed and staring as if to read some destiny on the sombre wall. At one side, bending toward him, her countenance speaking of compassionate grief and disappointment, stood the white-robed figure we saw in the opening scene. *His* guardian angel, doubtless. In the terrible hour of conviction and of imminent execution she was there to whisper words of penitence and consolation. It was a telling *tableau*. Strang, who had personated the victim of the temptation, with so much fidelity to nature, was he of the condemned cell.

Sitting among the observers when this final scene opened to the view, I marked the appearance of Rumine, who was standing in a doorway and leaning against the jamb. He had made one of the party of the scene in which enjoyment and good-fellowship were the chief elements, and, like myself, had returned to the parlor to see the last of the series. Having his waywardness so fully in mind, I could not but glance at him from time to time, as opportunity offered in the course of the evening, and the unexpected character of the *tableaux* led me to be more attentive to his manner.

As the pitiable spectacle caught his eye, he started, leaned forward to get a better view, his lips quivered, and then, as if to screen himself from observation, he drew back within the shadow of the open door. Ere the scene was concealed from view, a low voice chanted:

Wouldst thou be happy—wouldst thou be prized?
Loved by the worthy, the fair, and the true?
Live in the light; do justly and right,
And touch not the cup whoever may sue.

Touch not the cup, its depths harbor woe,
The pleasure it gives but gilds the outside;
Drink, and thy soul no longer shall know
The sweet peace that now with her may abide.

Oh, touch not the cup! let no specious plea
Shake the noble resolve thy heart has approved;
Touch not the cup, if safe thou wouldst be,
The faithful to God shall never be moved.

The voice of Miss Harmon died away amid a deep silence, but was broken by H——, whose well controlled voice could scarcely repress the sneer beneath it—

"Well sung and well argued, fair magician, but are you prepared to maintain that they whose habits are well regulated and healthful must adopt your theory of 'Taste not, touch not, handle not,' as well as the unbalanced ninny who can not smell of a glass of wine without giving loose reins to a mad appetite?"

"Yes, sir," replied the young lady interrogated, "I am. One of the profoundest of logicians of any age has said, 'If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.' Again, 'It is good neither to eat

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flesh nor to drink wine whereby thy brother stumbleth, or is offended, or is made weak.'"

"You are preaching the gospel of self-sacrifice, not of personal liberty and personal right," rejoined H——.

"I am preaching the only true Gospel," replied she with a kindling eye, "the Gospel of humanity and of Christian charity."

"You can make a pretty strong case on that ground," remarked one of the company.

Not caring to permit a discussion to ensue which might provoke unpleasant feelings, I requested Miss Edna Rumine to favor us with some music. Then our young friend from over the way treated us with another comic recitation and a song, after which our guests, all expressing their satisfaction with the evening's entertainment, departed for their several homes.

CHAPTER VI.

CONCLUSION.

A WEEK or two after the entertainment detailed in the last chapter, Edith (which, if the reader has not already been informed, is my wife's Christian designation) and I were sitting in our little dining-room, at that delicious evening hour when departing day casts a mellow hue over nature. Of course we had been discussing the affairs of the day, what of novelty or of special interest I had experienced in the routine of my office—what of peculiar moment Edith had been called upon to consider in her varied household duties. As a family man, I deem it a most valuable privilege to hold a daily council with my wife—just after supper, in the gloaming, seems the most felicitous time—and therein talk upon matters affecting each other's domestic and personal comfort. How much of pleasure, encouragement, and strength I have derived from such quiet conferences it would be most difficult to calculate, but I know that the personal benefit has been very great, and I am equally sure that their influence upon my wife has been happy in most respects. We had discussed several topics when Edith remarked—

"By the way, Sinclair, the subject of your lively anxiety has called on Miss Harmon, and indicates no small appreciation of her acquaintance."

"Good," I replied, "just what I hoped for. Perhaps Rumine may yet prove himself all the man he should be. And in that case I would feel no compunction in giving my consent to a pretty close alliance between the Rumine and Harmon families."

"How you run on!" observed my very practical rib. "Had I ventured such a remark, you would have broken in with 'Just like all women, inveterate gossips as they are, making matches on the slightest of pretexts."

"But I really think," I persisted, "that Rumine is the sort of man our little musico-moral friend would prefer, if he showed back-bone and consistency in his daily life. At any rate, if she takes a fancy to him, she'll do her part toward regulating his course."

"That's true enough," rejoined Mrs. Lloyd, "she's a genuine missionary, and has no little tact in adapting her language and conduct to the need of another. The Rumine girls, too, were very much taken with Miss Harmon, and as they are as near neighbors to her as we are, no doubt a warm attachment will spring up. They've made an interchange of calls already."

"Better and better," said I. "Now—" a peal from our door-bell here interrupted my remark, and I arose to answer it. Upon opening the door I discovered Strang standing at the lower end of the verandah intently gazing up the street. He, however, turned around in a moment and exclaimed—

"I do believe our occupation's gone."

"What now? But come in and enlighten us at your ease. Following me into the room I had just left, and seating himself in the arm-chair, with a "Thank you" to my wife, who had moved it forward for his use, he whimsically explained himself thus:

"'The best laid plans of mice and men gang oft aglee.'

Amor omnia vincit. Didn't I catch a glimpse of your little preacher friend and that subject of our deep concern just as I rang your bell, turning the corner a block above? His night, too, at the club! I stepped into the Laurel last evening and took a squint, but he wasn't there. Saw Mr. H—— and inquired about him, and H—— said that he hadn't clapped eyes on the fellow since the moral entertainment 'we had at Lloyd's, you know.'"

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"Ah," I cried. "Mrs. L., what think you now of my prophetic soul?"

"Most profound sagacity, to say the least," responded the director of our household.

"Why, what's all that about?" asked Strang.

"Simply this, that your statement just now adds much in confirmation of some views expressed by me immediately previous to your entrance. It seems that Rumine was much impressed by Miss Harmon the other evening, and that he has shown a marked desire to perpetuate the acquaintance then made. In fact, he has called at the lady's home and been cordially entertained, of course. And now you have seen them on the street together. Well, Miss Harmon may finish the good work we had begun."

"Exactly so," said Strang. "The prospect seems very bright for the fellow. *Amor omnia vincit.* But, seriously, does the little moralist and reformer know much about Rumine's later life?"

I glanced at Edith, who replied, "Miss Harmon has been well informed with regard to the young man. I told her all I knew of him shortly before our party, and the *tableaux*, or, rather, the dramatic series, were of her designing."

"Then she marches forward with a full knowledge of the condition of the enemy, and with a determination to conquer, and I fervently hope that she will succeed," said Strang.

Our conversation turned upon other topics, night meanwhile having come on and the lamp been brought in. We had for ten or fifteen minutes been discussing the merits of a new work on the medical use of alcohol by a distinguished English physician, and congratulating the cause of social reform because of its authoritative sanction of the stand taken by temperance men against such use of intoxicating liquors, when a ring summoned me again to the door. On opening it, several voices exclaimed in chorus, "Good evening, Mr. Lloyd."

"Come in, come in, friends or foes," said I, "and make yourselves as comfortable as the accommodations of my lowly abode will permit." Responding to my invitation with alacrity, the party filed into the parlor, where the lights revealed the faces of Mrs. Rumine, her daughters, Miss Harmon, and Alfred Rumine.

The countenances of all wore a serious expression, as if some matter of unusual importance had occupied their minds, and its full realization had scarcely yet been reached. Glancing from one face to another, my own assuming the look of puzzled inquiry doubtless, as there seemed no disposition on the part of any one to speak, my eyes at length settled on Mrs. Rumine. That lady broke the silence with—

"You may think it a little odd, Mr. Lloyd, that we should trespass upon your good-nature in this manner, but events have very recently occurred of such importance to me and mine that we felt it our duty to come to you and express our acknowledgments for—"

"Acknowledgments?" I interrupted—"pray spare me, Mrs. Rumine, the embarrassment of declining the compliment, as I am not aware that I merit them."

"Mr. Lloyd," rejoined the lady, her eyes bedewed with tears, "I feel a deep sense of indebtedness to you, and so does my poor boy—and my dear girls."

"Well, good friends," said I, "I am not the man to shirk the responsibility of a good act. But be so good as to let a small beam of light penetrate my thick skull with regard to the matter you have in mind."

"Can it be that you do not consider the salvation of a man from a course of life at once miserable and disgraceful deserving of the deepest gratitude?" burst from the widow's heart and lips.

"Yes, oh, yes!" exclaimed the young man, starting from his chair and grasping my hand; "he does, indeed. Mr. Lloyd, how can I thank you for your interposition in my behalf. I feel that I owe to you a recovered manhood. A few weeks more, perhaps only a few days later, and my doom was sealed. Little, oh, so little! did I think that the chains of intemperance were tightening so upon me, until you indicated the danger."

The situation was becoming awkward for me. I felt my eyes moistening, but determined to give a humorous tone to an affair which had in it abundant reason for joy, I broke out with—

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"Well, good neighbors, and you in particular, my young friend, I am happy indeed in realizing that the little effort I have made toward a certain end has been productive of so glad a result. But it must be admitted that there are others who are entitled to consideration also, as having contributed of their wisdom toward the same object." So saying I repaired to the dining-room and summoned Edith and Strang to the parlor. It was scarcely necessary to recite to them the object of our neighbor's call, they took it in at the first glance on entering the room.

"Mr. Strang, my friends," said I, "is as much entitled to thanks as I am, for he has made the subject of Alfred's release from the fascinating grip of those fellows of the Laurel as much a matter of consideration as I have. And Mrs. Lloyd, you know, is not wanting in a ready suggestiveness when interested in an undertaking."

Here occurred an emotional demonstration on the part of the ladies toward my wife, which, if I had permitted, would have resulted in a scene of embracing and kissing that might have been quite overwhelming to Edith's equanimity. But I heartlessly suppressed it by continuing—

"There is one, however, who has proved the most powerful agent in this affair, and she comes here in the modest garb of a beneficiary, rather than as a benefactor. To her influence, especially since a recent evening when a small company of our friends and neighbors were gathered in this house, the accomplishment of what you deem so meritorious is mainly due." I glanced at Miss Harmon as I uttered these words, and her face immediately flushed, and her manner indicated much embarrassment. Desirous that I should not be misunderstood by her or by any of the company, I said, "You all know that young lady's interest in the cause of social reform, particularly in the great matter of temperance, and how she never neglects an opportunity to do some good to a fellow-mortal who has fallen into the toils of the demon of strong drink. I know that in this respect she has accomplished much in her quiet, unobtrusive way." All regards were now turned upon Miss Harmon, whose eyes were fixed upon me with an expression of entreaty and protest commingled; but I went on: "She has done in this affair only what an earnest charity suggested to her mind as fitting, and I know that you are all glad enough for the result."

"Indeed, indeed we are. Oh, Miss Harmon!" ejaculated the Rumines in chorus.

"Well," broke in Strang, "if anything more comes of this besides the redemption of a fine young fellow from a course not altogether pleasant to contemplate in its ultimate consequences, don't overlook a crusty old curmudgeon like me in making up the list of the invited."

Whether this remark was understood in all its latitude and longitude, I can not say. Our visitors now rose to leave, with many expressions of good feeling and consideration.

Not long after this very pleasant interview —it seems to me not more than a year—invitations on delicate rose-tinted sheets were distributed, one of which came into Strang's hands; they related to a wedding ceremony to be performed at the house of Mrs. Joseph Harmon, the persons chiefly interested being Miss Bertha Harmon and Mr. Alfred Rumine.

Strang's prognostic was right, too.

Alfred is still with the old firm, but there is a slight modification in its style, as proclaimed to the world by sign-board and bill-head—"Rumine" is appended.

HAL D. RAYTON.

[END.]

NEVER WASTE BREAD.—One day, one hundred and thirty years ago, a young Scottish maiden was busy about her household affairs, when an aged stranger came to the door and asked permission to enter and rest, requesting at the same time something to eat. The young girl brought him a bowl of bread and milk, and tried in various ways to make him confortable. A piece of bread happening to fall on the floor, she pushed it out of the way into a heap of ashes. "*Never waste bread!*" cried the stranger, with much emotion, picking up the bread and putting it into his milk. "I have known the time when I would have given gold for a handful of corn kneaded in a soldier's bonnet." A quick suspicion crossed the girl's mind and sent her to the room of her invalid mother, who hastened

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to the kitchen on hearing the description of the old man with the delicate hands and clean, coarse linen. In a moment she knew him to be the good Scottish lord on whose estate they were tenants. He had just returned from the battle of Culloden, where the young prince, Charles Edward, had been defeated by the royal troops. He and many others were obliged to hide for their lives. After being driven from one cave to another, he at last found a safe hiding-place on a part of his estate, where were large cairns, called the "cairns of Pitsligo." The lady who tells the story says that "every one in the neighborhood knew of his residence;" the very children would go peep at him as he sat reading, but would never breathe his name. "Nor" she adds, "shall I ever forget the lesson the poor fugitive taught me—never to waste bread."—*S. S. Visitor.*

[An historical incident most suitable for consideration in these days of extravagance, when the things most lightly esteemed by people are the very necessities of life.—ED.]

WON'T YOU TELL ME WHY, ROBIN?

You are not what you were, Robin,
Oh, why so sad and strange?
You once were blithe and gay, Robin,
Oh, what has made you change?
You never come to see me now
As once you used to do.
I miss you at the wicket gate
You always let me through;
'Tis very hard to open,
But you never come and try—
Won't you tell me why, Robin?
Won't you tell me why?

On Sunday after church, Robin,
I looked around for you,
I thought you'd see me home, Robin,
As once you used to do.
But now you seem afraid to come,
And almost every day
I meet you in the meadows,
But you look the other way.
You never bring me posies now,
The last are dead and dry—
Oh, won't you tell me why, Robin?

Oh, won't you tell me why?
The other night we danced, Robin,
Beneath the hawthorn tree,
I thought you'd surely come, Robin,
If but to dance with me.
But Allen asked me first, and so,
I joined the reel with him.
But I was heavy-hearted
And my eyes with tears were dim.
And oh, how very grave you looked,
As once we passed you by,
Oh, won't you tell why, Robin?
Oh, won't you tell me why?

FROM THE CRADLE TO THE GRAVE.

HERE we have a grand, symbolic arch, the keystone of which is the perfect man, or manhood in its prime, and the two abutments first and second childhood—in many points so similar; in many more so unlike. And yet all these varied types pertain to but one individual, as unlike, in his different phases, as so many separate personalities. Each of these stages is beautiful in its season; each serves to complement and adorn all the rest; and each is needful to complete the perfect arch or course of life.

The first phase is infancy—the bud, the germ, the promise merely of what is to be. And how unlikely, to all appearance, would seem even this promise, if we had not witnessed again and again its fulfillment! What more complete and striking contrast could there be than that between the full-grown man, in possession of all his physical and mental powers, and the tiny, helpless babe? And does it not seem like a miracle that one should ever be evolved from the other?

The infant, this "small beginning" of a man, is in itself as near a nonentity as anything can be and yet exist as an independent organism. Small and weak in body, and yet more so in mind, with instincts merely animal, and yet not half so strong or reliable as those of animals, without thought, motive, or desire of any sort save the purely natural one for food and muscular movement, momentarily dependent upon others for nourishment and the care so necessary to sustain his feeble life, the infant, though an entity, is scarcely an individual. Its very helplessness

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and want of purpose; the innocence and unconsciousness of all its actions constitute in this stage its principal charm; but though it be a thing of beauty and a source of pleasure to others, it derives comparatively little enjoyment itself from an existence of which it is as yet scarcely conscious. Those to whose care it must owe all that it has or is, derive by far the greatest amount of enjoyment from this period of its existence. But this insignificant bundle of soft flesh and bones; this little bit of humanity is surrounded by a halo—lives in an roseate atmosphere of radiant possibilities, through which loving eyes behold him with ever-increasing interest and delight. And who shall set a limit to these; who shall define the boundaries beyond which the immortal soul, enshrined in this feeble casket, and scarce beginning to unfold itself, may not pass?

The next step is represented by the child. Though much of the feebleness and dependence of infancy remain, a great advance is perceptible. Many of his physical requirements the child can now supply for himself; though, if he be rightly governed, he will still look to the parental hand for his daily food. His wants, which are a grade above those of the animal, though still by no means those of the man, have increased ten-fold in number and variety. His intellect is fairly awakened and demands *its* food. For this, as for everything else that he requires, he looks to those older and larger than himself. The observing faculties, wide-awake and active, take cognizance of the world by which he is surrounded, and which is to him a never-ending wonder, so novel and strange are the things he is continually meeting with. Wherefore childhood is the age for abundant and eager questioning. The observing faculties only are active, however; the reflectives are as yet dormant to a great extent, so that the child looks only on the surface of things, and accepts as truth whatever is told him, with an easy credulity that knows no thought of personal attempt at verification. Nevertheless, through it all, he is, day by day, developing a character or individuality of his own.

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We come now to the third step or degree —the youth. Here, again, a marked change is visible. He begins to feel his growing powers; he is no longer so dependent upon others to supply his needs or promote his happiness; and consequently he is more self-reliant and—self-sufficient. Conscious now of the possession of knowledge, of the ability to impart as well as to receive; feeling that there are things below as well as above him, that he is also abreast of many, and he no longer looks so confidingly upward, but holds his head steady and looks the world hopefully in the face. The reflective powers are now awakening, and he begins to look into causes and demand the why and wherefor of things. He no longer accepts unquestioningly the statements of others; he has learned to doubt, and claims the right to examine and decide for himself. And as neither reason nor experience are his as yet, to any great extent, the untried but ambitious wings of his young mind take not unfrequently somewhat erratic flights. Seeing things too often but by halves, his judgments and estimates of them are formed hastily and often from false premises; and sometimes impatient of all restraint, he may exhibit more or less the qualities of obstinacy and willfulness. The experience of others does not satisfy him, he must try and test for himself. Like the oft-quoted young lady, he "wants to see the folly of it," if folly there be, with his own eyes. The world is more intelligible to him now, and consequently less wonderful; and though conscious of much to be learned, he believes that he can look forward with confidence to results. His individuality is now a fixed fact; it characterizes every inch of his mental and physical being. The question, "what that boy is going to make," is not so difficult to answer as it was a short time before; his future is beginning to indicate itself.

Fourthly, we have the young man, rejoicing in his strength, and believing that he has already attained to the fullness and perfection of all knowledge and wisdom. In common parlance, he has "finished his education;" he knows everything; he understands everything; he is equal to anything. "The world is all before him where to choose;" and for a brief period he pauses on the threshold of active life to weave visions of the future and build castles in the air, before making his choice and entering upon the wonderful career he is so certain to achieve. This is essentially the age of dreams; and these dreams are all of the future. The young man dwells in an ideal world. He views everything through the halo of his own active imagination, which is now the ruling faculty of his mind, taking the place of experience or calm, dispassionate reasoning. He sees men and things not as they are, but as he supposes them to be, or would have them to be. Those, whom he admires, are invested by his glowing fancy with every attribute of perfection; those who displease him appear ever in the darkest hues. He knows no medium. One-half the world is to him all good; the other, all bad; nor does he pause to consider to which of the two divisions he must himself be consigned by so sweeping a classification. He loves and hates, accordingly, with great ardor and enthusiasm, but without much depth or permanence. With the utmost confidence in his own untried abilities, the future is to him rose-tinted; no task is too difficult for him to accomplish, no station too exalted for him to attain, no prospect too brilliant for him to realize. Already his bosom swells with the pride of achievement ere yet the first blow has been struck; and, with life's battle all unfought, he wears in anticipation the victor's crown.

Next we have the man in the full measure of his powers, now being tried and tested to the utmost in the sharp contest of life in which he is actually engaged. No golden and impracticable dreams now. That spell is broken. The world of facts, and not of fancies, is the one in which he now dwells. He does not look so far forward in the future as formerly; the near present, with its ever-recurring and manifold problems, demands his fullest attention; and so that he see the way clear before him to the end of to-day's journey—so that he feel confident of the issue of to-day's battle, he is content, for the time being, to leave the events of to-morrow to develop themselves. In the dust and smoke of actual combat he can not hope to see very far ahead; much less does he venture to prognosticate concerning the issues of the yet invisible future. Nevertheless, this

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is essentially the period of life in which the man impresses *himself* upon the age in which he lives; when his hand sets in motion that subtle train of influences which may continue to operate for good or evil upon countless numbers long after he shall have passed away and been forgotten.

A few years of active strife, of earnest effort, of whole-souled endeavor, and we have the man of middle age. Here, again, is a change, both within and without—a different person, to whom life wears a different aspect. His powers have been tried and tested; he knows his strength and his weakness. Many of his early dreams he has seen fade away in the dark waters of disappointment or the misty realms of impossibility; while the realization of others has proved far different from his early anticipations. "He has seen the folly of it;" and sage experience has made him wise, grave, and, perchance, a little sad. Again he stands on the confines of two worlds, the past and the future, gravely questioning both; and keen observation is now joined to profound reflection. How he smiles with contemptuous pity at the delusions of his youth; especially at that greatest delusion of all, that he had compassed the treasures of knowledge. He realizes now that the elevation he had climbed, thinking that its top was the summit of the mount of learning, was but a little foothill at its base, while above him "Alps on Alps arise," their lofty summits piercing the clouds and lost in the immensity of space.

A little later, and another transformation is seen. He is now the elderly man. Time and reflection have softened and mellowed down the harsher lines of life's experience, and taught him the lesson it was meant to convey. Though grave, he is less sad, for he has also seen at last "the wisdom of it;" and life's riddle begins to grow comprehensible to him. He looks more leniently upon the dreams of youth, for in them he discerns much that is prophetic of real good. He dwells now less in the world without than in the world within. The stores accumulated by his powers of observation now furnish material to his reflecting powers, which have, in their turn, gained the ascendency; nor does he need to seek for more. His interests, hopes, attachments, and aspirations are being gradually transferred from the lower and outer to the inner and higher plane of life; and his hold on the outward, visible things of the world is perceptibly loosening.

Another turn of time's resistless wheel, and we have the old man. Though in the world, he is no longer of the world; his life's work is done; and, like a sheaf fully ripe, he is ready for the garner. And now, the day of active work being past, the day of dreams has come once more, but these are all dreams of the past; and naturally so, since future there is none for him in this world, while the strength, the brightness, the glory of his youth are to him a foreshadowing of that other future which awaits him in the world to come.

Still another turn, and we behold the last change of all—the lapse into second childhood. Here, though the soul has done with its use of the body, and would gladly lay it aside, the body, by reason of strength, refuses to yield up the indwelling spirit, though powerless to serve it longer. Like fruit which, overripe, still hesitates to fall, or like the last sear and yellow leaf of autumn that clings tenaciously to its parent twig long after the snows of winter have spread its winding sheet and wintry storms have summoned it to its grave, so the body tenaciously retains its hold on life beyond its time, until it seems as if the imprisoned spirit, unable to sever the companionship grown so distasteful, were dying before the body. For where is the mental power of late so apparent? where are the words of wisdom that fell so recently from these lips, now opened only in childish babblings? The semblance of the man remains, but where is the man himself? Is the mind decaying as well as the body? Are spirit and flesh alike mortal and destructible? Ah, no. Though the feebleness of childhood seems to have fallen upon both mind and body, this is but an appearance. The spirit, weaned from a world in which it no longer finds its appropriate sphere of action, has retired into the inner chambers of its consciousness, and no longer takes notice, save very feebly, of outer things. Already breathing the atmosphere of a new life, the outer world has grown strange again. And who shall say through what wondrous processes the spirit may be even now passing—

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what trains of inner thought, beyond our ken, absorb its faculties and leave it but little to spare for the world it is so soon to forsake? Left to itself, the house of this earthly tabernacle is fast falling to decay, through the neglect of the tenant who is so soon to enter that "house not made with hands, eternal in the heavens." Wherefore the thoughts and faculties now given to this world are but those of the child, the man himself, with all his wondrous and varied powers, is already the denizen of another sphere. Soon the material framework, worn out and useless, is delivered over to dissolution; while the spirit that molded it in every stage into a sure manifestation of itself, gathering up the treasures of the states through which it has passed, and with the trusting faith and teachableness of childhood, the fire of youth, the vigor of manhood, and the wisdom and moderation of age enters upon a new life there, to grow more and more and to become complete and perfect.

These periods which we have sketched are all natural and common to everyone who fills up the measure of his being here. But there are some who, however long they may tarry in this sphere of existence, in this sense, at least, do not live out half their days. Idiots, for instance, live all their lives, as far as mental growth is concerned, in a state of perpetual infancy. Youth and manhood may be theirs hereafter; they will never know them in this world. Others, who are not idiots, never seem to outgrow the simple, confiding, ignorant, credulous age of childhood; others, again, reach the self-sufficient, but immature stage of youth, and get no farther; while others, still, rest all their lives in the golden dreams and speculations of the young man, which are never realized, because they never wake up to the life of earnest effort which alone can develop a full and perfect manhood. And so with all the rest. He who has reached any of the later periods, however, must, perforce, have passed through all the intermediate ones, whether his stay in each be long or brief. Some round up each period of their lives into perfect fullness before entering upon the next; others, hurry through them at a headlong rate—are scarcely children before they are youths, or youths before they are young men. Some prolong their childhood far into their riper years; others are men before their time, but all must pass a shorter or longer period in each of these stages. Happy is he who can lay up treasures in each to serve him through the days to come! who, leaving behind only the follies, defects, and errors inseparable from every formative period, can retain all that is good, and carry with him the freshness and innocence of childhood, the generous impulses and poetic intuitions of youth, the courage and firmness of manhood, undimmed by the experience of riper years, to the end of his days. Such a one, graduating with honors from class to class, shall, on finally leaving the academy of this world behind him, be prepared to do his part as a full-grown, complete man in the duties of the life to come. A. C.

JOSEPH HICKSON,

MANAGER OF THE GRAND TRUNK RAILWAY OF CANADA.

OUR readers have from time to time been interested by us in prominent public and business men who are residents of the Dominion of Canada. A few years ago we gave the portrait of a president of the Grand Trunk Railway whose reputation was by no means confined to the Provinces. It is, therefore, not a novelty which we now introduce in this sketch of Mr. Hickson, not long since appointed general manager of that large corporation.

The portrait before us indicates great strength of character and vigor of physical constitution. Those prominent cheek-bones and that breadth of face and of brain at the base indicate vital power, force of character, courage, ardor, earnestness, and zeal. He has the spirit which drives the physical constitution, which supplements the dictates of the spirit. The word is "Do," and he goes and leads those who are to do the work. That prominent and strong nose indicates authority, the love of power, and capacity to use it in such a way as to harmonize rather

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than irritate human feeling. People feel willing to obey him. If he were in an army, the slightest indication of purpose would be backed up by all who were under his orders. If he ordered a charge, and led it, his men would charge as they did at Balaklava.

The chin is rather small for the size of the face, which indicates less strength of circulatory power, and makes it necessary for him to refrain from spices, coffee, and tobacco, if he would avoid disturbing the condition of the heart and the incident liabilities. The forehead is plump and full at the base, showing practical talent, first-rate memory of facts and things, power to gather up details and co-ordinate them, and to carry on details of business in his mind without confusion.

If he were a teacher, he would hold his knowledge in solution on all the subjects of instruction, and be able to answer instantly any questions which might arise, and the pupils would get an idea that he knew everything. This same principle may be applied to complicated business, for the reason that he easily rises to a position of influence, and commands respect of men of abilities as well as those of the common order.

His Constructiveness qualifies him to un-



PORTRAIT OF JOSEPH HICKSON.

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derstand anything mechanical, and enables him to see through complicated affairs instantly. In short, he is intuitive in his judgment, and resembles his mother in this respect more than his father. His first opinions are his best, and his mind comes to a focus or a decision like that of a prize pigeon-shooter, whose first look at the bird tells the story. He has strong sympathies, and he awakens in men their best qualities.

He believes in Providence, reverences all that is sacred, and commands respect for himself. He has a taste for whatever is beautiful; is cautious, but vigorous to push; proud enough to guard against accidents. His social nature is indicated by the physiognomy; he is cordial, and in the family circle he is almost a child among children. He is mainly familiar in his social spirit. He has a fair share of pride, a great deal of ambition, integrity, thoroughness, judgment of men, and power to read character with ability to aggregate his knowledge and experience so as to make all that he knows serve his purpose in an emergency. His deep, broad chest gives him vitality, his force of character and practical judgment combine to make him a leader.

Mr. Hickson is a native of Northumberland, England; was born in 1830, and when a mere youth entered the employ of the York, Newcastle & Berwick Railway, and subsequently he became connected with the Maryport & Carlisle Railway as chief agent at Carlisle. In 1851 he received an appointment on the Manchester, Sheffield & Lincolnshire Railway, where he exhibited a high degree of usefulness and efficiency, becoming, in time, one of the assistants to the general manager. While in that relation he became known to the gentlemen connected with the management of the Grand Trunk Railway of Canada, and in 1861 Sir Edward Watkins (who was endeavoring to adjust the affairs of that railway, which had become seriously embarrassed) engaged Mr. Hickson as chief accountant. Shortly afterward he was appointed secretary and treasurer of the company, which office he occupied until his recent appointment as general manager.

Having been found faithful and of high capability in the performance of duties often very intricate, and having given entire satisfaction to the Home Board of Directors, on the withdrawal of Mr. Brydges he was placed in charge of the railway, and has since been named chief executive of the company in Canada, with the title of General Manager and Treasurer and President of the Executive Council.

During the last six months Mr. Hickson has rendered very important services at a critical period in the history of the railway. His personal efforts in conducting the financial arrangements for the purpose of changing the guage of the Grand Trunk from Montreal eastward, greatly assisted the accomplishment of that important work.

Mr. Hickson has other tastes than those of railway operator, he has given no little attention to agriculture, and been successful in carrying out many views in connection therewith, although, like most prominent railroad men, he enjoys little leisure work outside his special calling. He possesses the esteem of those associated with him in business, and of friends and acquaintances, not only on account of his superior abilities as a manager of affairs, but also on account of his stirling qualities of head and heart.

THE MORAL ATMOSPHERE OF TORONTO.

"THIS Toronto, with its 60,000 to 70,000 inhabitants, astonishes me more than any other place which recognizes the authority of Queen Victoria. While I read of sharp conflicts in the British Parliament on the miserable question of an extra half-hour for getting drunk after midnight, I found here, on Saturday evening last, every drink-shop closed after seven o'clock, not to be re-opened until six on Monday morning; and at the very hour when the dram-shops were shut, the savings bank opened, and the people were crowding in to pay their deposits. All through the Province of Ontario, not a drink-shop, not a cigar shop—not even an ice-cream shop—is opened on Sunday. The public thoroughfares are not half as beclouded with smoke or infested with little smoking puppies as are the public walks of the "mother country." Without a State Church, places of worship abound here in

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every street, and they are all thronged with worshipers. There is scarcely a church or chapel in which the singing from a neighboring house of prayer may not be heard. At 11 A.M and 7 P.M. the place seemed to be resonant with hymns of praise, and better order in the streets I never witnessed. No wonder that in such a place great numbers of working men own their habitations."—*Thomas Cook, the Excursionist.*

This is good reasoning, and is in accordance with cause and effect, and yet how few seem to see it! The difference between God's poor and the devil's poor consists in this: The one suffers from afflictions such as fire, flood, drought, etc., over which he may not have control, while the devil's poor suffer from self-inflicted calamities. They spend their time and money in smoking, chewing, drinking, and loitering around taverns, stables, billiard saloons, circuses, play-houses, and the like. They finally come to want. Then they borrow, and usually fail to return what they borrow. Then they beg, lie, steal, pick pockets, commit burglaries, and instead of having homes of their own, they become a trouble to those more industrious, and a burden on the better class.

Toronto seems to appreciate these things, and guards her people from the more common temptations, and she finds her interest in it. Other towns have learned the same thing, and are equally prosperous. Why not so in all towns? The croakers who say prohibition does not prohibit, and the skeptics who see no virtue in a Christian character, prove the proverb true that

> "No man e'er felt the halter draw,
> With good opinion of the law."

POLITENESS AT HOME AND ABROAD.

PROMINENT among the duties, or, perhaps, more correctly the pleasures, which pertain to us as social beings, are those of according the rights of hospitality to others, or of enjoying the kind attentions of our friends in their pleasant homes. To relate in detail the various little courtesies which belong to the domain of the "visitors and visited," would be as tedious as unprofitable; but with all due disposition to please, it nevertheless happens that visits are not always conducive to enjoyment or good-will. Custom but seldom requires, or the Golden Rule demands, that we invite to our fireside those whom we dislike or have no social affinity with, and, therefore, rudeness in this respect is the more unpardonable.

RELATIONS OF VISITOR AND GUEST.

Etiquette does not insist that the entire rights of the household be sacrificed or infringed upon to suit the whims or to consult the comfort of a guest; but it does dictate that their happiness be a primary consideration. It insists that you meet them with cheerful face and kindly greeting, and that having anticipated their arrival you do not usher them into a room where the fire is just being kindled, and the various little auxiliaries are about to be rearranged. And that having conducted them to a half-lighted parlor, you do not overwhelm them with a thousand items in regard to your many cares and onerous duties, which will oblige you soon to descend to the lower regions, there to see about the biscuits and cake for supper, leaving your visitor in the absence of entertainers to regret their apparently inopportune coming, to say nothing of their suspicion as to whether your abilities as a housekeeper had not been sadly overrated.

The pleasures of the tea-table will be marred instead of heightened, and its defects only the more remarked, by sundry deprecatory remarks and sorrowful complaints with reference to the quality of the eatables. Neither will your guests feel more completely at home from being continually implored to do so, and surfeited with viands. The home feeling must be in the atmosphere, it can never be produced by words, but may be given by tone, expression, and manner, the more truthful exponents of our hearts.

It is equally in bad taste to lavish extravagant praises on your own table appointments, house, furniture, or equipage; to require your children to display the entire list of their infantine accomplishments for the edification, *i. e.*, the *ennui* of visitors; and, not

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satisfied with parlor exhibitions of the same, to allow them to intrude themselves at all hours in the chambers of your guests. What though you "never knew those charming little dears to give any trouble whatever," it is possible that others may view them from a different stand-point. And even in this material world it is possible to feel some sympathy with visitors who meekly complain of *coiffures* very unartistically rearranged, collars rumpled, dresses soiled, bureau-drawers invaded, books destroyed, papers torn, and various other privileged depredations committed by the juvenile treasures of their friends.

To avoid all noisy demonstrations, and, in some degree, to allow your visitors to "pursue the even tenor of their way," is ofttimes the truest kindness. Nor should the visitors assume that the domestic arrangements of the household should in any degree be disturbed for their special convenience. The family should not be waiting an indefinite time for breakfast that they may finish a delicious morning nap, to the intense annoyance of *pater familias* and others; neither does self-preservation or etiquette require that their own favorite dishes be mentioned and lauded on all possible occasions, and the superiority of their own domestic arrangements be frequently alluded to. Unless positively requested, they have not been invited for the purpose of inaugurating reforms in their friend's household. And when their visit is ended, should misunderstandings arise, and coldness and even hatred ensue, nevertheless, the repetition of former confidential disclosures, and the promulgation of petty slanders injurious to the family, would be as low an exhibition of spirit as it is contemptible.

BOARDING-HOUSE INFELICITIES.

Much has been said and written about the annoyances which pertain to boarding-houses. Startling tales of extortion, semi-starvation—or, more properly, uncongeniality of diet—and unheard of impertinences are related; tales of unwomanly curiosity, leading to tampering with key-holes, to gliding around in thin slippers, hints and innuendoes being carefully thrown out, "leading" questions propounded, and extreme interest professed, all to obtain the rightful secrets of others.

Such actions are chiefly resorted to by those who have no worthy or dignified occupation with which to employ their time. Then there is the young lady boarder who keeps up an incessant drumming on the piano, forgetful that it may be disagreeable to other boarders or their callers; neither does she hesitate to intrude herself unasked into their little circles, to flirt with strange gentlemen, to borrow with but little ceremony the books of others, and make her own commentaries on the margin.

Traces of her fingers may also be discovered in public libraries. There also may be found the lady and gentleman who make supercilious comments upon everything and everybody in general—only exempting themselves. They speak with a gentle sigh "of the higher circles in which they had heretofore moved;" recite with pride the names and avocations of distinguished personages who, with commendable humility, had felt honored by their acquaintance. Their pseudo-refinement has initiated them into all the mysteries of snubbing and its accompaniments, while it also enables them more easily to "talk down" some more bashful individual, and to detect and also to proclaim every wrinkle or spot in the tablecloth, every fault in the table-service, and to speak haughtily and morosely to inferiors.

Finally, there is the boarder with whom rudeness has become a virtue. If an early-riser, he rings bells, slams doors, and gives orders with a violence which betrays total unconsciousness of the proximity of others, or the rights of King Morpheus. In the dining-room he has eyes and ears for no one but himself, and forgets that ladies claim attention or invalids consideration. He sits at a respectful distance from the table; leans back in his chair until you become apprehensive of a crash; mistakes napkins for pocket-handkerchiefs, and finger-glasses for goblets; gnaws bones; upsets sauce-dishes; has no clear perception of the separate duties of knives and forks, and does not believe that apples require peeling, or that butter-knives have a mission. He coolly ensconces himself in front of the fire-place on winter evenings, smokes cigars, and monopolizes the newspapers with equal indifference. He does not scruple to interrupt others in singing or

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conversation to repeat slang phrases and make personal comments, for is not this the age of freedom, and has not every one a right to do as he pleases?

AMENITIES OF SHOPPING.

In the, to ladies, congenial occupation of shopping, there is also some room for the exercise of courtesy and consideration. In the pleasure of selecting patterns, overlooking and comparing cashmeres, silks, laces, and jewels, ladies often appear to forget that much unnecessary trouble may be given, and that it is possible for clerks to grow weary; and that if it be suggested that self-interest prompts their suavity and kind attentions, then a higher, if distinct kind of self-interest, should incite to respectful questioning and gentle tones on the part of the purchaser. Should sundry articles not meet with their approbation, it is unjust as well as impolite to deprecate them loudly. To inveigle a friend into a long shopping expedition almost against her will, merely to serve as satchel, portemonié, and memorandum-book, or guide, may be safely left to foreigners or strangers in the vicinity.

ETIQUETTE ON THE STREETS

or public promenades would prohibit loud talking or unseasonable laughter, and indecorous staring, whispering, jostling, should not be indulged in. Good sense would insist, too, that the time-honored custom of unmercifully detaining anxious business acquaintances on the street to recite the trifling gossip of the day, be dispensed with. That gentlemen give precedence, place of honor, and all due attention to ladies; and that the fairer sex, however richly attired, adopt quiet hues and colors for street attire, and neither walk at a pace which would be congenial only to a tortoise, nor speed hastily along as though to catch some distant train.

As it is generally supposed that people go to lectures, readings, concerts, theaters to be entertained by the performers themselves, jesting, conversation, flirting, can not but be in bad taste; as also the imperishable custom of coming in just fifteen minutes too late, and, also, in the height of enthusiasm or curiosity rising to obtain a better view.

EPISTOLARY POLITENESS.

Of etiquette as pertaining to the realm of correspondence, much might be written; and although the studied grace of a Chesterfield may not either be desired or obtained, yet much may be done as regards improvement in style and language. The letters of William Wirt, Franklin, Margaret Fuller, and the poet Cowper, are all good models. To write legibly, pay due attention to orthography and syntax; dates and prefixes are requisites often sadly neglected by those who move in good society. The impropriety of overlooking or prying into the letters of others need scarcely be commented on, nor the importance of answering friendly letters in due season.

BREEDING IN CONVERSATION.

Conversation is one of the principal tests of good manners. There, rudeness and vulgarity, ignorance and egotism, can not long be concealed. The loud contradiction, the abrupt phrase or tone, and frequent inaccuracies in grammar and pronunciation, all betray the uncultured man. There are many persons who pride themselves upon their plainness of speech; it very often consists in gratifying our own malice and self-conceit at the expense of the feelings and friendship of others. "To talk *at* any one," says Miss Leslie, "is low and vulgar." It is a not abandoned relic of Indian warfare. To interlard your conversation with quotations from foreign languages, to indulge frequently in poetical extracts, and delight in repeating proverbs from the ancients, may show erudition, but it does not good taste. To interrupt others in conversation, yawn when addressed, and frequently consult your watch when in society, is only resorted to by snobs, or used as a last expedient. To smoke or chew in company, jest about personal defects, ask inquisitive questions in regard to age, hum tunes before strangers, drum on the table with your hands, keep pulling your own ringlets or earrings, and ever be complacently adjusting some little ornament; to bite your nails, sit in a fit of abstraction the entire evening, or employ yourself in listening secretly to conversation not intended for you —all are justly condemned. As for the irrefragible code of etiquette which regulates the number of courtesies to be performed at a court presentation, or the adequate sufficiency of bows for a Presidential levee, the full dress or costume indispensable for balls,

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dinner parties, and various social occasions; the proprieties to be observed at wedding ceremonies and funerals, and the innumerable punctilios insisted upon by society, are they not to be found in every good library in the land, or patiently awaiting distribution in all the book-stores of Gotham and adjacent regions?

C. J. A.

Department of Physiology—Our Sanitarium.

Cultivate the physical man exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—the physical, intellectual, and spiritual—that the complete man can be formed.

TENDENCIES OF INVESTIGATION IN CEREBRAL ANATOMY.

CONSIDERED IN THEIR RELATION TO PHRENOLOGY.

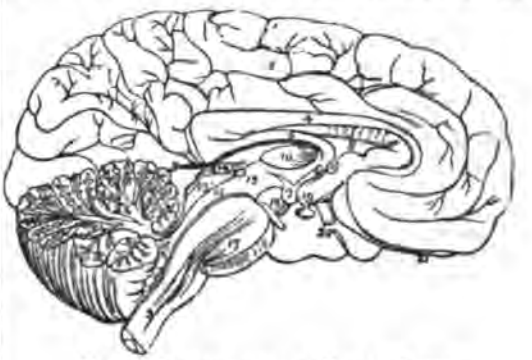
NOT many months since, in a communication to the PHRENOLOGICAL JOURNAL, the writer of this paper (under the caption of "Four Dreams and a Foot-Note") was permitted to give his experiences in detail, bearing upon certain occult questions in psychology, and to state certain obvious objections to the views of Professor Huxley and the late John Stuart Mill. In the inquiry that follows, I propose to give a summary of the results of recent experiments of scientific men and of the latest anatomical studies concerning the structure of the brain—particularly in so far as they bear upon Phrenology; and, in doing so, it may as well be stated at the outset that, for the purposes of this article, I shall employ the term medical as synonymous with cerebral.

It may now be authoritatively announced that the brain cortica (surface), not its interior substance, is the material substratum of thinking and emotion, or, in other words, the organ of conscious cerebration. It is, also, clear from experiments upon the brains of animals, that the excitation of given portions of the cortica by electricity or other means, calls given passions, emotions, or faculties into augmented activity. The conclusion natural from these premises is, that certain portions of the cortica are appropriated to certain faculties; but, with habitual caution, many scientific men shrink from taking this ground. Professor Burt G. Wilder, in a paper read before the American Association for the Advancement of Science, at Portland, Me., last summer, enforces this view of the case, with all his well-known ability, supported by numerous experiments—which, however, was authoritatively promulgated, as a necessary conclusion from experiments conducted by Professor Ferrier, at Aberdeen University, a few weeks before the meeting of the Association. It should, also, be remembered that the tendencies of cerebral investigation have long been markedly in this direction; so conspicuously so, indeed, that Dr. Ecker—one of the most eminent brain anatomists in Germany—definitely accepts the proposition that cerebral psychology must finally end in Phrenology, though, perhaps, with some modification of the present system. While admitting the great services of Gall and Spurzheim, as having given its first impulse to brain anatomy as the true basis of psychological science, Dr. Ecker comments with great assumption of severity on what he styles the horde of crude generalizations which have been grouped about investigations so valuable, and inveighs bitterly against traveling professors who, having never actually dissected a brain, profess to map out the man by fingering certain protuberances of the skull, many of which, he contends, represent osseous structure only, and have no definite relation to the convolutions they cover.

Passing such strictures for what they are worth—and they may well serve the exponents of Phrenology as a caution against empiricism—the function of the cerebellum and cerebrum have at least been definitely distinguished by long and careful experiment and observation. The former acts as a nerve-center presiding over equilibration and muscular

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co-ordination, having its nervous connection with the muscular system through the posterior white columns of the spinal cord. This fact is susceptible both of anatomical and of physiological demonstration. If, for example, the cerebellum be extirpated, there is loss of co-ordinating power; or if, again, the posterior white columns of the spinal cord be completely divided, thus isolating the cerebellum from the muscular system, there is, also, complete loss of co-ordinating power. Remove a small portion of the cerebellum, and the co-ordination is proportionately disturbed. This definition of the cerebellar function covers all voluntary muscular movements, with the one important exception of the muscles concerned in talking, which are presided over by a nerve-center situated in the left anterior lobe of the cerebrum. It is, then, clearly established that the cerebellum is concerned with the animal functions, and co-ordinates all muscular activity appertaining to those functions; and language must, therefore, be classed as the phrenologists class it—that is to say, as an intellectual process co-ordinated by a nerve-center belonging to the intellectual group. As a corollary of this fact, which, though not until recently demonstrated anatomically, has been generally accepted as a kind of necessary conclusion, it follows that the animal man is differentiated from the rational man to such an extent that each may be said to have a brain of his own and to exist in comparative independence of the other. From the mutual action and interaction of these two brains occur those complex activities which may be studied in the world of art, of fiction, of poetry; the animal brain coloring, emotionalizing, and lending warmth to the dreams and cogitations of the rational, and conversely, the rational co-ordinating and molding into artistic structure the yearning and passion of the animal. Thus, a production, poetic or artistic, is termed ideal, when the rational intellect predominates in it, and imaginative when it is dominated by the passional. Plato had, in his day, discovered that the sense beautiful, as it appears in works of the imagination, is always linked to exceeding passional activity; and I suspect that it is necessary to look for the psychological basis of imagination and the sentiment of beauty to the mutual action and reaction of the cerebral and cerebellar nerve-centers. I would, therefore, dismiss imagination from the list of faculties proper, and regard it as a complex result rather than a simple appropriated as the function of any given portion of the brain. Critics in literature and art have, I believe, long since accepted that imagination (that is, activity in the creation of the beautiful — what the Greeks termed *poiesis*) is to a great extent conditioned on physiological structure. It



MESIAL SURFACE OF THE HUMAN BRAIN.*

would be more explicit, perhaps, to say that it seems to have its root in the profound instinct of reproduction and the passions grouped about it, and to be dependent for its discursive and co-ordinating element on the rational intellect. The former seems to me the more important factor, since it supplies the impulse, the rhythm, the wave-force, without which there could be no curve and trill and tremor—hence, no beauty.

But I must dismiss this point, with the remark that, so far from degrading the beautiful, this doctrine appears to me to give it

* The figure represents the mesial surface or a longitudinal section of the brain. 1. Inner surface of left hemisphere. 2. Divided center of the cerebellum, showing the arbor vitae. 3. Medulla oblongata. 4. Corpus callosum. 5. Fornix. 6. One of the crura of the fornix. 7. One of the corpora albicantia, pea-shaped bodies between the crura cerebri. 8. Septum lucidum. 9. Velum interpositum. 10. Section of the middle commissure in the third ventricle. 11. Section of the anterior commissure. 12. Section of the posterior commissure. 13. Corpora quadrigemina. 14. Pineal gland. 15. Aqueduct of Sylvius. 16. Fourth ventricle. 17. Pons Varolii, through which are seen passing the diverging fibers of the corpora pyramidalia. 18. Crus cerebri of the left side: the third nerve arising from it. 19. Tuber cinereum, from which projects the infundibulum, having the pineal gland appended to its extremity. 20. One of the optic nerves. 21. The left olfactory nerve terminating anteriorly in a rounded bulb.

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a permanent hold on the deepest yearnings of humanity, though involving, as a consequence, its classification as a psychical phenomenon rather than an intellectual faculty. It is the paradise-builder, without which life would be inhabited by colorless specters.

Let me return to the main question, with the observation that Dr. Ecker and his co-laborers have not as yet attempted to construct any map of the brain cortica as inhabited by certain faculties. So far from having done so, they are not yet agreed that the convolutions of the brain furnish a proper basis upon which to frame a system of psychology, or with which to identify faculties and aptitudes. That the variety and intensity of the intelligence are in more or less direct ratio to complexity of cerebral structure, is a fact established by comparative anatomy in all its aspects. On the other hand, while certain elements of the configuration are permanent and common alike to the brain of the Hottentot and that of the most cultured European, certain other elements vary not only with races, but with individuals. Particularly is there a variation in the number of furrows bounding the convolutions—hence, in the number of the convolutions themselves. In some instances, sub-convolutions appear to have been formed, this phenomenon being especially incident to brains that German anatomists felicitously term wrinkled—that is, to those in which the furrows are of exceeding depth. The *Fossa Sylvii*, the leading fissures and the general divisions are found to be unvaryingly present, and hence are unvarying elements in brain anatomy; but what shall be done by phrenologists with the established fact of sub-convolutions occurring in normal brains? Had their association with peculiar gifts of intellect been established by observation, it would be possible to regard them as providing for new faculties. Mr. Herbert Spencer would, no doubt, put such an interpretation on the fact, by way of furnishing another prop to his doctrine of evolution; but, unfortunately, no such association has yet been made out, though the general tendencies are in favor of the supposition, and the fact remains that a map of one cerebrum is not necessarily the counterpart of the convolutions occurring in another. Speaking in a speculative way, I am inclined to adopt the explanation just suggested—that these sub-convolutions stand for faculties just dawning on humanity. It opens a pleasant vista of possibilities, of dreams as to the mental and spiritual illumination of the man coming, in contrast with the fog and mist in which walks the man that is. It is a kind of optimism applied to brain structure, and having a secure basis in anatomy. It provides for that new and subtle insight into the vexing problems, which philosophers say is sadly needed; but, as it is not scientifically demonstrated, it must be left as a sweet fancy to be called up and cogitated upon when one is inclined to be cynical, however loth one may be to relegate it to that unsatisfactory category.

This variation in the external configuration of the human brain has its physiological basis in the processes of nutrition. It is a fact well known to anatomists that the nutrition and crescence of this organ is conducted upon a plan by which the deposition of tissue takes the form of an arc. This deposition of tissue gradually develops the convolutions, as has been proved by comparison of the fœtal brain in its several stages with the adult organ. The occasionally occurring sub-convolutions are governed by the same law of nutrition that controls the constant convolutions, and built up on the same plan; whence, it is impossible to regard them as abnormal. Whether they are hereditary or not it is at this stage of the investigation impossible to say; but, having their root in physiology, it is very likely that dissection directed to this end will by-and-by prove them to be so, the presumption being certainly in favor of such an hypothesis. If such, after due investigation, shall prove to be the case, then it will remain for phrenologists to verify their classification of the faculties by actual experiment, with a view to any reconstruction or modification of the cranial map, which an advanced stage of cerebral anatomy may call for. A sure basis for a rigidly scientific system of psychology will then have been arrived at after many years of groping, now in the dark, now in a kind of half-light. All reasoning from analogy can then be discarded—all presumptions dismissed.

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There are many reasons for regarding these sub-convolutions as representative of special faculties, in embryo as yet, but presently to take their places in pyschology. They are in harmony with the great fact that, as humanity makes progress in culture, an ever-increasing complexity of emotion, coupled with an ever-increasing complexity of intellectual gifts, is distinctly present in every field of activity. History, whether as it concerns art, literature, religion, or events, is full of illustrations of this law, whose evidences are not brought from far. Furthermore, they physically represent increasing complexity in the structure of the brain. They are never, so far as has been observed, present in the brain of the savage. Compare the brain of the anthropoid ape with that of a man, and you will observe that its furrows are less distinctly marked. Compare the brain of a native Australian with that of a European, and the difference is not only in volume and weight, but in the less distinct definition of the convolutions. The facts, therefore—and they are many more than the limits of an essay permits to enumerate—all point to the conclusion that depth of furrow is a very indicative element in complexity of cerebral structure, and that new furrows are elementary forms of new and developing complication in the nerve-centers. The facts thus far seem to me clearly to support the general proposition that certain given faculties or forms of activity are coincident with certain convolutions of the brain. That the cortica should be the seat of consciousness (as was long since indicated by experiments in anæsthesia, in which the cortica remains conscious to the last) may be accounted for by the fact that the waves of nervous activity incident to sensation, to perception, are there doubled back upon themselves and reflected, thus becoming conscious.

It is not my intention at this point, be it understood, to adopt Professor Bain's *tertium quid* of a substance in which may inhere both mental and material properties—confer his recent volume, "Mind and Body"—but only to set up a manner by which the material vehicle becomes conscious of the soul within it. Dr. Bain's something, that is both mind and matter, forms no necessary element of cerebral psychology; while, I apprehend, it is essential to the fact that the brain is psychological in its function that molecular activity should occur as the material index of thought — as the functional answer to thinking, to emotion, to volition. Induction —stern, though safe in its courses—furnishes as yet no bridge by which to cross from the spiritual to the material, and they remain (and probably always will) as separate as when Plato speculated; as when the Ionic dreamer dallied with his *hyle;* as when Parmenides sought a whole life-time after the absolute that a whole life-time eluded him; as when Socrates made his pale and unshaven quest after speculative truth. The eye can not explain its own seeing; as little can the brain solve the riddle of its own thinking. To expect it is to expect a self-guessing conundrum.

Cerebral psychology has incidentally solved one other problem, which tends to the reduceion of its floating *data* to a system such as Phrenology supplies. The established unity of the nerve-centers of the cerebrum, as coordinated by the cortica, offers a physiological basis for the phenomenon of self-consciousness. Regarding the cortical surface of the brain as the material substratum of thought, it is simply an organic necessity that all our ideas and emotions should be self-referent. Or, to put the matter more explicitly to students of Reid, Stewart, Sir William Hamilton, President Porter, and other metaphysicians, the *ego* is a direct and necessary result of an organic fact, not an association set up by the succession of ideas, as Professor Mill maintains, nor a thread of recollection connecting different states, as Herbert Spencer holds in his "Principles of Psychology." In other terms, the organic fact and the psychological will are complements of each other, and thus the metaphysical and the inductive systems of psychology meet once more on common ground, having mooted the question since the days of Coleridge, whose doctrine Mr. Mill refuted with logic, only to be refuted in his turn by an ugly discovery in anatomy. Metaphysics and induction must henceforth cease bickering about self-consciousness.

A system of psychology that may be universally accepted by theologians as well as scientific men, is, therefore, now possible;

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and if Dr. Ecker is good authority, with, perhaps, some modifications of the map, Phrenology must furnish the groundwork for the new structure. I quote Dr. Ecker because he has written a book on the brain and its convolutions, not because he is a better authority than many who have never written, for he by no means stands alone in his adhesion to the general principles that underlie Phrenology, but is rather an average exemplar of his class. "What!" asks the reader who may not have kept a journal of these important investigations, "would you be understood as saying that medical men, generally, are adherents of Phrenology?" To which (and I have been at some pains to converse with the most enlightened members of the profession in this city) truth compels me to answer in the affirmative. As to the substance of the science, there is no controversy among men competent to form an opinion. Not that they accept all the details of organ and faculty as set down in the books. On the contrary, they maintain that there is still room for doubt as to the validity of what may be termed analytic Phrenology, although brain anatomy has constrained them to admit that the general structure of the science — winnowed, they will tell you, of propositions that can not now be verified—must finally supersede the old metaphysical system of psychology. The objection on their part is directed in the main against the proposition that it is feasible to measure the force and activity of the factors of the human mind, by means of a mere external examination. They are slowly accepting the significance of the convolutions, as in some way valuable in measuring our capacities and aptitudes. But they hesitate, as yet, to regard the principle as definitely settled, even by the proven fact that the excitation of given portions of the brain is synonymous with the excitation of given faculties or emotions, as announced by Professors Ferrier and Wilder. The latter, in a letter to a New York editor, states that he has made several hundred experiments; and, according to British reports, Professor Ferrier has been for many years engaged in experiments looking to the proof or denial of this fundamental proposition of Phrenology. And though I can not clearly see how the occasional occurrence of sub-convolutions is to be disposed of under the present system, to my mind his demonstration of the general facts is overwhelming.

FRANCIS GERRY FAIRFIELD.

WOMEN MEDICAL STUDENTS IN EUROPE.

EUROPEANS are rather given to decrying American civilization, and doubtless in many things they have reason on their side. But in one particular, at least, we think we have advanced a step beyond our mother countries.

When our women wish to devote themselves to the profession of medicine, which seems so peculiarly adapted to the feminine nature, they are not obliged, as in Europe, to enter the same colleges with the opposite sex. There are in America at least four flourishing medical colleges exclusively for women, where they can have every advantage for study.

Several medical colleges in Europe have, with more or less readiness, opened their classes to women, but the University of Zurich, Switzerland, seems thus far to have had the greatest number of female students.

In 1864 two Russian ladies attended the classes, two ladies from Zurich having been previously admitted to some of the lectures.

"The appearance of the Russians," says the *Revue de Deux Mondes*, "led to a discussion in the Senatus in 1865, when parties were pretty evenly balanced, but no decision was arrived at, as it was thought the ladies would hardly persevere in their designs. In 1867, in fact, one of the visitors did withdraw, but the other, who had made real progress, announced her intention of going in for the degree of M.D. This necessitated admission as a matriculated student of the University, to which the rector gave his consent, without further consulting the Senatus, under the impression, apparently, that it would prove an isolated case. The lady passed with honors, and before the close of the year two more female students arrived from England. In 1868 Switzerland and America each sent a representative, and two

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years after Austria and Germany. By far the largest number, however, came from Russia. In 1869 there were nine Russian students of the fairer sex, and at the end of 1871 no less than seventeen. There are now sixty-three in all at the university, fifty-one of whom, including forty-four Russians, attend the medical and twelve the philosophical courses. The large number of Russians may be explained by the fact that for some time ladies have been admitted to the gymnasia or upper schools of the Russian provincial capitol, and even to a special course of lectures at the universities. Since 1867 six ladies have taken the degree of M.D. at Zurich, and seventeen abandoned their studies, in consequence of the unmanly persecutions arising from the jealousy of the male students. As the medical students at the university number at present 208, it will be seen that the ladies are nearly one-fourth of the whole. Of the six Zurich M.Da., two are practicing in St. Petersburg, one of them in partnership with her husband; a third is with Dr. Garrett Anderson, in London; the fourth, physician to the Children's Hospital at Boston, Mass.; and the fifth, assistant to Dr. Biermer, Professor of Clinical Medicine at Zurich."

CRIMINAL STATISTICS AND THEIR TEACHING.

IN a recent meeting of the State of Charities Aid Association, Dr. Harris, of New York, brought forward some of the most remarkable statistics which have ever been obtained in the science of criminal reform. While reading of the efforts of the Prison Association the attention of the doctor was called to a county on the upper Hudson, where there was a remarkable proportion of crime and poverty to the whole population. The county contained but one town and only small villages, with a population of some 40,000; yet the number of paupers in its alms-house was 480, or about one in eighty, not reckoning a considerable number assisted by out-door relief. This proportion is probably greater than that of London or Paris, but of this we can not be certain, owing to the defective method everywhere adopted in the statistics of pauperism of enumerating names as persons. It is certain, however, that the proportion of paupers and criminals in the county is alarmingly great. The attention of the doctor was attracted to certain names which everywhere appeared in the criminal and poor-house records of the county, and he was led to follow up the traces of certain families. These again seemed to be connected, and he was induced to search still further the genealogies of these particular families. The results will remain as permanent and most startling facts in the history of crime and its consequences.

It should be understood by our readers that ordinarily it is extremely difficult to trace the descent of a criminal family. In cities such families become broken up and their members are scattered everywhere. In villages, though their lines of descent may be followed, yet the retributive laws of Providence usually carry the effects of crime only "to the third or fourth generation," and then the race comes to an end through physical and moral degeneration, the final members being comparatively idiots, imbeciles, lunatics, and in some countries *cretins*. [They cease to procreate, or to perpetuate their poor and perverted kind.]

It happened, however, in this county, that the physical vigor of the particular family traced preserved some of its members for their evil destiny, and enabled the investigator to trace them during six generations of wickedness and misery. Some seventy years ago a young girl named Margaret was left adrift in one of these villages—it does not appear whether through the crime or misfortune of others. There was no alms-house in the place; but she was a subject of out-door relief, probably receiving occasionally food and clothing from the officials, but never educated, and never kindly sheltered in a home. She became the mother of a long race of criminals and paupers, and her progeny has cursed the county ever since. The county records show 200 of her descendants who have been criminals. In one single generation of her unhappy line there were twenty children; of these, three died in infancy, and seventeen survived to maturity. Of the seventeen, nine served in the State prison for high crimes an aggregate term of fifty years,

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while the others were frequent inmates of jails, penitentiaries, and alms-houses.

Of the 900 descendants, through six generations, from this unhappy girl who was left on the village streets and abandoned in her childhood, a great number have been idiots, imbeciles, drunkards, lunatics, paupers, and outcasts; but 200 of the more vigorous are on record as criminals. This neglected little child has thus cost the county authorities, in the effects she has transmitted, hundreds of thousands of dollars in the expense and care of criminals and paupers, beside the untold damage she has inflicted on property and public morals. When we think of the multitude of wretched beings she has left upon the earth; of the suffering, degradation, ignorance, and crime that one child has thus transmitted; of the evil she has caused to thousands of innocent families, and the loss to the community, and can all feebly appreciate the importance to the public of the care and education of a single pauper child.

[Dr. Harris states the case fairly. He appreciates the situation, and suggests the duty of the well-to-do to look after the pauper and criminal classes. But would it not be as well to remove some of the most conspicuous temptations to pauperism, vice, and crime? Why not prohibit the sale of alcoholic liquors? Why not dissuade our youth from spending their money and their time in using that demoralizing narcotic, tobacco? Remove these, and you shut the gates through which thousands are daily pushing on to poverty, degradation, crime, death, and hell. Why not shut the gates?

Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth.—*William Penn.*

AMERICAN FINANCES.

OUR CURRENCY AND ITS RELATIONS.—(CONCLUSION.)

JUDGE KELLY further said in the Senate of the United States:

"Sir, I say that when we issued Treasury notes, now known as greenbacks, these instructive lessons were present to the minds of those who created that beneficent currency; and they provided that the notes should be convertible into interest-bearing bonds of the Government, that whoever took them and found them in excess of his wants could invest them with the Government and receive compensation therefor. But, sir, evil counsels prevailed. The House determined that those notes should be full legal tender for all debts, public and private; but the Senate yielded to the evil counsels which to-day seem to control both this and that branch of our National Legislature. It amended the House bill by providing that the interest on the bonds should be paid in gold, and in that instant it in so far repudiated the instrument of exchange, the currency it was authorizing the Government to issue, for it also provided that in order to secure a sufficient supply of gold for the payment of that interest the customs duties should be collected in gold.

EFFECT OF THE NATIONAL ABDICATION OF ITS SOVEREIGNTY TO THE PARASITES.

"Sir, when it became inevitable to him that the country must be lost or the bankers gratified, my venerable colleague, in sadness of spirit, consented to yield, and the Pandora's box, from which all our financial evils have sprung, was then created with open lid. A demand for gold was thus created beyond the means of the country to meet. Foreign bankers saw the position in which we had placed ourselves. Speculators at home united with them, and together they aggravated the wide disparity between gold and the legal tender notes of the Government, which these unfortunate provisions had created.

COMPARATIVE RESULTS OF FRENCH WISDOM AND AMERICAN WICKEDNESS CONTRASTED.

"France, in her great trouble, taught by her own experience, and having our calamities

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which resulted from this partial repudiation of our legal tender notes before her, recently made through the Bank of France an issue of irredeemable legal tender notes to the amount of hundreds of millions; and yet the difference between gold and paper there has never exceeded one per cent.

"And why? Why, sir, simply because France, wiser or more honest than we, made her irredeemable bank note a legal tender for all debts, public and private. No 'gold ring' could be formed there, no speculation was open to foreign bankers; but the artist, manufacturer, jeweler, or other person who wanted gold for mechanical or scientific uses could buy it with the irredeemable notes of the Bank of France at a depreciation of from one-quarter of one per cent. to one per cent.

"But, sir, the capitalists of Europe and this country succeeded in persuading Congress and the executive department of the Government that it would not be a fraud to cheat laborers, whether on the farm or in the factory or in the mine, by depreciating the currency with which it paid them; that it would not be dishonest to further depreciate the medium for which the farmer sells his grain and the laborer his toil, and induced Congress to repeal all provisions under which our legal tenders could be invested in the funded debt of the Government, and which gave strength, character, and value to them.

CONTINUED REPUDIATION WITHOUT EXCUSE.

"How stands your greenback now? Repudiated by the Government. It will not receive it for customs. It will not accept it at par for interest-bearing loans. Yet it makes labor take it in compensation for its toil, and the farmer for the produce of his acres. Is that honest? Are bankers more numerous than laborers or farmers? Can they not of their abounding wealth provide themselves with the comforts of life, while honest laborers are compelled to seek refuge in the alms-house or commit petty crime to secure the shelter of the jail? These are the legitimate fruits of repudiation by Congress of the currency itself had created.

"I speak for the American people, and I ask the Government to be honest to its own people before it is generous to foreign bankers and bondholders.

"Now, sir, in so far as we refuse to receive the greenback for interest-bearing investments we, as I have said, repudiate it, and we increase that load of debt—debt abroad—which the President pronounces almost the only source of embarrassment from which we can suffer. Our country is drained of gold. We owe more as interest annually than we can obtain, and therefore we have to pay the deficiency in gold-bearing bonds, and thus aggravate the evil. We must pause in this career, or a wronged and oppressed people may refuse to bear the burden becoming so grievous.

"Why, sir, may we not give the American people an opportunity to loan money to the Government? I do not ask you to compel anybody to loan the Government a dollar. All I plead for, gentlemen, is that you permit the American people to lend to the Government that which the Government forces them to take as money; while by repudiating it and refusing to receive it, as it does, it depreciates its value. The way to enhance its value is to increase its uses.

THE IMMEDIATE EFFECT OF CONVERTIBILITY.

"In the first place, it would remove the brand of repudiation from our legal tenders; and it would give the Government immediately—and when I say immediately I mean within, say, six months from the time when the first bond should be issued—about five hundred million dollars at that low rate of interest, payable to our own people, within our own limits, with which to redeem gold-bearing bonds now held by foreigners. It would relieve us of that amount of that debt abroad which so curses us. It would give increased value to the greenback, and thereby diminish the disparity between it and gold. It would diminish the demand for gold, and thereby again decrease the disparity between gold and the greenback.

"And, sir, more and better than this, it would quicken every industry in the country. How so? Why, sir, our currency no longer circulates; it has ceased to perform the function of currency; it is hoarded as capital. More than sixty millions of it lie dead in the Treasury. What is the office of currency? It is to run, to circulate, to pass from hand to hand in effecting exchanges of property and values. Why does it not run? why does it not circulate? Because capitalists know that with the cry of contraction and the threatened repeal of the legal tender clause, the production of the country must still further contract. They know that with the Government insisting on contraction and capitalists hoarding the currency as capital, the prices of all property must depreciate, and vast amounts of it exchange hands by forced sales.

"They know, sir, that the time has already come when the loss of interest will be more

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than compensated by the purchase of mills, factories, forges, furnaces, mines, farms, and homes, at one-third their real value at sheriffs' or marshals' sales. They are permitting their capital to lie in the form of currency, to use it when they have so cursed and crushed the productive powers of the country that they can again make 100 or more per cent. on their investments, as they did when they bought our bonds with greenbacks, which their counsels had depreciated by inducing Congress to consent to their partial repudiation."

FRENCH AND AMERICAN STATESMANSHIP CONTRASTED.

As the French were so immeasurably more successful than we, though their difficulties were much greater, we will not dismiss that point with the brief allusion made by Judge Kelly (quoted in the preceding pages), but institute a brief comparison between our and their methods and results.

We are not willing to admit that the French have more administrative ability or moral honesty than ourselves, and claim, in our own justification, that they had at the start a big advantage over us, to wit, a habit of trying and punishing criminals.

Two hundred years since, in the reign of Louis XIV., similar phenomena of lying and stealing were observed in the political circles—much wealth being suddenly amassed on small apparent revenue.

Investigations were instituted, resulting, like our own, in the conviction of the criminals; but instead of punishing them as we do, by banishing them to foreign courts, they hanged them, and in lieu of our custom of loading them with increased honors, they loaded them with manacles and consigned them to prison and prison fare.

It took four months of silent preparation to secure proper evidence against "Fouquet," the biggest of the ring, but he was convicted, and after nineteen years of prison fare and straw bedding, died.

Such legislation followed these experiences that French government thieves have been very scarce since.*

This policy was earnestly commended by Washington, who, in 1779, wrote to the Governor of Pennsylvania thus:

"It gives me very sincere pleasure to find that the Assembly is so well disposed to second your endeavors in bringing those murderers of our cause, the monopolizers, forestallers, and engrossers, to condign punishment. It is much to be lamented that each State, long ere this, has not hunted them down as pests to society, and the greatest enemies we have to the happiness of America. I would to God that some one of the more atrocious in each State was hung in gibbets upon a gallows five times as high as the one prepared for Haman. No punishment, in my opinion, is too severe for the man who can build his greatness on his country's ruin."

Having thus pointed out not only the established usage of the French courts in such matters, and the most emphatic indorsement of Washington of the necessity and justice of such policy as a partial, if not entire, reason why they were not "stolen poor" in their late distress, we will draw a parallel between the financial policies of the two nations.

Their nation was in an incomparably worse position than we ever were—beaten in battle, and forced to pay the costs of the war on both sides, the enemy retaining their territory as collateral until it was so paid, and their chief city, with a population double that of the largest city of our republic, in the hands of the insurgents.

They (the government), seeing our criminal blunders, instantly filled the nation with *full legal tenders*, multiplying the volume of their former currency several-fold in as many months, took charge of their own supply of gold to pay the interest on their government obligations. This was eminent common sense, as,

1st. The government requirement for gold being the only one in the market, excepting

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* "*Colbert*, the successor of *Fouquet*, arrested his suspected auxiliaries and subordinates."

"A chamber of justice, instituted by a violent edict, prepared exemplary punishment for whomsoever shall be *convicted of malversations in our finances, and of having impoverished our provinces*, says the preamble. Suspected fortunes are to be controlled; their origin to be sought for and discovered. Every one who has touched the public property, from the proud accomplices of *Fouquet* to the lowest tax collector, must furnish a sworn statement of his property, of the inheritances he has received, and of the sums given by him in marriage to his children. Every one must show his actions to the light of day, and unfortunate are those who, by the vanity of their profusions, shall have already betrayed an unlawful opulence.

"This inauguration of good order arrested a general bankruptcy. An hundred and ten million, restored by the farmers of the revenue, re-entered the treasury: speculators who had enriched themselves by the public distress, those who had purchased the octrois at a fraudulent price, false creditors, were sacrificed to a State they were devouring, etc."—*Hist. French Revolution*, by Louis Blanc.

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that of manufacturers for small quantities, the government was virtually without competitors as purchasers.

2d. The government requirements, being so large, the terms demanded by its own citizens on the Bourse were deemed exorbitant, purchases could, by telegram, be made in other countries.

All of which is in marked contrast with our devices, which,

1st. Mutilated the original legal tender by excepting from its action the power to pay ourselves for customs and our creditors for interest, of which mutilation Mr. Hooper declared from his seat in the House, "Its effect will be to depreciate these notes as compared with coin, by declaring them in advance to be so depreciated."

2d. And, as a sequence to the same, creating an active daily competition of every man who wanted a small sum of gold to pay duties, which would inevitably run up the market and force the government when buying (which it always does when it sells bonds) large amounts.

3d. As a supposed necessity accruing from the last-defined condition of things, "to steady the market," we withdrew and held as a reserve $100,000,000, more or less.

4th. The consequence of this abstraction and retention was to diminish the supply and thus, with the willing co-operation of the bears and insurgent sympathizers, make it easy for a ring to run the premium up to any required figure.

5th. As a culmination of the results of that most unfortunate restriction of power of the legal tender, so strongly deprecated by Mr. Hooper, it was made not only possible, but easy, to buy our bonds at thirty-five per cent., gold, which, without that deplorable alliance (foolish or felonious) with our enemies, would never have fallen below ninety-nine, as demonstrated by the French experience quoted by Mr. Kelley.

We have now two legal tenders, to wit:

1st. Gold, the elder, and endowed by the nation with full power.

2d. The greenback, the younger, "depreciated in advance" and repudiated, as truly defined by Judge Kelley, by the government for itself as to customs and duties, and for its bondholders for interest, and with this legislative discrimination in favor of the one and against the other, we claim that no reduction whatever of the volume of the greenback circulation, even though to one million dollars, would give it equal purchasing power with gold any more than a horse with one leg sawed off and the others tied, could keep even in a race with another, naturally his equal.

And we here again restate what has been placed for years before the eyes of the bullionists, the contractionists, the "statesmen," and political economists of this nation, without refutation,

AN AXIOM IRREFUTABLE AS ANY OF EUCLID.

Any debtor nation which bases its currency, and consequently its production and commerce, upon specie, exists financially, productively, and commercially, on the sufferance of its foreign creditors, and ours is a debtor nation.

EVOLUTION OR REVOLUTION.

Jefferson, in the Declaration of Independence, said, "All experience hath shown that mankind are more disposed to suffer while evils are sufferable than to right themselves."

Hamlet says we would "rather bear the ills we have than rush to others that we know not of."

The great truth lying beneath these utterances is a recognition of the element of inertia in society, which, like its analogue in the world of matter, is opposed to motion; but when that opposition is overcome the same inertia is as strongly opposed to stopping as it was to starting, and, gaining weight and speed, overwhelms all impediments in its course, resulting often in evils of exactly an opposite character to those it started to antagonize.

The people thus steer clear of Scylla to be shipwrecked on Charybdis.

History teaches nothing clearer than this, and the past is strewn with wrecks of nations possessed of sufficient destructive power to overwhelm old evils, but not enough of construction in rebuilding to avoid other evils which have too often been more disastrous than those they have escaped.

This watching for rocks and lee-shores, this knowledge of the meteorology of social science, is the true study of political economists, and the sole function of the statesman is to sail the ship in conformity with such teachings.

Israel had that statesmanship, as "when the tale of bricks was doubled, Moses came."

England was, in like manner, providentially saved by the presence of Oliver Cromwell; but our own nation was blessed above all others by the co-operation of Jefferson, the able exponent of democracy, John Adams, the advocate of centralization, and that wonderful pivot to regulate both, Ben Franklin, the man of common sense.

They made our Constitution, which was not

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only eminently in advance of the age, but, like the teachings of the Master and the utterances of Shakspeare, the wisdom of its enactments are not as yet fully comprehended.

With all Jefferson's intense hatred of centralization of power, he never wavered in arguing for the nation's retention of undivided sovereignty over the currency of the nation.

Indeed, his instincts or convictions were so clearly and sharply defined that they seemed like inspirations from a higher sphere.

Franklin was similarly endowed, and stood shoulder to shoulder with Jefferson in the earlier stages of this very same contest, on the same planks of the same platform advocated in our preceding chapters.

Thus two of these three eminent men who blazoned our Declaration of Independence high up on the monuments of history, taught these as fundamental truths on which to erect our republic.

But those stones the builders rejected, and a dozen times since the consequent instability of the foundation has caused our societary superstructure to rock and stagger almost to its dissolution.

Thomas Jefferson and his colleagues, in the Declaration of Independence, protested against the tyrannies of George III.

The nation now has more cause for protest than it then had, and the arraignment has been as concisely, justly, and pointedly made in our time as then.

But words of popular wisdom and entreaty which have gone up (or down) to our legislators, when weighed against the more ponderous and personal arguments of the parasitic classes, are swept away like the chaff of a fanning-mill. History shows a curiously parallel growth and development between the embriotic periods of our Revolution a century since and the signs of the present time.

Then we were, as a people, loyal colonists, anxious to display our fealty, and prompt to ostracise those who did not accept the dictum of the divine right of kings; prestige and wealth seemed inseparably connected with royal adhesion; obloquy and ostracism, social and political, seemed equally inseparable from its antagonism.

We are now in the same position precisely, excepting that the claim now is to eliminate the destructive tyranny of King Gold, as it then was to shake off the shackles of King George.

Then Franklin (in 1768) boasted, "Scotland has had its rebellions; Ireland has had its rebellions; England has had its plots against the reigning family, but America is free from this reproach. No people were ever known more truly loyal."

Now, notwithstanding the cowardly flight, concealment, and abdication of King Gold as soon as our nationality was in peril, and the people, by their own efforts and their own currency, had re-established the sovereignty of the republic, we have allowed the partisans of the fugitive to almost re-establish his tyranny, though at the cost of enforced idleness, starvation, and beggary of our producers.

Then Jefferson protested that "we have petitioned for redress in the most humble terms; our repeated petitions have been answered only by repeated injury."

Now, petition after petition has been presented to Congress with exactly the same results.

Then, as now, a slight concession to the popular requirements would have patched up matters, so that the murderous car of our Juggernaut would have run in the same bad old ruts a generation longer.

Then, as now, the pleaders for popular justice were denounced from the press and rostrum as demagogues, few in numbers, deficient in intelligence, and poor in pocket.

As to numerical power, the result of the election in November, 1874, is sufficient response.

As to intelligence, such men as Henry C. Carey, Alexander Campbell, and Charles Sears, are second as students and teachers of political economy to none who have ever trod this planet.

As to money resources, the people are lame, and have to fight those who are armed and intrenched with more than imperial subsidies, filched from that same people. But that people read history, and remember that as Samson having killed the lion, when hungry got food and strength from it, so do they gather strength when they remember how Sam Adams and right shook the throne of George III., and disinthralled this nation from kingly despotism. And how a few poor men and women, with but the teaching of every man's right to the proprietorship of his own person, shook this continent, until Christ's teachings of the fraternity of man was nominally inscribed on our banners.

As our former revolution by the ballot gave us freedom in Church and State, so shall our present revolution destroy by the ballot the last shred of the umbilical cord which once

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connected us so vitally to our bad old mother, Europe, that whenever she had hysterics we were sure to go into spasms.

Let "*vestigia nulla retrorsum*"—"no steps backward"—be our motto, and

> "Like to the Pontic Sea,
> Whose icy current and compulsive course
> Ne'er feels retiring ebb, but keeps due on
> To the Propontic and the Hellespont,"

will be our republic's progress to the full achievement of its great mission among the nations, when the great problems will be solved of "How to distribute products; how to maintain equity and so reconcile the interests of capitalist and laborer; how enfranchise the people industrially, and so evolve order from the anarchy of general antagonism, emerge from the state of industrial war, and abandon its methods by establishing unity of interests, by founding the adequate society."

Then the prophecy of Isaiah will be history, for "the swords shall be beat into plowshares, and the spears into pruning-hooks, and nations shall learn war no more."

Then shall "every man sit under his own vine and fig-tree, with none to molest or make afraid."

Then shall "the glory of the Lord cover the earth as the waters cover the sea," and the future historian will write that as with Christ came religious liberty, and with our national independence came political liberty, so with the greenback—the people's tool to distribute the products of their industry—came the third and perfecting term of the trinity, *industrial liberty*.

AMERICAN SEAMEN.

EDITOR PHRENOLOGICAL JOURNAL:

IN a recent number of your popular JOURNAL I observed an article from the *Nautical Gazette* which says: "If the management of the Pacific Mail Steamship Company will carry out the plan, as indicated by the items going the rounds of the press, for the enlistment of youths, who shall rise in regular grades to the highest rank of command in the service, it will be one of the most commendable steps ever taken in this direction. We need good seamen and good officers, as much as we need good ships, and the man who will aid in perfecting any system whereby the *personnel* of our merchant navy may be elevated, is a public benefactor."

The writer goes on to say that there is no good reason to doubt that Americans may become the best seamen. Let the lads be properly encouraged and trained. It is now well known that the New York Board of Education, with the authority of a recent State law, has taken measures for the establishment of a nautical school for the education and training of pupils in navigation, and that the United States Government in furthering the excellent scheme has placed a sloop of war at the disposal of the Board.

We have few Americans, compared to the many employed on the thousands of vessels engaged in river, lake, and sea navigation, who are really good and efficient sailors, because they have not been early trained for the work of the sailor. Landsmen can hardly ever become good sailors.

The apprenticeship experiment has been tried in the U. S. navy, and utterly failed, because it was on too small a scale for even the demands of our little naval armament. But when we look at the extent of our merchant marine, we see the necessity for erecting a nursery for the education of boys in the language and literature of our country, as well as in seamanship and marine mechanism, and also in ethical instruction and knowledge, without being offensively stiff or sectarian.

We could gather 40,000 boys in and around New York city, boys who are not properly cared for in either education or morals, many of whom are taken up for misdemeanors by the police, and sent to the different Bridewells for reformation or punishment. But all such reformatory modes are worse than failures, for in nineteen cases out of twenty the temporary confinement of young transgressors of this class among old offenders of the same class, is pernicious, and they are turned out worse than before, and are soon in again, until the process becomes familiar to them, and the disgrace of it is the last thing thought of. We have a growing element of this fearful character in our city and surroundings, which is insidiously

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demoralizing our youth of a better class, and who may become more pestilent than the carbonari or bandits of Italy, if some bold and effective measures are not taken for their reformation. They need such employment as will take them from the paths of crime and give them hope and encouragement for a better hereafter in life, and so tend to make them useful, honest, and respectable. But the course now pursued has for its resultant an entirely different effect from that so much desired by intelligent economists. We trust that the efforts making by those philanthropical men and women who are giving much of their time and thought to prison reform, will hasten the improvement so much needed. The school-ship, and other similar establishments which will probably follow, will accomplish a great work, directly and indirectly, toward social reform, as well as furnish an important aid to American navigation.

WHITE WOMEN, AND THE CIVIL RIGHTS BILL.

WHEN a mere child, the degradation implied by the civil disabilities under which colored people labored was forcibly impressed on my mind by a trifling incident. While visiting at the house of an aunt in New York city, I was invited to spend an evening with some young cousins, to and from whose home I was attended by my aunt's colored waiter. The horse-car we entered was by no means full, and the night was bitterly cold, yet poor Homer remained on the platform. I motioned him to come inside and take the seat beside me. After many such signs, which he did not seem to notice, I asked the conductor to tell him to come in.

"Niggers ain't allowed inside on this line," was the coarse reply.

I was not more than ten years old, and had not been educated to "abolition principles," but my heart burned with indignation as I saw dirty, brutal-looking, rum-smelling white men welcomed where my clean, kindly-faced, well-dressed, polite colored escort could not come. From that moment, whenever Homer was deputed to accompany me, I insisted upon walking, because I would not subject him to what seemed to me a needless and wicked insult, though I would not, on any account, have had him suspect the reason for my sudden preference for pedestrianism.

Seven years after this I found what it was to receive a similar insult in my own person; found, to my amazement, that in some points, at least, a white woman had as much need of a civil rights bill as if she were colored.

I had been put on the steamboat at New Haven for New York, expecting to reach the latter city in time to take the last through train out on the Harlem Railroad. But the boat was delayed by a heavy fog, and did not reach Peck Slip until five P. M., an hour after the departure of the train. It was August, and I knew of but one family of my friends who were not out of town. To them I went, with the expectation of claiming their hospitality for the night. In front of the door were furniture vans, and the house presented a most forlornly dismantled appearance. The house next to that of my friends had been burned the evening before, and their own dwelling so badly damaged that it was not deemed safe to spend the night in. The family was accordingly moving out, and expecting to pass the night with friends. Under the circumstances, I felt that I could not hint that I had intended to do aught but make a call, and quietly departed to seek a hotel without other fear than that of the awkwardness which a young girl must feel at addressing strangers.

Timidly, but confidingly, I inquired at the first large hotel I saw for a room.

"We are quite full," was the bland, but unsatisfactory, reply of the be-ringed and perfumed young mustache who officiated as clerk. Disappointed, but not disheartened, owing to a plentiful supply of the ignorance which is bliss, I walked on to another large hotel. This, too, was "full." A somewhat extraordinary thing, I began to think, that two such large hotels in the heat of summer could find no corner for sheltering one poor little lone woman.

At this moment I bethought myself of an acquaintance, a young lady, who boarded on the west side of the city. I happened to have her card with me, and thought I

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would find her and petition her to share her room with me for the night. It was now growing dusk, and I walked the long blocks from the Everett House to West—very west—Twentieth Street, as rapidly as possible.

"Miss H—— left this morning for the country." The landlady, too, had gone out of town for a week's rest, and the servants could not take the responsibility of admitting a stranger.

I could have cried with disappointment. I must then try another hotel, and, tired and dispirited, I sought one.

"Quite full."

"No room."

"Every room occupied."

Thus three times more I was met by variations of this now dreadful response. By this time it was nearly, or quite, ten P. M., and in despair I resolved that I would make but one more attempt at the hotels, and if this proved fruitless, would ask a policeman to direct me to the nearest station-house, that I might pass the night with thieves and tramps rather than out in the open street, for I know not where else to go, or what to do. I had neglected to take the address of the family to whose roof the friends I first sought had gone, or I should have followed them for advice and help.

Again came the stereotyped reply. I met with no rudeness, nothing, with the exception of an occasional doubtful look, that the most fastidious could justly complain of; but ever since that night I have known exactly how the poor fellow in the parable felt when the priest and the Levite passed by on the other side.

Indignation and despair began now to give me courage. "Is there," I asked, "in all this big city no respectable place where a weary girl can buy a night's shelter?"

The question attracted the attention of a gentleman who sat reading behind the clerk's desk. He rose, and coming to the desk opened the visitor's book, and saying to the clerk, "There is a room," asked me my name and address. When I had given it he smiled cordially, saying, "I thought I could not be mistaken. Your father is Doctor So-and-so, is he not? The family likeness is very striking. I know your father well. He has often stopped here. My name is ——."

Human nature is incapable of consciously enduring more than a certain amount of suffering. No victim released when the scalping-knife had begun its work, or when the smoke of the fagot had begun to ascend around the stake, could have felt a greater sensation of relief than I when I found myself likely to be able to obtain a night's shelter! The cause may seem very inadequate, but such an experience to a young woman of seventeen, unused to anything but the tenderest care, and endowed with an active imagination, embraces the apprehension of every species of horror of which she has ever known or read. Fortunately, I was ignorant of much of the real danger that I ran, however much I may have dwelt upon imaginary evils, but, looking back, I can not to this day recall the fact that my at last obtaining the shelter of a respectable hotel roof was solely due to an accidentally noticed family resemblance without shuddering.

The Civil Rights bill has now passed, and all white women, as well as the colored race, have reason to be thankful, for under its provisions there seems to be a method by which white women who can pay their way, but are unattended by gentlemen, may compel good hotels to harbor them, at least until they have shown themselves to be unworthy of such shelter.

The reason given for refusing admittance to ladies without male escort is, at the present day, ridiculous. Many most reputable women are daily compelled, by business or social reasons, to travel alone, and they meet with little inconvenience in so doing, save in the large cities. Here, where shelter is most needed, they have the most difficulty in obtaining it.

Supposing that women traveling without male escort are not always reputable, is it by any means certain that those with such escort are invariably immaculate? And are women, as a rule, so much worse than men that the former should be required to give surety for good behavior, which the latter are absolved from?

In the following clause of the Civil Rights bill we think we see an opportunity that perhaps its makers did not see, by which women may escape from a custom as odious by its implication as it is cruel in its application.

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The bill provides: "That all persons within the jurisdiction of the United States shall be entitled to the full and equal employment of the accommodations, advantages, facilities, and privileges of inns, public conveyances on land and water, theaters, and other places of public amusement subject only to the conditions and limitations established by law, and applicable alike to citizens of every race and color, regardless of any previous condition of servitude."

When this bill has become a law, can not first-class hotels be compelled to open their doors to white women as well as to the colored race?

Before leaving this subject we would call attention to the fact that the Young Women's Christian Associations of New York and Boston have opened houses where, at moderate rates, women traveling alone can receive shelter. This bare fact may be generally known, but the locations of the lodging-houses are not generally known. The persons who would derive the most benefit from them, young women coming into the cities from the country, if they have ever heard of them at all, have no idea of where to look for these lodging-houses or hotels. Why are not placards announcing their existence and location conspicuously placed in every dépôt, in every car of all the lines running into the cities, in every steamboat, in every ferry-house or boat, and even in every horse-car and omnibus? The expense would be comparatively inconsiderable, the benefit immeasurable.

ETHEL C. GALE.



True philosophy is a revelation of the Divine will manifested in creation; it harmonises with all truth, and can not with impunity be neglected.— Goethe

THE ENGLISH LANGUAGE—ITS PROPERTIES AND EXCELLENCES.

THE principal European languages have each some some one distinctive excellence; thus the Italian is soft, flowing, liquid, and has consequently become the favorite language of song. The French is keen, subtile, facile, and is the vehicle of courteous homage and delicate flattery. The German, having retained its facility for compounding words, thus rendering it capable of expressing minute shades of meaning, is the language of hair-splitting metaphysics and speculations.

The English, though lacking the peculiar, dominant qualities of the others, is yet, in many respects, superior to each and all, owing to its composite character. To its own native wealth has been added from every source whatever was useful and profitable, and, in time, it will doubtless absorb all other tongues and become universal.

European languages have for centuries been growing apart, but having probably nearly reached their limit of difference, they must again begin to approach each other, dropping, by mutual consent, unimportant differences of orthography, in order to lessen the difficulties of their acquisition.

Many students after parroting over the spelling-book and memorizing the grammar, entirely ignore the study of English language. They study "the languages," meaning thereby Latin and Greek, to improve taste, acquire ideas, and prepare themselves generally for the business of life. Yet the blundering, hurried translations made in far the greater part of schools and colleges, has no esthetic value. Memory is the only mental faculty that really labors, the other powers are but slightly exercised, scarcely kept from dwindling. Minds of but seventeen or eighteen years day after day scramble over pages of Horace, Cicero, Memorabilia, or Homer, without time to consider beauty of thought or diction, merely hoarding up words, words, words, and unless they have judiciously accompanied themselves with a good translation, they have no correct conception of the work as a whole.

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My object is not to have any depreciate the value of these languages of the learned, but to help them to appreciate the worth of our own language as a means of mental discipline. Somewhere, in the collegiate course, time should be found, or made, for the study of the English language and the English classics. Scarcely no one comprehends the power, the grandeur of the English. We have so long lived under the shadow of the ancients, we are dwarfed. We might gather vasts harvests in our own fields, while we are only gleaning straws from our neighbor's gathered store. A certain knowledge of many tongues is necessary to a thorough comprehension of our own, but when we have only gained the means of studying our language to some purpose, we stop as though we had gained the end.

The French, Italian, and Spanish languages are outgrowths of the Latin. When Rome was "mistress of the world," all the elegant culture, literary and artistic knowledge of Europe, dwelt in those two promontories embraced by the blue waters of the Mediterranean. By the might of her genius and the power of arms, the language of Rome became the language of her provinces, and, modified by the peculiarities of the different original tongues and the varying characters of the people, have become fixed as the "modern languages." There is excellent reason for the dearth of original writings of any merit during the Dark Ages. The Latin died with the Roman Empire. Modern languages were in their infancy, and had not the grace, compass, or exactness necessary in a medium for grand, elegant, or lofty ideas. A knowledge of Latin or Greek was indispensable to scholars during this time, because there was absolutely no literature in any other European tongue. And many believed it impossible that these modern dialects could ever become fit vehicles for refined thought. Berthold, Archbishop of Mentz, put as low an estimate upon the German as many of the present day put upon English. In 1786, writing against the translation of religious books into German, he said, "Can these men assert that our language is capable of expressing what great authors have written in Latin and Greek on the high mysteries of the Christian faith, and on general science? It certainly is not, and therefore they either invent new words or employ old ones in erroneous senses, which is especially dangerous in sacred Scriptures. For who will say that unlearned men, or women, into whose hands these translations may fall, can find the true sense of the Gospels or St. Paul's Epistles?"

When the Romans took their arms and arts into Britain, some fifty years before the Christian era, that country was occupied by various tribes and families of the Celtic race. Cicero (*Ad Atticum*, iv. 16), says, "Plain dwellings, river-dams, roads, and stone piers had been built by the inhabitants, and tin-mines had been worked;" from this testimony we argue a certain civilization; to gain the country, required of the Romans nearly a hundred years' struggle, hence we argue persistent courage in these "barbarians;" though they became tax-payers, they were never made slaves.

Four hundred years of Roman companionship naturally imparted to this sturdy race somewhat of the Christian religion, of Latin language, knowledge, and literature. Yet in the "battle of the languages" the Celtic undoubtedly conquered, and we must look to a later day for the "Romanizing" of our own. The spectator says that, "while from the fact that invaders rarely take wives with them, marrying women who are natives of the countries which they occupy, the children usually speak the language of their mothers, this rule is not universal; that, while few Roman women ever went to France or Spain, French and Spanish are only Roman dialects; that Latin never conquered Greek, nor the Indian tongues that of their Sanscrit invaders, and, therefore, asks if the true position is not "that the mother's tongue conquers the father's when her civilization is equal or superior, and not else." Were this correct, we must believe the Britain equal in culture to the Roman, which is scarcely credible, but we judge the native tongue was retained, first, because the Celts were not of a pliable, changeful temperament; second, because they greatly outnumbered the foreigners, and, consequently, their mother-tongue would be more frequently spoken and heard by all.

In the fifth century across the German Ocean came a new swarm of invaders; though

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bearing many names, they were all essentially "Low Germans." The Angles and Saxons predominated either in numbers or mental force, and gave their name to the country, and ultimately to the new language.

Why could these Teutons impose their tongue upon a race confessedly superior to them, and which the Roman had so slightly modified? It is possible the effect is in a measure due to the coming of Saxon women into the country. These nations, at the time of the invasion of Germany by Cæsar, were noted for the "religious veneration" paid to woman, and it is well known that foreigners retain their language much longer, and in a purer state, when they emigrate with their families than when not so accompanied. However this may be, the language became in time largely Anglo-Saxon, and to this day three-fourths of the words in common use can be traced to it for their origin.

But another change was to be made. The successful Norman invasion in 1100 brought Norman-French into the country, and many words were thereby imposed upon the Anglo-Saxon, and, as late writer remarks, but for this we should to-day be using such expressions as "sandwaste" for desert, "show-holiness" for hypocrisy, "afterthinking" for repentance, "tongueful" for loquacious," but certainly we should have retained a much greater degree of picturesqueness of phrase had such words been retained.

The Anglo-Saxon-Norman gave place to the English in the thirteenth century. Many writers speak of them as separate languages, but the latter is rather a modified form of the more ancient tongue. The orthography was materially changed, various inflections were dropped, and many foreign words introduced. About 1270 private letters began to be written in French in place of Latin; the French language attained a wide popularity, and early in the thirteenth century became the court language in Italy, Germany, and England.

Wickliffe made his translation of the Bible about 1383. Chaucer, the "father of English poetry," wrote about the year 1392. The following extracts will show the changes the language has passed through to reach its present perfectness.

The Anglo-Saxon is a dead language now, but the Country Friesic is said to possess more true Anglo-Saxon sounds than any other dialect. Some verses of the Countess Blessington have been rendered in the present Country Friesic, and this extract will give an idea of the dialect:

"Hwat bist don, libben?
What art thou, life?

"Lange oeren fen smerte.
Long hours of grief.

"Dead, hwat bist don?
Death, what art thou?

"De laetste, baeste frion."
The last, best friend.

"Da astrehte se Haelend hys hand and hrepode hyne," is Anglo-Saxon for the verse. "Then outstretched the Saviour his hand and touched him." Wyckliffe renders the line thus, "And Jhesus holdynge forthe the hand, touchide hym."

Chaucer, describing Griseldi, says—

But though this mayden tendre were of age,
Yet in the brest of hire virginitee
Ther was enclosed sad and ripe corage:
And in gret reverence and charitee
Hire old poure fader fostred she.

The form of the language orthographically in 1518 shows an approach to the present. Among the regulations of St. Paul's school the acquirements of the master are described as follows: "He is to be lerned in good and clene Latin literature, and also in Greke, iff such may be gotten; I wolde the boys were taught always in good literature, both Latin and Greke."

It can not but be that if our language were studied systematically as the dead languages are studied, it would yield to the student deeper pleasures, richer profits, than does the groping about among the dead ashes of dead peoples and a dead past

AMELIE V. PETIT.

A TABLE OF DAILY SAVINGS AT COMPOUND INTEREST.

THE editor of the *Wayside* says: "A friend hands us the following table. Who compiled it, we know not. It teaches a wonderful lesson as to the value of little savings:

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Cts. a Day.	Per Year.	Ten Years.	Fifty Years.
2¼	$10.00	$130.00	$2,900.00
5¼	20.00	260.00	5,800.00
11	40.00	520.00	11,600.00
27¼	100.00	1,300.00	29,000.00
55	200.00	2,600.00	58,000.00
$1.00	400.00	5,200.00	116,000.00

"By the above table it appears that if a person saves only 2¼ cents per day, from the time he is twenty until he is seventy, the aggregate, with interest, will amount to $2,900, and a daily saving of 27½ cents reaches the important sum of $29,000. A sixpence saved daily will provide a fund of nearly $7,000. There are few employed who can not save daily, by abstaining from the use of tobacco, cigars, liquor, etc., twice or ten times the amount of the six-cent piece."

[If there were no whiskey and tobacco—which cost so much money, but which are neither food nor drink, in any proper sense—there would be very few criminals or paupers to be provided for by the more self-denying and industrious. Let each child put money in savings banks, rather than spend it for candies or other useless things. Let men abstain from stimulants and narcotics, and they will have money in their pockets.]

"WHAT A BOY!"

THIS frequently-used expression is made the rather natural title of a book recently published by the Lippincotts, and which treats of the following perplexing problems concerning the troublesome being in question: "What shall we do with him? What will he do with himself? Who is to blame for the consequences?"

The author has evidently had a rare experience as regards the subject of the first problem. Phil may not be altogether a representative boy, but he certainly enforces upon our attention peculiarly representative experiences. Dealing with such a question not theoretically, but practically, we can very well understand and appreciate the difficulties and even occasional mistakes which the older members of the family were led into by this always-unconscious little rascal. That he is virtual head of the house, notwithstanding the desperate attempts at government made by those about him, no one can doubt who either reads the book or makes careful observations of real life.

While his guardians are discussing the best methods of education, "Phil is getting it on a plan of his own, mostly in the street, schools on the corner, without any tuition bills payable in advance."

No sooner do they "plant the seeds of truth in his mind than the young rebel goes to work to dig them up again." His mother and "Aunt Maria" find to their consternation that "a thousand other influences are at work upon the boy besides those which they directly and immediately exert;" no wonder poor Aunt Maria exclaims, "Read he will, and where shall I find books enough to cram him incessantly with only the pure and good? Talk he will, and how shall I teach him the right inflection, so that 'How are you?' won't mean slang? Learn he will, and how can I keep him from learning evil as well as good?"

Long before the problem is settled as to "What shall we do with him?" the young gentleman takes the case into his own hands, and we become interested in another phase of the question: "What will he do with himself?"

Like a good many young men of his age having this problem to settle for themselves, he concludes to try a hand at a little of everything. Of course he scorns Aunt Maria's advice to "look out while he is making himself Jack-of-all-trades, to see that he is at least master of one;" all suggestions being received as "preach," which he is bound to ignore.

He has now fairly reached the "conceited years;" the boy-man is able to comprehend everything, judge of nothing. His morals are, and will be for some time to come, in a chrysalis state. He never did, and never will again, know as much as he knows now. Matters of state, religion, and political questions, upon which the world has been at issue for centuries, are all clearly settled in his own mind; and he considers his opinion not only worth listening to, but as fixed and unalterable as the laws of the universe.

And now that Phil may be considered as "knowing enough to cut his hair before it is sufficiently long to become a salable article," he leaves home presumably for an academic

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training. "His mother questions him the last thing to make him sure that he is clear upon little domestic points into which she has been trying to initiate him:"

"What are you to do about your sheets, Phil?"

"Oh, mother, I know that perfectly. Put one of the hems at the head and the other at the foot."

"But, Phil, *which* hem goes at the head?"

"I think—yes—I remember now, its either the wide one or the narrow;" and Phil looks triumphant, as if he had solved a mighty problem, and his mother concludes to let the hems take care of themselves.

Phil has one "regular spree" while he is trying to find out what to do with himself; he has also a desperate love affair, and at nineteen declares that he is "done with women;" however, the author assures us that he recovers from his disappointment, just "as most of us get over the measles, and, as a general thing, feel all the safer for having had them."

Finally, after manifold trials and tribulations, common to the young man of the period, Phil declares, "To tell the truth, I'm disappointed in myself. I'm not a bit the sort of fellow I meant to be. There's another Philip Frost who is always about six feet in advance of me, and whom I have been trying to catch up with all my life. *He's* a splendid fellow; he never does anything wrong, never fools away his mother's money, never says 'the devil!' never hangs around, but has something to do, and does it promptly; he is always accomplishing what I am only dreaming about."

The third query, as to "Who is to blame for the consequences?" reveals more fully the real object of the story. "No one asks Phil in these days whether he is of age; he carries the insignia of that honor in his face—on his upper lip principally. Phil has voted once for President, and a year previous, in preparation for the same, wore a high white beaver, which, at a distance, looked like the dome of a small Turkish mosque."

The young gentlemen now falls in love with one of the most charming specimens of young womanhood, and, withal, one of the most natural which the world of fiction has produced. Everything moves on exactly as the older members of the family could wish; Phil has met "the one just fitted to touch his moral nature; the naughty words have evidently been packed up and put away, for he hasn't given them an airing this great while."

But, alas! alas! New Year's Day brings him the acquaintance of a young lady of entirely different mold. Phil is completely bewitched, and in less than two months "the grand event takes place." "And now the last solemn words are pronounced, and Phil, in an ecstacy of delight, draws Viola's arm within his own; there is nothing of him to be seen except head and shoulders as they walk down the aisle, and Aunt Maria can only think of a bust walking off in a draperied pedestal."

Their young married life, commenced under very favorable auspices, finds its first interruption of happiness when Phil is seized with a sudden and violent cold. The author's treatment of "the difference in effect produced upon the opposite sexes by a cold in the head" is exceedingly humorous. "Viola had become a fact, not a possibility, and facts, however delightful, are never so alluring and absorbing as the 'might have been,' or the 'likely to be.'" Bye-and-bye, "after Phil had leisure to think about it, there began to creep into his mind the dim consciousness that in choosing Viola, he must also choose her tastes, her pleasures, and her associations; the same thought, too, began to find a lodgement somewhere in Viola's brain," and now a series of matrimonial difficulties follow, extremely spicy and amusing.

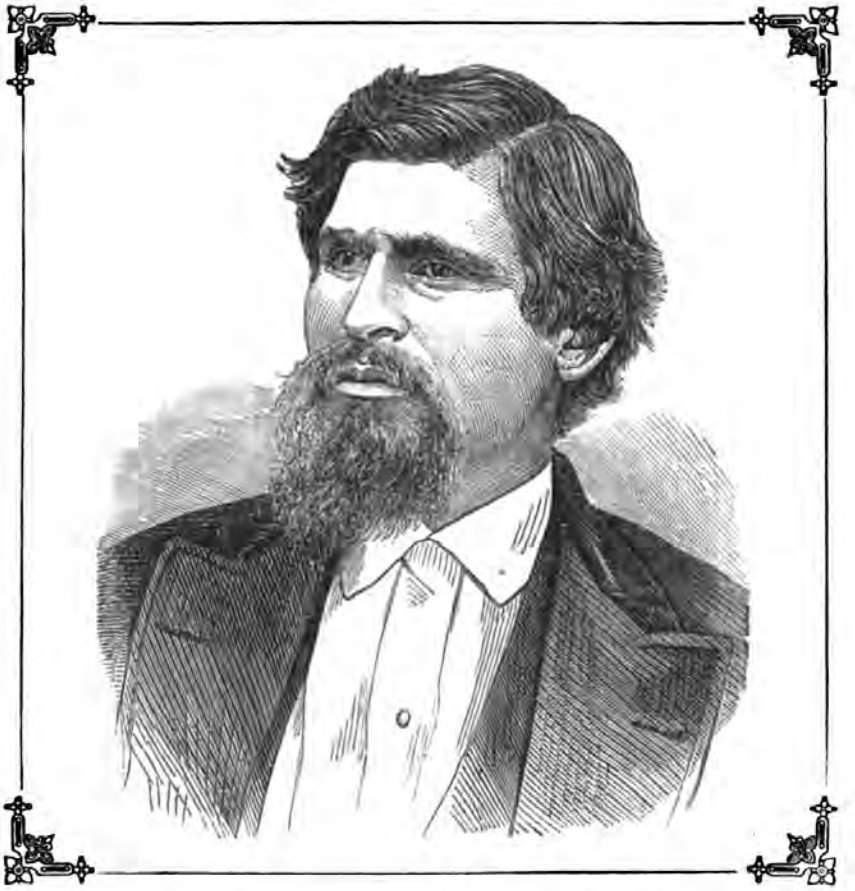
Phil endeavors to bring his wife to terms by devotion to his former sweetheart; but little Clara takes the matter into her own hands and refuses to receive any attention from him. Viola and her friends occupy the parlors at evening, while Phil takes special comfort in a skeleton wagon, which "little circumstance does not contribute in the least to lessen the breach between them." Matters proceed from bad to worse, until Phil decides to seek an Indiana divorce; a serious accident compels his return, and renders him for some months delirious, during which time Viola has ample opportunity to consider the real state of affairs, and learn some valuable life lessons. During Phil's convalescence he and Viola are for the first time truly united, though to the last "Viola is Viola still, there being too much to be rooted out."

That Phil should be obliged to suffer through life, as most of us do, for the mistakes we commit in early years; that "George and Sephronia should receive the natural fruit which we might expect from such grafting;" that Clara should awaken to find "the image of her girlish dreams after all but clay;" and that "the discipline which we fail to receive in childhood must come to us all at some time or other in

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life," are pregnant facts, but given in the simple order of the story without any attempt at "preach."

The chief charm of the book is its life-like naturalness. There seems to be a character or lesson on its pages for every one, in whatever condition, and wherever there are young people its reading would be beneficial, and to those having charge of children and youth we recommend it cordially. C. A. G.



TIBURCIO VASQUEZ, THE CALIFORNIA BANDIT.

FEW incidents have occasioned more sensation in California since the early discoveries of gold, which so hastened the development of that State, than the arrest, trial, conviction, and execution of Vasquez, who, with his robber band, had for years plundered and ravaged several of the lower counties. He was a ruthless desperado, regardless of the law, and laid his contributions on the thinly-distributed settlers of Los Angeles and Santa Clara as greed or caprice dictated. The officers of law dreaded him. In fact, so many attempts to capture or kill him had failed, that he seemed to possess a charmed life, to be protected by some divinity. But his time came. The net was spread once more, and Vasquez fell into it, and speedily suffered the penalty of outraged justice.

There are in his countenance (see portrait) few elements of an attractive character. Well apparelled, and with a carefully ordered toilet, it is not unlikely that he appeared to the superficial a dashing, handsome cavalier. He was sharp-witted, keen-sighted, by no means deficient in Caution, as the development of the upper part of the posterior side-head shows; acquisitive, ingenious in arranging plans for the spoliation of the traveler or the settler in some quiet California valley.

The head, broad at the base, shows the

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man of physical endurance. The physico-mental organs predominated, hence his sympathies chiefly related to physical things, the gratification of the senses. He had also much perseverance, determination, and self-reliance, which, in combination with the lower qualities, gave him character for absolutism in the administration of whatever he had to undertake. He was not the man to allow his plans to be interrupted or modified by others without exhibiting a sharp and unscrupulous vindictiveness.

The cold, keen, calculating, cruel eyes even in his portrait have the stamp of the harsh, relentless ruffian. The massive, tiger-like jaws evince the possession of strong passion and propensity, the lips showing a potent sensualism.

That wedge-like, beetling brow does not betoken high intellectual development, yet the upper side-head, in the region of Ideality, is prominent enough to indicate a natural appreciation of physical harmony and beauty. The head was by no means small, and, notwithstanding his strong basilar development, there are indications of superior mental qualities, which, if they had been properly trained and cultured in early life amid refining associations, would have conduced to the production of a better man than the robber whose name was a terror in the region of his raids and plunderings; perhaps, nay, probably, considering Vasquez' natural energy, a man would have been developed whose practical usefulness had contributed to the welfare of his community, and obtained its gratitude, not its curse.

To one of the Alumni of our Institute, Mr. C. B. Fairbanks, who has been lecturing in California for several months past, we are indebted for the photographic portraits from which our engraving was executed. He also sent us the published sketch of Vasquez' career, a condensation of which we give herewith. Mr. Fairbanks had an opportunity to examine the convicted bandit shortly before his execution, and sent us a syllabus of his estimate of Vasquez' character, which more than confirms our views as predicated of the portrait.

Tiburcio Vasquez was born in the town of Monterey, Cal., in the year 1838. Both his parents are dead, but he leaves several brothers living; one residing near Monterey, and another in the vicinity of Hernandez Valley, in San Benito County. In his youth he was naturally smart and intelligent; he received a fair English education, which was somewhat improved in after years.

In the year 1854 Tiburcio attended a fandango, and became enamored *pro tem.* of a pretty senorita. She, however, showed a little partiality toward another Californian, and Vasquez thereupon quarreled with the Californian, and a disturbance arose. The constable of the town undertook to quell the disturbance, when Vasquez drew a knife and stabbed him to the heart, and then fled to the mountains, where he remained concealed until the excitement caused by the affair had subsided, when he returned and frequented his usual haunts without molestation. As the witnesses were all countrymen of the murderer, the case was misrepresented in the courts. A short time afterward Vasquez associated himself with a band of horse-thieves and cut-throats, who were then the terror of Monterey County. After the gang had been thinned out by the Vigilantes, he transferred his operations to the section of country north and east of Monterey County, and for two years "interested" himself in the affairs of the large stock-owners. In 1857 he went to Los Angeles County, where, however, he was arrested for horse-stealing, and sent to the State prison for five years. After a confinement of a year and a half, he escaped with other prisoners, and returned to his mountain life and predatory excursions. Again was he arrested, and again sent to the State prison, where he remained until the 13th of August, 1863, when his term expired. He had not been out two months before he robbed a fish peddler whom he met in a lonely part of the road on the San Joaquin. Other robberies followed, and in 1864 he became implicated in the murder of an Italian butcher, which obliged him to change his quarters to Sonoma and Contra Costa counties.

The next chapter in the history of the outlaw is dated 1867, when he organized a small band of horse dealers. He was captured while about to carry off a drove of cattle in the night, and was sent to the State prison for four years, where he remained until 1870,

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when he was discharged by an act of the Legislature. Shortly after his release he joined a band of outlaws, which committed numerous outrages and robberies in the counties of Santa Clara, Monterey, Fresno, and Alameda. Stages were robbed, ranches were plundered, horses and cattle stampeded, and a reign of terror inaugurated.

Sheriffs Morse, of Alameda, and Adams and Harris, of Santa Clara, had been in pursuit of the band for a long time without success, until the spring of 1871, when Morse came upon one of the leaders, named Soto, in a cañon near the Panoche Grande. Soto made a determined resistance, and fired at the officer, but Morse shot him through the head. Vasquez escaped and went to Mexico, but returned almost immediately by steamer to San Francisco, and finding the officers of law on the watch, betook himself to the mountains near the New Idria quicksilver mines. The place is wild and almost inaccessible, and the entrance is so narrow that one man well armed can keep a sheriff's posse at bay. Here he organized a new band. His first exploit was the abduction of the daughter of Pedro Garcia, of San Juan, and then a series of robberies and depredations was inaugurated. When the news of these daring outrages reached the authorities, measures were at once taken to capture the bandits. Vasquez was met on the road by a daring constable of Santa Clara County. A sharp encounter ensued, in which both were wounded, and Vasquez escaped.

Keeping close in his mountain fastnesses, he pilfered and robbed from travelers and ranchos, even stealing the horses of officers who were in pursuit of him. At length, becoming bolder, he and his companions planned the robbery of Snyder's store, at Tres Pinos, which was carried out with fatal consequences to several unfortunate men who attempted to dispute their right to the outrage. Soon after this exhibition of fiendish prowess, Vasquez retired to San Benito County, the scene of former depredations, where he soon after aroused the country by his outrages. Large rewards were offered for his capture, dead or alive, and vigorous efforts were set on foot by the Governor of the State.

At length, in the latter part of May, last year, the carefully-laid plans of several State and military officers succeeded in capturing the great robber chieftain and some of his men in Los Angeles County. He was conveyed to San José, and there tried for the murder of Mr. Davidson, at Snyder's store, the testimony being so positive that the jury rendered a verdict of guilty in the first degree, and sentence of execution by hanging was pronounced to take effect on the 19th of March last. He was accordingly executed on that date, exhibiting to the last an unflinching coolness.

One of his last acts was the following exhortation, which shows that he was not deficient in intellectual cultivation, and possessed qualities for a better manhood:

"To Fathers and Mothers of Children." — Standing at the portals of the unknown and unknowable world, and looking back upon the life of this as I have seen it, I would urge upon you to make your greatest care to so train, influence, instruct, and govern the young to whom you have given life, that they be kept aloof, as far as in the nature of things is possible, from the degrading companionship of the immoral and vicious. The general welfare of society depends upon the strict performance of this part of your duty."

SUGAR-BOILING IN FLORIDA.

I AM sure that many of my young readers at the North would like to have been with me on the 28th of November, for I had then one of the *sweetest* of times that can be imagined. It was just two days after Thanksgiving, when old Jack Frost was making sad havoc among the fields and flowers at the North; but here it was sunny and warm, with the thermometer at 70, and the gardens planted for spring vegetables, while the birds sang their sweet songs in the orange trees that were laden with ripe, golden fruit.

It was just the day for a row on the St. John's River, and with old Steve at the oars, and the tide in our favor, we—that is, several ladies, with our little Harry, the prince of the household, who, by the way, did his share of the rowing with a walking-cane—soon made the stretch of three miles, and landed safely at a small plantation on the river above Jacksonville.

As we neared the wharf the scent of the

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boiling sugar was wafted to us as a sweet welcome, and along the river's bank was strewn the refuse of the crushed cane. A few moments' walk brought us to the sugar-house, near which stood the mill in which the cane is ground. A short distance off was seen a grove of bananas, while over our heads the swaying branches of the live oak were draped in long wreaths of the beautiful Spanish moss.

All about on the ground lay the rich, juicy stalks of the sugar-cane, while Sambo and Gingo, or some other *bo*, were feeding the mill with cane, and another ragged, rollicking negro was driving the mules which turned the mill to a tune and words of his own, the latter something in this wise: "Ha, now! git round, ole Gray, some time tu day; I say you trot long. He-up! he-up; hi, hi, hi! round she goes! Cane cum once year, git long; hi, hi, hi, he-up!"

Crushed bits of cane were passing through the mill and dropping to the ground on one side, while the dark, sweet juice was flowing off in another direction through a leader into large troughs within the boiling-room; and here we had a drink from a tin dipper of the pure, sweet juice fresh from the mill, and it wasn't bad to take—one of those sort of goodies that, when once tasted, it is hard to say, stop.

In this room was a large furnace, over which was placed an immense tin boiler or pan, divided into thirteen compartments, filled with the liquid, from the cold juice which was led from the troughs into the first pan to the boiling, foaming syrup contained in the last. Several men were employed in skimming off the floating bits of cane and scum, while others, with wooden shovels, were guiding the liquid from one compartment into the next until it reached the last, where it was tempered by thermometer, thence conducted through a tin pipe into other great troughs within the cooling-room. Here the hot syrup is dipped into barrels, where it cools and hardens into sugar. In the bottom of each barrel are small vent-holes, through which the thinner portions of the syrup escape into tubs, and this is known as molasses.

Little flat sticks, or "spoons," made from the outer bark of the cane, were given us, which we dipped into the boiling sugar, blowing and tasting, tasting and blowing, while smacking our lips amid exclamations of: "Oh, how good! Isn't this fun!" Then down would go the spoons again, now fishing for bits of sugar, or dipping up the delicious candied syrup, then back again into the boiling hot liquid, or into the cooler troughs where the floating sugar lay a crispy scum, inviting all to partake.

As to our little Harry, his eyes fairly sparkled with delight, and like a young robin he stood with mouth wide open begging for more.

It seemed like a grand, old molasses-candy making, and we sipped and tasted and licked our sticks and licked our fingers until we were satisfied, and willing to leave the hot, close room for the fresh air, and return to our boat, nibbling great stalks of sugar-cane as we went, to the tune of: "Hi-hi, he-up! Git long, I say: cane come once year; round she goes. Hi-hi, he-up!" ANNA CLEAVES.

THE KING-BIRD.

THE king-bird is exceedingly well-known throughout America; it belongs to the fly-catcher family of birds. The head of the bird is strongly made, the beak large and wide at the base in proportion to its size, and well-hooked. The king-bird belongs to the migratory species, arriving in the United States about the month of April, and remaining until the end of autumn.

It has attained the name, not on account of its size, certainly, because it is a small bird, but on account of the position it appears to hold among the feathered tribe; it is also called the tyrant fly-catcher. During the breeding season the life of the king-bird is a continued series of battles and encounters with birds, in most cases with those far larger than itself; but in these contests the little king-bird usually comes off conqueror. Hawks, crows, and the bald-eagle, if not the great black eagle, really dread a battle with this little champion. Should he meet one of these great birds in his airy flights, the king-bird immediately mounts to considerable height above him, and then darts down upon his back, sometimes fixing there, to the great annoyance of the eagle, who endeavors by all sorts of evolutions to rid himself of his uncomfortable rider; but the king-bird is not easily thrown off; besides, he teases the eagle incessantly, sweeps over him from right to left, remounts, all the while keeping up a shrill and rapid twittering. These attacks continue sometimes for more than a mile, till he is relieved by some of his tribe of equal courage.

There is a bird, however, which, by reason of its superior speed of wing, is sometimes

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more than a match for the king-bird; it is the purple martin, whose food and disposition are a good deal like those of the king-bird. As soon, however, as the young of the king-bird are able to shift for themselves, he becomes as mild and peaceable as other birds. Audubon relates a battle between a martin and king-bird, wherein the former was the conqueror. The martin had long held sole possession of a farm-yard, and when the king-bird came to build his nest within the same bounds, he was assaulted by the martin with great fury. The contest lasted some time, until the poor king-bird actually died, worn out from the struggle, and its mate was forced to leave the barn-yard.

The king-bird is thought by many to eat bees, and for that reason many bee-keepers show little kindness for it. It is claimed by some, however, that it does not devour the working-bees, but merely singles out the drones; but even if it should destroy a few hundred bees annually, it more than repays the loss by its enormous destruction of worms and insects during the spring and early summer.

It builds its nest early in May, among the branches of a tree, selecting for the purpose slender twigs, fine grass, and horse-hair. The eggs of the king-bird are usually five in number, and there are too broods in the course of the year. The plumage of the king-bird is generally of a somber character. The head is black, but when the bird raises the crest-feathers, which it does when excited, they are seen to be of a bright orange, or flame color. The tail is black, tipped with white, and the coverts of the wing are marked with dull white. The under parts of the body are white, with the exception of a gray patch on the breast. The length of the bird, from the extremity of the bill to the end of the tail, is about eight inches, when full grown.



THE KING-BIRD.

THE MOST POPULOUS TOWNS IN ENGLAND.—London has a population of 3,445,160; Portsmouth has 82,842; Bristol, 196,186; Wolverhampton, 71,718; Birmingham, 366,325; Leicester contains 109,830; Manchester, the great cotton-spinning mart, has 356,626; Salford, 135,726; Oldham, 87,637; Nottingham, 92,251; Liverpool, 516,063; Bradford, 168,305; Leeds, 285,118; Sheffield, 267,881; Hull, 133,932; Sunderland, 106,842; Newcastle, 137,065. The density of the population varies from 11.1 persons to an acre in Norwich, to 99.1 to an acre in Liverpool. The number to an acre in London is 45.7, so that Liverpool is more than twice as densely populated as London.

"OUT WEST."—The Western Washington Industrial Association of Washington Territory has recently purchased sixty acres of ground at Olympia, on which to hold an nual fairs, and $3,000 is at once to be ex pended in permanent improvements. The site has a supply of water and fine surrounding scenery, including a beautiful bay, snow-capped mountains, etc. This association was "organized to develop the resources of Washington Territory."

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NEW YORK,
JUNE, 1875.

TO OUR FRIENDS.

THE cause of Phrenology and reform has sustained a great loss in the death of Samuel R. Wells; but the work of this office, of which he was for so many years the earnest promoter, will go on, and it is expected that those who had been associated for years with him in the conduct of the different departments of the business will efficiently co-operate in endeavor, and contribute as heretofore to its successful maintenance. With the recent removal to 737 Broadway, and the establishment of the phrenological cabinet and publication office at this place, new and improved facilities have been introduced, and it is hoped that the future will indicate the wisdom of the step, and more than realize the expectations entertained by Mr. Wells.

In the management of the PHRENOLOGICAL JOURNAL Mr. H. S. Drayton, for several years connected with it, will have charge of the editorial department.

Mr. Nelson Sizer, for over twenty years associated as lecturer and chief examiner, will continue in charge of the Cabinet and assist, as heretofore, in the editorial and professional branches of the office.

The firm name, S. R. Wells, known so widely and favorably, will be hereafter S. R. Wells & Co., this slight modification being indicative of the purpose to carry on the work in the spirit of enterprise and humanity which has characterized it.

In accordance with an understanding which had long existed between Mr. Wells and myself, to the effect that I should continue the business should any event occur to prevent his personal superintendence of it, I am warranted in making the above announcement, and would invite a continuance of the favor shown us in the past by the friends of mental and moral progress. Indeed, may we not expect that all who have indicated an interest in this noble work will co-operate with us in its extension, and bless the memory of him who has gone by increased effort in promoting the cause of Phrenology and humanity, at once as much their own as ours?

CHARLOTTE FOWLER WELLS.

OUR LOSS.

ON Tuesday morning, the 13th of April, near the hour of eight, Samuel R. Wells, the publisher of the PHRENOLOGICAL JOURNAL and of the *Science of Health*, died. But eleven days before he had been promoting the fitting up and decoration of the new store, into which only two weeks before he had caused to be removed the property and effects relating to the professional and publishing departments of his business. This removal had been no small undertaking, since it involved the transfer of an extensive collection of scientific and artistic objects—the accumulations of very many years—besides the large stock of books and the materials used in the preparation of the two magazines. It therefore had an exhausting effect on a man whose physical vigor and endurance were not of the most robust order, and by no means equal to his mental energy and nervous elasticity. But he would probably have withstood the great strain successfully had not the unwonted exposure to cold

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draughts on the first and second days of April, while superintending the operations of carpenters, painters, and upholsterers, induced an attack of pneumonia, that dread malady which in most cases proves fatal. During the afternoon of the 2d of April, feeling the approach of illness, but not deeming it of moment, he merely expressed his sense of discomfort, and did not regard it as necessary to withdraw immediately from the scene of his activities. That night the disease announced its presence by a severe chill and the consequent fever, and on the following day he was too ill to leave home. Those associated with him in business did not at first consider his illness to be more than a temporary indisposition—a rest, in fact, demanded by overworked nature; but as day followed day, and his cheerful, inspiriting face failed to appear and contribute its wonted brightness to our several spheres of work, and now and then a message came speaking of great weakness and prostration, and of apprehensions of a more serious phase of the malady, we felt ourselves confronted by a new and startling question — which had never suggested itself before in our relations with him —"Can this mean death?"

And suddenly the pale messenger came for the spirit of him who looked upon this theater of human life as designed for the development of the higher, spiritual, glorious part of man—for his culture and training in things pertaining to a more exalted stage of being.

How great was the manifestation of grief, respect, affection, immediately ensuing the announcement that Samuel R. Wells was dead! Not only the crowded city of which he had so many years been a most useful resident seemed to "wail at the stroke," but messages from all parts of the country kept flowing in as the melancholy news spread abroad, expressing deep sorrow for the lost, and warmest sympathy for her who survived the companionship of thirty-one years. This spontaneous outcome of public regard is most comforting to the bereaved kindred of Mr. Wells, and assuring to those who shall continue the important business interests which he had for so many years presided over. He had labored for the welfare of society; self-aggrandizement, wealth, were so much subordinated in his efforts that they had no lingering place in his aims and purposes; and he had become thoroughly identified with all good measures of reform, efficiently taking part in whatever he deemed essential to public and private happiness and prosperity. "Progress and improvement" was the motto he had blazoned on his banner, and so loud and clear was the cry sent forth through pamphlet, periodical, and volume issued from his press that the people caught no uncertain sound, but understood clearly the high and holy mission of his life.

But it were more fitting that the estimate of other men who viewed him apart from the business connections and ties of associated interests be taken as nearer his true measure. Says Dr. Alexander Wilder in a letter:

"The death of Prof. Wells creates a breach which we can not hope soon to see supplied. He had opened a field for research in psychological and other human science in which others might enter and explore, who would, but for him, have never had the opportunity. Nevertheless, his sincere regard for mystical knowledges never swerved him from a proper equilibrium. He took a lively interest in all matters of material development and human improvement; and, while advanced and liberal in his views, he never transcended the limits of good sense and the practical. He was, in an eminent sense, a lover and benefactor of his fellowmen. He never met one depressed in spirit, unfortunate or suffering, without casting about in his mind some way by which to do him good. Such a man deserves love surpassing that of a brother.

"It was my fortune to be more or less in his company during the last three years. I found always in him a fountain of sympathy which no drafts upon him seemed to exhaust;

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and yet tempered by a discretion which won my heartiest admiration. He never used to cant about human brotherhood, but he lived out the idea. He made no affectation of superior learning, but he really was among the foremost of our cultivators of science. I never conversed with him but I felt my spiritual ken, my powers of perception and intuition, heightened and increased; my hopefulness, never too much, always enlarged; my enthusiasm and better nature exalted. I feared to trouble him often, for I do not approve of a man feeding much on the life-blood of his friends, without imparting somewhat in return; but I counted every interview with him as so much added to my own wealth of heart and character, to the volume of spiritual life.

"Such a man it seems an overwhelming misfortune to lose. His should be an immortal life. I would erect for him no monument, nor chisel his name except as a reminder to friends; but his life should be perpetuated by us in carrying forward to success the ideas which he nurtured, the enterprises and institutions which he planned, and especially the knowledges and benevolences which he assiduously cultivated. In them he lived, and by sustaining them we shall preserve his influence, and, even more, his presence with us."

In another place, under the title "In Memoriam," is the view of a keen discerner of the motives and thought-life of men. Like Mr. Wells, earnest in the cause of physical and mental reform, he could measure and appreciate him more justly than those whose sympathies lie mainly within the sphere of conventional practicality.

Soon after the sad announcement, the *Home Journal*, of New York, in the course of an obituary sketch, thus appreciatively alluded to him who had for thirty-three years been connected with the interests of Phrenology and reform:

"In realizing this work practically no man can be said to have done or suffered more than Prof. Wells. He toiled, he lectured, he wrote, until death came and interrupted him at his work, and the journal he edited and assisted to establish was in its sixtieth volume when he dropped his pen and died. Personally, the professor was of the type of men who make crusades—not so remarkable, perhaps, for intellectual insight as for the stimulant and excitor influence they have on humanity at large; and if any man in this world was ever ready to shake hands with new truths, no matter whence they came, he was. It is the mission of some to see deeply; of others to make their fellows see, and to act like tonics upon the culture of the mass; and of the two, as promoters of progress, to the latter, among whom was the deceased, must be conceded the higher and nobler function in society. With all his eagerness for truth he was, however, no scientific bigot, but one of the sweetest, purest, and kindliest natures that ever led a crusade."

TRUE GREATNESS.

[This brief paper is one of the last prepared by the late editor and publisher of this JOURNAL, and is a true expression of the thought and sentiment which predominated in his noble life.]

JESUS CHRIST, without riches, without any external display of science, stands in his own order, that of holiness. He neither published inventions, nor reigned over kingdoms; but he was humble, patient, pure before God, terrible to devils, and altogether without sin. Oh! with what illustrious pomp, with what transcendent magnificence did He come to such as see with the eyes of the spirit, and are discerners of true wisdom! —*Pascal.*

Among men, he is greatest who does the most good and serves best his God and his fellows. He is the worst who serves only himself. Selfishness comes of the lower or animal nature, and cares only for its own, as in the realm of the lower animals.

To be great, one must be good. He must be brave, noble, willing, self-sacrificing; he must deny himself when necessary, not only of luxuries, but of real necessaries, for the good of others. He should be intelligent, active, industrious, enterprising, persevering, dignified, loving, and manly. He should not be a narrow-minded skeptic, or a pinched up bigot. His should be a full-orbed mind, free from prejudice and superstition. His prayer

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should include the race—yea, all the world. To be really great he must be a truly good man, fulfilling all the ends of his creation. With the Saviour for his model and example, he should strive to attain all the excellences seen in the model. He should aim at perfection, and come as near to its attainment as possible. He who does this will rise. He will secure honor among men; and, what is better and nobler, will secure that happy inward consciousness of good-will to man, and of acceptance by his Maker. And this is true greatness.

SPREAD-EAGLEISM APPROPRIATE, 1775—1875.

THE American mind has been stirred very recently in its deeper recesses of feeling and sentiment by the proceedings in Boston and at Concord and Lexington in celebration of the centennial anniversary of those dark doings which hastened the development of the American Revolution, and the birth of our independent nationality. All our readers are, of course, well endowed with the quality of patriotism, and have given much heed to the exercises in Boston on the evening of the 18th of April, when the hanging out of the lights from the Old North Church, which gave to Paul Revere his cue to ride on his memorable course of warning, was commemorated. These second lights were suspended to the view of waiting thousands by the son of the man who so furtively and tremblingly hung out the first one hundred years before. Our readers have also conned eagerly the full reports of the proceedings at Concord and at Lexington, wherein some of our most eminent orators and poets took part. At the latter place much interest was given to the occasion by the unvailing of statues of Samuel Adams and John Hancock.

It was at Lexington that the war actually began, for there the first blood was spilled in the series of conflicts and skirmishes which illustrated that day's advance and retreat of the British columns; but all the region from Boston to Concord is consecrated ground, and must ever remain such as long as Americans maintain the integrity of the Republic.

No true American can review the early chapters of his nation's birth, as portrayed in the eloquent, graceful, and burning words of Mr. R. H. Dana and Mr. G. W. Curtis, without feeling a thrill of enthusiasm. The nobility of the cause which united the colonists in their struggle with England, and the peculiar features of the opening of that struggle, warrant the loyal heart in swelling with pride and satisfaction. Those English statesmen, whose names will ever be remembered with gratitude for so nobly advocating our cause against an obstinate king and his pliant ministry, declared its sacred character, and communicated much of hope and encouragement to the patriots.

Then, again, the voluntary character of the sacrifice made by those who offered their breasts to the British fire on the green of Lexington adds a brighter luster to the Revolutionary history. It is as Mr. Dana said in his oration:

"Of all the voices that call to men, none so stirs the soul as the voice of the blood of martyrs calling from the ground. And, of all martyrs, so it is, that, whether always justly or not, it is the first martyrs who are longest known and most widely honored. In the first centuries of the new faith, there were countless heroes, saints, martyrs, and confessors; and armies fought in just and necessary self-defense. But the world turns to one name, the first consecrated and longest remembered, for he was the first martyr. * * * Now, fellow-citizens, let us never forget that the men of Lexington, on that morning, were martyrs—intentionally and intelligently martyrs."

At this time preparations are making for the remembrance of Bunker Hill, in June and other important incidents of the seven years' contest in the course of the months and years to follow will be suitably celebrated Let each town and village, North and South, which has a Revolutionary association, make the most of it. The effect can not be otherwise than healthy. Especially must it awaken the public mind to the consideration of important national and social questions, prominent among which will be some like these: Was it, after all, worth while for our fathers to make so bold a venture and to suffer so much in creating an independence? Have we been alive to the advantages they

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secured for us, and have we made the Republic what they designed it to be? Have we not permitted mere partisan strife and prejudice to occupy more of our attention than the building of a nation upon the solid principles enunciated by Washington, Adams, Franklin, Otis, Jefferson, and other great men who helped to found the Republic? The duty of the hour was indicated in the closing sentences of Mr. Curtis' address at Concord. Let all who love liberty and the Union read and treasure the admonition.

"No royal governor, indeed, sits in yon stately capital, no hostile fleet for many a year has vexed the waters of our coasts, nor is any army but our own ever likely to tread our soil. Not such are our enemies to-day. They do not come proudly stepping to the drum-beat, with bayonets flashing in the morning sun. But wherever party spirit shall strain the ancient guarantees of freedom, or bigotry and ignorance shall lay their fatal hands upon education, or the arrogance of caste shall strike at equal rights, or corruption shall poison the very springs of national life, there, minute-men of liberty, are your Lexington Green and Concord Bridge; and as you love your country and your kind, and would have your children rise up and call you blessed, spare not the enemy! Over the hills, out of the earth, down from the clouds, pour in resistless might. Fire from every rock and tree, from door and window, from hearth-stone and chamber; hang upon his flank and rear from noon to sunset, and so through a land blazing with holy indignation hurl the hordes of ignorance and corruption and injustice back, back in utter defeat and ruin."

AMERICAN PHRENOLOGICAL INSTITUTE.

AS the season is approaching for the commencement of the annual session of October 1st, we desire to say to all who contemplate becoming members of the Class of 1875, that our facilities for imparting instruction are ample, and those who, for the last twenty-five years have performed the chief part of the work of instruction, will bring to the class their ripened and extended experience, and with the better facilities of our new establishment, we anticipate still greater success in our future courses of instruction.

It is desirable that all who become members of the next Class shall be in attendance at the opening on the evening of the first day of October next. Several lessons a day will be given so as not to consume the time of the pupils beyond what is necessary to impart the full course of instruction. For those who do not reside in New York or Brooklyn, facilities for boarding at economical prices may be obtained, and students on arriving in the city will repair at once, if between eight o'clock in the morning and six in the evening, to our office, 737 Broadway. Those who may expect to arrive at any other hour, will be advised by mail where to stop, if they will address us a week or two in advance.

All who desire particular information relative to the subject matter of the course of instruction, price of tuition, and outfit for lecturers, will receive a circular upon that subject, on request by mail.

A BREWER IN CONGRESS.

We are delighted to be able to announce that the next Congress will contain one brewer. The Hon. Frank Jones, of Portsmouth, N. H., President of the New England Brewers' Association, and who so cordially welcomed the Chief Association to Boston at its Convention held there last June, has been elected, on the Democratic ticket, for the First Congressional District of New Hampshire. So much for the East, now let us hear from the West.—*American Brewer.*

AND is this—being a brewer—to be the test of one's fitness to make laws, and to represent this nation in Congress? Is this an evidence of enlightened statesmanship? And are we, indeed, to come under the rule of brewers, distillers, and dealers in grog? Woe, woe be on us, when we come under such rulers! But where are the temperance men, the religious men, good citizens who have an interest in the perpetuity of our free institutions? We accept the New Hampshire brewer because we must, but let us all pray to God for his speedy conversion to temperance principles. Then he may become a bright and shining light, working in the interest of God and humanity, instead of leading men down to death and hell.

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VALEDICTORY.

IN the closing number of a volume it was customary for Mr. Wells to pen a few lines expressive of his consideration for the interest shown by subscribers and readers in the PHRENOLOGICAL. But he had written his last line ere the copy for this, the closing number of Volume Sixty, had been prepared, and it has fallen to another hand to say that it is hoped that the names of all those whose subscriptions close with this number will be found upon the wrappers of the number for July, the opening of Volume Sixty-one; and not only may every subscriber feel it his duty and necessity to continue on our list, but also to assist in disseminating the healthful principles and truths which the PHRENOLOGICAL JOURNAL seeks to convey to the public. May we not expect an increased list with the issue of the first installment of the new volume? May we not welcome you, dear reader, as we did a year or six months ago, as a hearty co-operator with us in the cause of humanity and progress?

AGRICULTURAL HINTS.

The Crops of 1874.—The late Report of the Department of Agriculture furnishes a *resumé* of the yield of crops of 1874, as follows:

WHEAT.—The aggregate wheat crop exceeds 300,000,000 bushels, with an increase of acreage of fully 2,500,000.

RYE.—The rye crop is placed at 14,891,000—98 per cent. of the crop of 1873.

OATS.—The oat product is 240,000,000 bushels—a decline of nearly 30,000,000.

BARLEY.—The barley product is put at 32,704,000 bushels—a decline of 1 per cent.

POTATOES.—The aggregate potato crop is 106,000,000 bushels—about the same as that of 1873.

HAY.—The yield of hay aggregates about 25,500,000 tons—an increase of 590,000 tons over the crop of 1873.

BUCKWHEAT.—Buckwheat crop nearly 9,000,000 bushels.

We trust our farmers will see to it that plenty of oats be sown this spring, for oats are being largely used for human food.

Hay or Cotton.—The *State Agricultural Journal*, of North Carolina, after speaking of the increasing sale of grass-seed in Raleigh, says, "Now suppose we make a calculation as to the relative value of hay and cotton crops which ought to be raised on the quantity of land named:

VALUATION OF HAY CROP.

600 acres, average yield of 5,000 pounds per acre, at $1.25 per cwt..... .....$37,500

VALUATION OF COTTON CROP.

600 acres, average yield of 800 pounds lint cotton per acre, at 15 cents.....$27,000

We give the foregoing information for the benefit of those who believe in the all-cotton system of farming."

Land which is best suited to cotton should be planted to cotton. Land that is better suited to something else should be planted to something else. Add to this the intelligent and determined effort of every farmer and planter to raise his own supplies, wherever he can do so, hay included, and all the primary conditions of southern farming success are satisfied.

The Granges.—There are now over 22,000 Granges organized. Missouri, Iowa, and Tennessee are the banner States. The membership exceeds 1,300,000. It is claimed that the Order now has over $17,000,000 invested in elevators, grain warehouses, flour-mills, agricultural implements, cattle-feeding materials, and similar factories, banks, and fire and storm insurance companies. What is all this but a form of co-operation?

There is a whole agricultural sermon in the following: Pure, sweet milk and butter, fresh and perfectly ripened fruit, horses and carriage, roomy door-yards, the lovely society of birds, pure air, and the quiet retirement of country life, are looked upon as luxuries by every class of people except farmers, who accept them as a matter of course, and forget to feel thankful for them.

Boys not Suited to the Farm.—If the only good that a boy ever did about the farm was to repair the pump, hang gates, make mole-traps, put in rake teeth, file the saw, and hang the grindstone, and he did these things well, obviously the farm is not the place for him—but a machine-shop is. If a boy will walk a half-dozen miles, after the day's work is done, to hear a political speech; if he takes time from play to attend trials before a justice of the peace, and sits up half the night when he is going to school to learn declamations which bring down the house at spelling-schools, most likely he will do the world more good if you put a law-book and not a manure-fork into his hand. If he earn more money in trading jack-knives and fish-lines on rainy days than he does in hoeing potatoes and cutting grain in fair weather, give him a chance at the yard-stick, and not have him around troubling the other boys who are handling horse-rakes and pitch-forks, and the like employments. Again, if a boy is skillful in skin-

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ning small animals and stuffing small birds; if he practiced making pills of mud when he was a child, and extracted teeth from the jaws of dead horses with pincers when he got older; if he read physiology while his brothers are deep in Robinson Crusoe, he will be far more likely to succeed with a lancet than with a scythe.

Deep Plowing.—Deep plowing, says an exchange, is good practice when you have a deep soil. It is better for some crops than for others. Plow deeper for roots than for grain, and especially for corn, since in our short summers corn will manure quicker if the roots are not obliged to go down into a cold sub-soil for nutriment. But with shallow plowing you must have plenty of plant food mixed with the surface soil, since you desire to confine the roots to that for the sake of the warmth. But above all beware of the deep plowing in a shallow soil. He who lifts several inches of untempered sub-soil, and mingles it with a shallow-surface soil, will not be apt to repeat the experiment.

Hay-Loading Machine.—We have received from Mr. I. H. Tompkins, of Tiffin, Ohio, the accompanying illustration of Foust's hay-loader, a recently introduced apparatus which appears to us to be a very valuable auxiliary to the management of a farm. The illustration shows for itself the method of its action, being attached to the



rear of the wagon, and drawn over the field it gathers up the hay, and by an endless chain movement carries it up into the wagon, where a hand can distribute the hay in the usual manner. It can be used on heavy unraked hay, or hay in winrow or loose grain. The inventor claims that it can elevate hay at the rate of a ton in three minutes. But should it perform as much in double that time it is a great gain upon the old hand methods, both in time and labor. The machine weighs about five hundred pounds.

Farm Deodorizers.—The *Agricultural Gazette* says: "Charcoal and earth are universal deodorizers; they are capable of absorbing all the gases given off by putrefying bodies. A dead body covered by a few inches of earth is, as we all know, rendered harmless; the earth-closet is another illustration of the same fact. The sprinkling of earth in poultry houses and kennels is the best and simplest mode of keeping them sweet; a dry loam will answer well for this purpose; dry peat will also prove very useful.

An Agricultural Ode.

Far back in ages
The plow with wreath was crowned,
The hands of kings and sages
Entwined the chaplet round,
Till men of spoil
Disdained the toil
By which the world was nourished,
And blood and pillage were the soil
In which their laurels flourished.
Now the world her fault despairs—
The guilt that stains her glory—
And weeps her crimes amid the cares
That form her earliest glory.
The throne shall crumble,
The diadem shall wane;
The tribes of earth shall humble
The pride of those who reign;
The war shall lay
His pomp away;
The fame that heroes cherish,
The glory earned in deadly fray—
Shall fade, decay, and perish.
Honor waits o'er all the earth,
Through endless generations,
The art that calls the harvest forth
And feeds the expectant nations.

—*Wm. C. Bryant.*

Wheat-Culture Overdone in Minnesota.—The exclusive devotion to wheat-culture in the North-west is proving unprofitable. In Stearns County, Minnesota, for the past six years the money product per acre has not averaged over $9.80, while the cost of cultivation amounts to $10.70 showing a net loss of 90 cents per acre. "Is it any wonder that mortgages are accumulating, and Western farmers are complaining of hard times?"

Good Prospects of the Fruit Crop.—The Rochester *Express* says that it has taken a great deal of pains to ascertain the condition and prospects of the fruit crop, and as far as it has learned, the prospects have not been better for years. The peach tree throughout Northern, Middle, and Western New York, notwithstanding the long and intensely cold weather for the past six or eight weeks, is yet uninjured, the fruit buds looking healthy and vigorous, with a prospect of a good yield the coming season. The apple, plum, and cherry crops also promise well. Nursery men have no reason to complain of the small fruits, vines, flowering shrubs, and the different varieties of the more delicate evergreens, as those have been protected by snow.

Fruit Orchards in Illinois.—The number of acres of orchards returned by county assessors in Illinois in 1872 was 320,702; in 1873, 334,067; increase, 13,365 acres. The number of acres of woodland in 1872, 6,289,236; in 1873, 6,928,061; increase, 638,825 acres. Returns for 1874 not at hand, but will probably show a further increase.

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Our Mentorial Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH *that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.*

QUESTIONS OF "GENERAL INTEREST" ONLY *will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.*

SHOULD THEY MARRY WHO ARE TAINTED WITH INSANITY?—The work in which you are engaged implies that you are a lover of humanity, and that you would help to avert any impending evils which might threaten any of your fellow-creatures. Feeling thus assured, I address you in *confidence* upon a subject in which I am personally and deeply interested.

I will state two propositions for your consideration. I will also give you a case by way of illustration, upon which I wish your decision and your counsel.

No persons have the right to marry where there is a known tendency or probability that any great physical or mental evil will be transmitted to another generation. As insanity, in its varied forms, is an evil greater than death, and as it is a known fact that insanity is transmissible from parent to child, it can not be right for two persons to marry in whose families a number of persons have been deranged, especially where the deranged ones were parents of either party.

A case would be of rare occurrence where the tendency would be as strong and the danger as great as in the case of a gentleman and lady I will describe. The gentleman is of an active mental temperament. His father is of an extreme mental temperament; has a very active mind, making him very liable to the great misfortune referred to, in case of a hard mental strain. The gentleman's grandfather committed suicide. Two of his grandfather's brothers did the same, another brother and one sister were badly deranged, and so was their mother. Their father was a man of a melancholy turn of mind. The lady's *own* mother committed suicide when the lady in question was an infant. One of her mother's sisters committed suicide, another was badly deranged, and a third is said to have given signs of derangement. The lady is very tall and slim, is of an active temperament, and has not a very strong constitution. Would the parties referred to run a fearful risk by marrying? HUMANITY.

Ans. A stronger case could scarcely be stated. The parents of the young people should not have been permitted to contract in marriage. As for the parties themselves, concerning whom Humanity writes, a marriage between them should be considered altogether out of the question; the risk is too *fearful* to admit of its serious thought. Our correspondent is an intelligent man, and must appreciate the physiological and psychological principles involved in such a matter. We feel that society is too slow in awakening to a sense of its heavy oppression and loss because of the toleration of imprudent marriages. For the sake of family health and comfort and happiness, and for the sake of the obligations of the family to society, and the duty of men and women to contribute good, and not evil, to their fellows, the marriage alliance should be a matter of legal supervision, such a system of provisions being enacted for its regulation as physiological, social, and psychological science would prescribe. If persons of near kindred, even if physically sound, are prohibited from marrying by law, how much more should the physically and mentally unsound be debarred from perpetuating their infirmities and sufferings! Common sense and Humanity forbid.

FATE.—Can it be said that "temperament is fate," and is it a crystallized truth?

Ans. The world has a great deal of trouble with "fate" and predestination. Some have blindly fought both ideas, and some have blindly accepted both. There is such a thing as fatality and such a thing as liberty. So far as the man is concerned, who has received a temperament, say a light blonde or a brunette, or one that is ardent or one that is sluggish, he can not help the inheritance. To him it is fate, and the qualities which naturally go with the light or the dark complexion are as fixed as his features or his height. Yet, if men will take the right course, they may modify even temperament. The tender, slender man can, by judicious food and exercise, strengthen and toughen and invigorate himself; and one who is sluggish, by eating rightly and working rightly, may become more active. But he does not reverse his temperament. The duck can not be a hen, nor the hen a duck. No man can change his sex, or his complexion, or seriously change his height; but, with that which we have, we possess certain liberty of use. The dark-complexioned man should avoid the things which tend to provoke and exasperate his condition. One with the light temperament should avoid that which excites and heats and stimulates him. He can not drink alcoholic liquors and say, "I am of an excitable temperament," and lay it

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all to temperament; and the lazy, sluggish man may not eat pork and rice and drink lager bier, which make him sluggish, and charge it all to temperament. Men of all temperaments have a natural sphere in which they may move in the fear and love of God and in fellowship and justice with mankind; and though we may not be able to make one hair white or black, we may use what we have and are wisely and well, or foolishly and badly; and we are responsible according to our ability to understand and obey. (See parable of the talents, Mat. xxv.)

Will you inform me how to macerate and bleach skulls?

Ans. If a skull were placed in running water in warm weather, it would soon become measurably clean; then it might be placed in a pot of water with a little soda added, and boiled. This would take out some of the grease, and afterward by placing it on a roof in the sun it would become white. The true way to bleach skulls, however, is to immerse them in a bath of sulphuric ether, which bath must be ether-tight. That will take out the oily matter, and leave them white and clean.

GOVERNMENT BY THE NATION AND STATE.—"Stranger" asks the following questions: Is not one government sufficient for any civilized people? Is not the United States Constitution the safest guard to liberty in this country? Are not all the States now free? Could not the people of Texas live under the same laws as the people of Maine? Do not the State governments afford unlimited opportunities for bad men to get into office, enact bad laws, and promote useless strife? Did not the late war have its origin in "State rights," and are they not now the cause of all the trouble in the South? Slavery being dead, have the States any "local affairs" now not common to all? Are not the State taxes far more burdensome than the federal? The legislatures generally being corrupt, would it not be better for the people to elect the United States senators, and vote directly for the President? Then why not alter the United States Constitution so as to abolish the State governments, which are only nuisances, and begin the next century with a perfect Union and a better republic, ruling out the present politicians, of course?

Ans. As these questions are closely related to each other, we will consider them together. To cover the ground you open here would require a thick book with large pages and fine type. One government is sufficient for any civilized people if it have extended powers and minute and special provisions for everything. We do not know that the United States Constitution is the safest guard to liberty in this country. Governments existed in this country before the Constitution of the United States was formed. Each State governs its own territory, in its own way, and the United States government was established to facilitate commerce and postal arrangements, and to protect all the States against encroachment from foreign countries, and to unite all in the common defense and general welfare. You ask if all the States are not now free? We do not know in what sense the question is asked, and our general answer is Yes; but not free from obligations to each other and to all the people.

The people of Texas do not need the same laws as the people of Maine, in some respects. The general principles of justice, of course, are the same everywhere, but Texas requires laws in regard to the marking of cattle, and the tenure of lands held in common, and Maine needs laws in regard to her pine forests and the floating of lumber in her rivers; her fisheries and her ice interests, her granite and her navigation, ship-building, etc., need special and particular legislation which would be out of place for Texas. There is probably no government in the world so thoroughly useful as that in which the State has its government and its legislature, the State being divided into counties with officers known to the people, whose duty it shall be to look after county matters; and these counties divided into towns, in which all the people can assemble and vote moneys about bridges and roads and schools and the care of the poor. The general government should have as little to do with details as possible It is to the whole people what the organ-case is to the church organ—it holds the whole in harmonious action, while the particular parts are employed in the special necessities and duties that locally belong to them.

State governments afford opportunities for bad men to get into office, but the smaller the body politic in respect to the minute affairs required to be attended to by the people, the less likely will public officers be to do wrong. Take a town of 2,000 inhabitants, five miles square, each man knows everybody, and let any man waste five dollars for that town, and the voters will lay him on the shelf. But let the government be in Washington solely, and the people in that town may have $500 of their money wasted in an indirect manner and they will care less for it; and they are so far from the wrong-doer that they can not reach him; but in their own town they will bring him to terms and give no further chance to rob them.

State rights may be carried to extremes, as everything human is liable to abuse. The States, as we have shown, have local affairs not common to all. The people in South Carolina need laws in regard to the raising of rice, the flooding of lands for that purpose, and a great many other things that the State of Maine knows nothing of and cares nothing about, and *vice versa*.

The State taxes seem more burdensome than the federal only because they are direct, while the federal taxes are mainly indirect. You buy a yard of silk, or a bottle of wine, and pay a certain price, part of which is an indirect tax to the government. You do not feel the burden, but you bear it all the same. Padding the saddle may make the burden seem easier to be borne, but it does not make it lighter. Direct taxation is the only honest way to be taxed. Then we know we are pay

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ing taxes, and are interested to find out what becomes of the money. Every farmer in New England, where the old-fashioned town-meeting is held, and every dollar is voted which has to be raised and spent, knows what is to be done with the money, and who is to use it, and what is actually done with it; and if he find out that a dollar has been wasted, he makes a noise over it, and retrenchment and reform are the result; for he is brought face to face with the delinquent disburser of his money. Officers a thousand miles from home might spend money, if we had one government for the whole country, and the office-holder would never be brought face to face with his constituents. You say the legislatures generally are corrupt. Legislatures are made up of men selected by the people, and are no more corrupt than the people are, unless they make an unwise choice of representatives.

We would vote directly for the President, because it would be harder to make bargains with the whole people, or with half of the whole people, than it would with a few selected men. You speak of ruling out the present politicians. That would be a good thing, but who is to rule them out? The more we widen government the more we diminish the personal responsibility of voters and tax-payers. Let each town and county have the choice of officers who are directly responsible to the people, and let the people be intelligent and honest, the common masses be true to their own interests and to justice, and dishonest legislators and public functionaries will be hunted out and punished. Thirty years ago the political parties were so nicely balanced in the State of Connecticut that, if one party in power expended $1,000 in the year in the whole State unwisely or improperly, the other party would make such a clamor over it as to put the party out of power, and no State government was administered with more sharp economy and with a better regard to right and truth than prevailed in that State. A swollen majority is liable to become corrupt, and large constituencies are not half so likely to be managed with virtue and economy as small ones. "If this be treason, make the most of it.

DREAMING.—Is there any prevention of dreaming during the night?

Ans. Dreaming is caused by various conditions of mind and body. If one has care or trouble or joyous conditions which produce excitement of the brain and nervous system, sleep is likely to be imperfect, and dreams will be the result. The most of the dreaming, however, is caused from eating something which lies heavily on the stomach, keeping the base of the brain awake while other parts of it are asleep.

CHARACTER IN HANDWRITING. — W. A. H. will find in New Physiognomy all that is known as to what certain varieties of handwriting indicate. In the chapter on Graphomancy many specimens are given from distinguished personages, which tell their own story.

What They Say.

SPRING IS COME!—The wrecks of winter are stranded on the bright shores of spring. The snows have melted before the genial rays of the early sunshine. Little birds are building their nests, and singing their merry songs. Such has often been the case, yet after the unusual rigors of the late winter, we gaze upon the face of animated nature with emotions of peculiar delight, as if it were the first time we ever witnessed the beautiful picture.

During this beautiful season we entreat parents, for conscience sake, to render *home* the most attractive place on earth, that the children may be like "olive plants," growing symmetrically, both physically and spiritually.

"Whatsoever a man soweth, shall he also reap," is literally true in this particular. How can you, reasonably, expect them to cultivate taste, manners, and temper, surrounded by distorted and disgusting objects. As soon might you try to find a graceful apple tree growing through the different spokes of a wagon-wheel.

Straighten your fences, remove the rubbish from the yard, teaching the little "buds of promise" to pick up the pebbles, that the grass be not buried alive. Take the pig-sty and wood-yard from the front door, substitute in their stead a neat railing that will effectually prevent pigs and other animals from trespassing on forbidden ground, and soon you will see pleasing results. Plant trees that will entice the little birds.

While thus beautifying the visible scenery, a new and ever-abiding principle springs up in the heart, that extends through the tenor of life, and the ceaseless ages of eternity. The return of life to objects apparently dead, is a fine subject for contemplation, both pleasing and instructive to the spiritual nature of mankind.

He who created all things of nothing, bringing beauty from chaos, light from darkness, and peace out of confusion, will also quicken our mortal bodies, clothing them with grandeur surpassing the lilies of the field. SARAH.

EASTER EGGS.—In the PHRENOLOGICAL JOURNAL for October, 1873, a correspondent asks what gave rise to the custom of coloring eggs on Easter; to which the Editor replies very correctly that "the custom is a very old one, running back much anterior to the Christian Era, and common among the old Persians and Jews."

The egg is associated with the oldest known mythologies, and is one of the sacred mysteries. We have it alike in Hindostan and Greece, Egypt and England, among the ancient Babylonians and religionists of our modern time. It represents potentially all that issues from it. *Omne virum*

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ex ovo—every living thing is from the egg—was believed by ancient hierophants as absolutely as by modern physiologists. The *upanishad* declares that the Self-Existent "with a thought created the waters, and placed in them a productive seed," which became an egg bright as gold and contained within it Brahma, the Father of Spirits. It divided, and one shell, which was of gold, became the sky; the other, being of silver, became the earth. From Japan to Thrace and Egypt, this mythos is found, modified according to the genius of the respective peoples.

As each spring-time represented anew the creation of the world, the symbolism peculiar to the latter applied to it accordingly. With the vernal equinox, the earth was born anew:

"—— aperit cum cornibus annum Taurus."

Taurus, with his horns, opens the year. This was represented by a bull breaking a prodigious egg. Eastre, or Ostrara, was the old Saxon goddess of spring and reproduction—probably the same as the Phœnician Astoreth or Astarte, whose symbols are termed in the Bible *Asera* or "the grave," and were placed under trees. With this goddess in Western Asia, the egg was always associated. Baskets filled with pine cones to represent eggs, were offered to Ishtar.

The coloring of the egg had also its emblematical meaning, and the practice has a very remote antiquity. Green or *Grian* was an old Western European name of the sun; yellow or gilt was the lodge of Venus or Astarte; purple symbolized regal power; red, scarlet, vermilion, etc., is a favorite color of the gods Brahma, Mahadeva, Nergal, Ninip, and Bacchus; as also black distinguishes the goddesses Saraiswati, Isis, Diana of Ephesus, Venus of Corinth, Ceres, Cybele, and the Holy Virgin of Loretto, Genoa, Pisa, and the Pantheon. All these colors relate to creation, and the new birth in spring which the egg of Easter always typifies, in all times, all peoples, and all religions.

A. WILDER.

WISDOM.

"Think truly, and thy thought
Shall be a fruitful seed."

SORROWS are the shadows of past joys.

THE lives of the best of us are spent in choosing between evils.

SOME one has said there are three companions with whom you should always keep on good terms—first, you wife; second, your stomach; third, your conscience.

"TURN to the right and go straight ahead," was the reply of the late Bishop of Litchfield to a fellow-traveler who sneeringly asked him to point out the way to heaven.

THERE are three degrees of folly—to censure actions from which we are not exempt; to discover faults in others which we are prone to overlook in ourselves; to solicit a useless favor.

THE TIMES.

"Good times and bad times and all times pass over;"
Then cheerily bend to the oar;
Through deep and through shallow, through calm and through tempest,
The bark is still nearing the shore.

Our "times," we can neither foretell them nor rule them;
Let us face them, however they come.
Pray God for one true hand to clasp through the hours
Till night brings us haven and home.

How *the heart* warms toward the man who lives on the sunny side of life!—never grumbles about the weather, keeps his temper in the midst of fretting cares, speaks kindly of his neighbors, refrains from cutting words that so often make wounds never to heal.

WHEN I take up the history of one heart that has sinned and suffered, and represent to myself the struggle and temptation it has passed through—the brief pulsation of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends—I would faln leave the erring soul of my fellow-man with Him from whose hands it came."—*Longfellow.*

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

"AM I not a little pale?" asked a lady, who was short and corpulent, of a crusty old bachelor. "You look more like a big tub," was the blunt reply.

"WHO was the meekest man?" asked a Sunday-school teacher. "Moses." "Very well; who was the meekest woman?" "Never was any."

AN advertisement for a dry-goods clerk reads: "Wanted, a young man to be partly out-door and partly behind the counter." Directions how to do this not given.

"WILL you insert this obituary?" asked a gentleman of an editor. "I ask it because I know that the 'doc' had a great many friends about here who would be glad to hear of his death.

A GOOD lady who, on the death of her husband, married his brother, has a portrait of the former hanging in her dining-room. One day a visitor, remarking the painting, asked, "Is that a member of your family?" "Oh, that is my poor brother-in-law," was the ingenuous reply.

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In this department are given the titles and prices of such NEW BOOKS *as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.*

WE AND OUR NEIGHBORS; or, The Records of an Unfashionable Street. A Novel. By Harriet Beecher Stowe. With Illustrations. 12mo; pp. 480. Price, $1.75. New York: J. B. Ford & Co.

In this new and attractive novel, as in "My Wife and I," of which it is the sequel, Mrs. Stowe, leaving the old sphere of New England society, gives us a glimpse of her experience in, and observations of the life and habits of Middle State people. The scene of the story appears to be laid in New York, and her revelations of interior social life are so realistic that we doubt not many, as they read the book, will think themselves more or less photographed among the characters. There are several admirable wood-cuts, which, of course, impart their decorative attraction to the volume. The author has not dealt with the phases of fashionable society, which she has seen fit to weave into the thought of her story with gloved fingers, hesitating not to bring into strong prominence many of the hard and bitter truths so deserving of censure. The maneuvering mamma; the supercilious daughter of fashion; the relentless man of business; the plausible, rascally roué, are shown in their true dress, and the hollowness, impurity, and wickedness of their lives sharply indicated. On the other hand, she offers for the consideration and appreciation of the reader illustrations of nobility of character, high-souled integrity, and earnestness of endeavor to improve in things good and true.

HOW TO MAKE A LIVING. Suggestions upon the Art of Making and Using Money. By George Cary Eggleston. 12mo; fancy cloth, Price, $1.25. New York: G. P. Putnam & Sons.

Another contribution by these enterprising publishers to the useful literature of the day. The author has a lively sense of the need of American youth for sound instruction in the affairs of life, and being a gentleman of much culture and varied experience, can be read with profit. His style is easy and attractive, making his books desirable to the youthful aspirant for fame and fortune, and the hard common sense underlying his smooth sentences must make its impression. Mr. Eggleston has no sympathy for the fast ways of young business men so prominently seen at the present day, and rebukes all artificial and hollow methods of dealing. He is very anxious that sound principles and thorough honest enterprise should characterize American commercial and professional life, and is only hopeful of a true and healthy progress in general society when such shall have become the case.

PAUL BREWSTER AND SON; or, The Story of Mary Carter. By Helen E. Chapman. 16mo; cloth. Price, $1. New York: National Temperance Society and Publication House.

This tale opens in the house of a man who has just begun to afflict a patient wife and affectionate daughter with occasional returns late at night in the unnatural state of intoxication. There is much realism in the methods and talk of the characters introduced. On one side we have a father of business views and habits, who regards money as the principal object of life; a mother who is affectionate and tender, but owing to culture and association, with more regard for her daughter's physical well-being than for her true moral and mental interests; a daughter whose young mind has just been impressed with a sense of the higher, truer life which a woman should enter upon; on the other side we have a young man, ardent, ambitious, with excellent prospects of a life of ease, much accustomed, for one of his years, to the ways of the world, and not appreciative of his highest duties, who has won the daughter's heart even before she had realized how entirely she had given up herself to the sway of an early affection. Mary Carter, the daughter, finds that she has a difficult task to perform in the endeavor to reform a weak father, and to draw aside her betrothed from a mode of life which tends to ruin, and which life was furthered by the business of his father, who was a large dealer in liquors.

Mary is bold in doing what she conceives to be her duty, and, as one of the penalties, the engagement with James Brewster is broken, and the young man, coerced by his father, marries a young woman of high society, only to live for years in unhappiness, or until his young wife dies—a victim to the habit of using alcoholic liquor. Then there comes a moment when the daughter of the inebriate is sought by the young widower, who has left the foul business of his father. She, still unmarried, gives all her time and thoughts to her poor John Carter and her sick mother. A marriage follows, and amid lowly surroundings, for Paul Brewster had cast off his son and afterward ruined himself in desperate speculations, commences a career of domestic peace and happinsss.

CONQUERING AND TO CONQUER. By the author of the "Schonberg Cotta Family." 12mo; pp. 181. Price, $1.25. New York: Dodd & Mead.

In this new volume its distinguished author gives us a glimpse of the early stages of Christianity. The old abbess, Læta, gathers her children about her and narrates to them the incidents in church and state which, occurring in the course of her very long life, made the first two or three centuries of the Christian Era so exceedingly interesting. The conflicts between the expiring

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Heathenism of the western empire and the ascending star of Christianity are related in quaint, but very attractive style. In alluding to the sufferings of her friends and of those prominent in the early history of the Church, the abbess seems exalted much above the phraseology of mere prose, and indulges in apostrophies of poetic power. The sayings and influence of those great fathers, whose supremacy can scarcely be appreciated in these days of free thought and liberal inquiry, are appropriately introduced in the course of her narrative. The tone of the book is high, perhaps religious unto conventionalism, but its influence can scarcely be other than good.

DEAN'S INTEREST AND EQUATION EXPONENTS. A System of Exponents Governed by the Principles of Decimal Rotation by means of which the Correct Interest of any sum, at any rate per cent., for any given time, is Ascertained at a Glance, with a Special Adaptation to the Purposes of Equation Constituting the same. The most Rapid and Convenient Method known of Averaging Accounts. Based on the rate of ten per cent. per annum of 360 days. Fifth Edition. Compiled by A. F. Dean. Published by L. L. & Moses King, St. Louis.

We can heartily concur, after a careful examination, in the praises bestowed on this work by those having it in use. The plan and arrangement are admirable, and show an intimate knowledge on the part of the author with the wants of an accountant, and a patient and painstaking desire to simplify his methods. The superiority of these tables over the usual rules employed in calculating interest, whether in point of rapidity of computation or accuracy in the final results, can not be doubted. The system of averaging accounts is based upon the Interest Tables referred to, and is rapid and accurate.

The price of the book, in view of the great labor necessary to its production, is extremely moderate, being but $5. Copies can be sent from this office, prepaid, to any address on receipt of price.

THE AMERICAN TEMPERANCE CYCLOPEDIA of History, Biography, Anecdote, and Illustration. By Rev. J. B. Wakeley, D.D. 8vo; cloth. Price, $2. New York: National Temperance Society and Publication House.

The author of this interesting volume requires no introduction to the reader; his labors in the causes of Methodism and Temperance for over forty years have made his name familiar to the American public. In his crisp preface he says, "Now I have been born, I should like to do all I can for the suppression of intemperance—death's prime minister, the mightiest curse that has ever visited our world—and to promote temperance, closely identified with 'whatsoever things' are 'pure,' 'honest,' 'lovely,' and of 'good report.'" And he comes to give his testimony in book-form for the information and improvement of others. He has chosen the method of a cyclopedia for the dissemination of facts and moral principles which are related to the great cause he advocates.

The declarations of distinguished men, biographical and physiological data, incidents from the social life of the friends of temperance, brief tales, historical sketches, legal information, and whatever topic may be said to bear a fitting relation to the temperance movement, are tabulated in this volume. We regret to add that Dr. Wakeley has lately died.

A HEALTH CATECHISM. We have commenced the issue of a series of small and popular works, with the view to bringing the underlying principles of the much-needed health reformation before the minds of the masses of the people. The first of the series is entitled "HEALTH CATECHISM," and is a familiar yet scientific statement of the fundamental problems in anatomy, physiology, and hygiene, and explains the basic principles of works that will follow, the next in order being a "Hygienic Catechism," giving more in detail the application of its principles to the preservation of health and the true healing art. Its price is only ten cents, so that all who are specially interested in educating the popular mind out of its inborn errors, and into the truth as it is in nature and the vital organism, can assist us to scatter it broadcast at a little expense.

How soon the other works contemplated will be issued depends entirely on the demand for the one now ready. We shall never be behind public sentiment, but shall endeavor to lead the world, in the health reform, as fast and as far as we can induce the world to follow; and this is simply a question of how much and how rapidly we can induce the masses of the people to "read, reflect, and inwardly digest," a few very simple but much-misunderstood medical problems. We will furnish the HEALTH CATECHISM at cost to all who will interest themselves in its distribution.

PAMPHLETS RECEIVED.

From the Catholic Publication Society, 9 Warren Street, New York, the following:

POSTSCRIPT to a Letter Addressed to His Grace the Duke of Norfolk, on occasion of Mr. Gladstone's Recent Expostulation, and in Answer to his "Vaticanism." By John Henry Newman, D.D., of the Oratory. Together with the Decrees and Canons of the Vatican Council.

A TRACT for the Missions on Baptism as a Sacrament in the Catholic Church. By Rev. M. S. Gross, Priest of the Missions of North Carolina.

PAX, The Syllabus for the People. A Review of the Propositions Condemned by His Holiness Pope Pius IX., with Text of the Condemned List. By a Monk of St. Augustine's Ramsgate, author of "The Vatican Decrees and Catholic Allegiance."

MR. GLADSTONE'S Expostulation Unraveled, By Bishop Ullathorne.

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"Quiconque a une trop haute idée de la force et de la justesse de ses raisonnemens pour se croire obligé de les soumettre a une expérience mille et mille fois répétée, ne perfectionnera jamais la physiologie du cerveau."—GALL.

"I regard Phrenology as the only system of mental philosophy which can be said to indicate, with anything like clearness and precision, man's mixed moral and intellectual nature, and as the only guide short of revelation for educating him in harmony with his faculties, as a being of power; with his wants, as a creature of necessity; and with his duties, as an agent responsible to his Maker and amenable to the laws declared by the all-wise Providence."—

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PROF. JOSEPH HENRY,

SECRETARY OF THE SMITHSONIAN INSTITUTE.

THIS head and face indicate fineness and delicacy of organization, with a fair degree of strength. His intellect originally was decidedly maternal, and we judge his temperament to be more like that of his mother than that of his father. His perceptive organs are large, and were always more prominent than the reflective, but the head

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indicates much growth of the reflective power. The upper part of the forehead seems to have been, as it were, built on, enlarged, and increased in size by later development.

The power of sharp criticism, quick perception, and sound and logical handling of the facts acquired, would seem, from the form of the head as presented in the picture, to be conspicuous traits. His large Language, indicated by fullness and prominence of the eye, and that sack-like protrusion below the eye, shows literary ability, power of description, ability to talk and write and set forth his thoughts in a clear and vigorous style.

The organs of Constructiveness and Ideality are well developed. The region of the temples is well expanded, and the width is considerable in the upper portion of the side-head, indicating mechanical talent, power of invention, and ability to appreciate whatever is nice and beautiful and elegant. His head, as a whole, is rather broad, which gives force of character, courage, energy, and enterprise; but if the reader will observe the great length from the opening of the ear forward to the root of the nose, he will obtain a realistic idea of his eminent intellectual ability.

Order seems to be large, and also Calculation, Locality, and Eventuality, hence we should look for system, organizing talent, memory of places and of particulars, and power to recall the knowledge which he has acquired. With practice, he would have been an excellent extemporaneous speaker, especially in the realm of teaching.

His knowledge of human character is good; he seems to appreciate a stranger intuitively, and knows who may be trusted and who should be distrusted and held at a distance. He has suavity of spirit, kindliness of disposition, respect for what is sacred and venerable; is firm, persevering; has strong Conscientiousness or love of truth and duty; is prudent, perhaps inclined to be too conservative to be popular with young men, yet is a safe, guarded, careful, diligent thinker, and one who rarely has occasion to retreat from a position once taken.

He has all the signs of sociability, affection, fraternal attachment, fondness for the social circle, and capacity for becoming popular as a friend with those who have the opportunity to know him thoroughly.

His head and face correspond in indicating blandness of manner, great kindliness of disposition, and whatever is called goodness of heart. We can understand that he can be easily nettled, because he is sensitive; and that he can not comfortably bear opposition and contradiction, because he has positive ideas and the courage and self-respect and determination and integrity which lead men to pursue earnestly that which they understand to be true and right. To such men, who believe in principle and aim to be guided by it, contradiction comes very much against the grain. Among his equals, who incline calmly to discuss questions of importance, he would be patient, placable, and courteous in his intercourse, even though his compeers might differ with him in opinion.

The face reminds one of Dr. Noah Webster, the lexicographer, and of Edward Everett, and if our subject had devoted himself as much to literature as Everett did, he would not have been in that respect inferior to the finest scholar of his time.

JOSEPH HENRY is of Scotch Presbyterian descent; his grandparents, on both sides, landed in New York the day before the battle of Bunker's Hill. His maternal grandfather, Hugh Alexander, was a man of remarkable ingenuity, and settled in Delaware County, New York, where he erected a mill and constructed all the machinery with his own hands. During the progress of the war, however, he was driven from his mill by Indians, and became an artificer in the continental army, and afterward a manufacturer of salt at Salina. His paternal grandfather, William Henry, or Hendrie, as the name was spelled in Scotland, settled on a farm in Al-

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bany County. He lived to the age of ninety, and was wont to give in his late days an account of the appearance of Charles Stuart as he entered Glasgow in 1745.

The subject of this sketch was born in Albany, but having lost his father at an early age, he was adopted by an uncle, and sent, when seven years old, to live with his grandmother and to attend school at Galway, in Saratoga County. Here he remained until fourteen, the latter part of the time being spent in a store, attending school in the afternoon. He showed no aptitude for learning, or for excelling in the ordinary sports of boyhood. This, however, was mainly due to his having accidentally and secretly obtained access to the village library, where he became so fascinated with works of fiction, perhaps on account of the stolen access to them, that he spent most of the time in reading which was devoted by other boys to active sports. He became the story-teller to his comrades, and on one occasion, while on a visit to his mother in Albany, was taken to the theater by a relative, and on his return amused his young companions by reproducing with them the two plays which had formed the evening entertainment.

After the death of his uncle, he was apprenticed to a cousin, to learn the trade of a jeweler; but after he had been two years in this occupation, and before he had acquired sufficient skill to support himself by the art, his cousin gave up the business, and he was let loose from regular employment, and gave himself up, almost entirely, to light reading and theatrical amusements. In this course he was suddenly arrested by opening a book, which had been left upon a table in his mother's house. The reading of a single page produced a remarkable change in his life. It gave a new direction to his thoughts, and called forth mental characteristics of which he had previously supposed himself entirely deficient. He resolved at once to devote his life to the acquisition of knowledge, and immediately commenced to take evening lessons in the Albany Academy. He also became a pupil of the celebrated Hamilton, who visited this country for the purpose of introducing the method recommended by Locke for teaching languages, endeavoring, in the meantime, to support himself by such chance employment as he could obtain. In this, however, he was not successful, and he abandoned this course for that of a district school teacher. After spending seven months in this occupation, he entered the Academy as a regular pupil, and remained there until his means were exhausted; then returned to school teaching, and at the expiration of his second term again renewed his connection with the Academy. After continuing his studies here for some time he was, through the recommendation of Dr. T. Romeyn Beck, Principal of the Academy, appointed private tutor to the family of Gen. Stephen Van Rensselaer, the patroon of Rensselaerwyck. His duties in this position occupied him only about three hours in the day, and the remainder of his time was spent as an assistant to Dr. Beck in his chemical investigations, and in the study of anatomy and physiology, under Drs. Tully and Marsh, with a view to adopting medicine as a profession. This view, however, was suddenly changed by an offer, through the influence of Judge Conkling, with whom he had become a favorite, of an appointment on the survey of a route for a State road from the Hudson River to Lake Erie, through the southern tier of counties. His labors in this work were exceedingly arduous and responsible. They extended far into the winter, and the operations were carried on amid deep snows, in primeval forests.

Having finished the survey with the approbation of the commissioners, on his return to Albany he was offered the position of engineer on a canal in Ohio, and of director of a mine in Mexico; but the professorship of mathematics in the Academy having fallen vacant, he was elected to fill the chair. Having, however, become enamored with the profession of an engineer, he very reluctantly accepted the position, in accordance with the wishes of his friend, Dr. Beck. The duties of the office did not commence for five or six months, and this time he devoted to the exploration of the geology of New York, with Prof. Eaton, of the Rensselaer School. He entered upon his duties in the Academy in September, 1826, and after devoting some time to the study of mathematics, and other subjects pertaining to his professorship, he commenced a series of orig

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inal investigations on electricity and magnetism, the first regular series on natural philosophy which had been prosecuted in this country since the days of Franklin. These researches made him favorably known, not only in this country, but also in Europe, and led to his call, in 1832, to the chair of Natural Philosophy in the College of New Jersey, at Princeton.

In the first year of his course in this College, during the absence of the Professor of Chemistry, Dr. Torrey, in Europe, he gave lectures in natural philosophy, chemistry, mineralogy, geology, astronomy, and architecture. In teaching these multifarious branches, he was unable, during the first year at Princeton, to continue his private investigations; but after that time he commenced anew, and prosecuted his original researches until he was called to his present position in Washington. In 1835 he was elected Professor of Natural Philosophy in the University of Virginia. The offer was a tempting one, since the emoluments connected with the professorship in the Virginia University were greater than perhaps in any other in the country. He was, however, reluctant to leave Princeton, where he had experienced much kindness and encouraging appreciation; and Princeton, loth to lose him, offered special inducements, among them a year's leave to visit Europe, and he decided to remain. Nine months of the year's absence he spent principally in Lodon, Paris, and Edinburgh. His previous researches had given him a favorable introduction to the savans of these cities, and he returned to prosecute his investigations with enlarged views and more efficient apparatus, procured during his tour in Europe.

In 1846 he was requested by some of the members of the Board of Regents of the Smithsonian Institution, then just about to be organized, to give his views as to the best method of realizing the intentions of its founder. In compliance with this request, he gave an exposition of the will, and of the method by which it might most efficiently be realized. On account of this exposition, and his scientific reputation, he was called to the office of Secretary or Director of the establishment. Unfortunately, Congress had attempted to organize the Institution without a due appreciation of the terms of the will. This gave rise to difficulties and expenditures on local objects, particularly the commencement of a very expensive building, which have much retarded the full realization of what might have been produced by the plan originally proposed by Prof. Henry. He has, however, by constant perseverance in one line of policy, brought the Institution into a condition of financial prosperity and wide reputation.

At the time of the organization of the Light-House Board of the United States, Prof. Henry was appointed by President Fillmore one of its members, and still continues as such. During the late war he was appointed one of a Commission, together with Prof. Bache and Admiral Davis, to examine and report upon various inventions, in the capacity of Chairman of the Committee on Propositions, intended to facilitate the operations against the enemy, and to improve the art of navigation. On the death of Prof. Bache, he was elected President of the National Academy of Sciences, established by an act of Congress in 1863, to advance science, and to report upon such questions of a scientific character as might be connected with the operations of the Government. He is a member of various societies in this country and abroad, and has several times received the degree of LL.D., the last time from Cambridge, Mass.

Prof. Henry was married in May, 1830, to Miss Alexander, of Schenectady, the sister of Prof. Alexander, of Princeton, and from the ardent devotion of his wife, and the fraternal sympathy of her brother in his pursuits, he has received assistance and support beyond that which usually fall to the lot of men. The most peaceful, and to himself the most profitable, part of his life, was that spent in Princeton, for which place, and the College connected with it, he retains the warmest attachment. He left Princeton with the intention of returning to his professorship as soon as he should have been able to organize the Smithsonian Institution; but in this he was disappointed—he could not leave without losing the fruits of his labors.

Among the more important of his numerous scientific investigations and discoveries are the following:

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The first application of electro-magnetism as a power, to produce continued motion in a machine.

An exposition of the method by which electro-magnetism might be employed in transmitting power to a distance, and the demonstration of the practicability of an electro-magnetic telegraph, which, without these discoveries, was impossible.

The discovery of currents of induction of different orders, and of the neutralization of the induction by the interposition of plates of metal.

Investigations on molecular attraction, as exhibited in liquids, and in yielding and rigid solids, and an exposition of the theory of soap bubbles. [These originated from his being called upon to investigate the causes of the bursting of the great gun on the United States steamer, Princeton.]

Original experiments on and exposition of the principles of acoustics, as applied to churches and other public buildings.

A series of experiments on various illuminating materials for light-house use, and the introduction of lard oil for lighting the coasts of the United States. This and others were made in his office of Chairman of the Committee on Experiments of the Light-House Board.

Observations on the comparative temperature of the sun-spots, and also of different portions of the sun's disk. In these experiments he was assisted by Prof. Alexander.

Observations, in connection with Prof. Alexander, on the red flames on the border of the sun, as observed in the annular eclipse of 1838.

Besides these and other experimental additions to physical science, Prof. Henry is the author of twenty-five (1846–71) reports, giving an exposition of the annual operations of the Smithsonian Institution. He has also published a series of essays on meteorology in the Patent Office Reports, which, besides an exposition of established principles, contain many new suggestions; and, among others, the origin of the development of electricity, as exhibited in the thunder-storm; and an essay on the principal source of the power which does the work of developing the plant in the bud and the animal in the egg.

He has also published a theory of elementary education, in his address as President of the American Association for the Advancement of Education, the principle of which is, that in instruction the order of nature should be followed; that we should begin with the concrete and end with the abstract, the one gradually shading into the other; also the importance of early impressions, and the tendency in old age to relapse into the vices of early youth. Youth is the father of old age rather than of manhood.

He was successful as a teacher, his object being not merely to impart a knowledge of facts, but mainly to give clear expositions of principles; to teach the use of generalizations; the method of arriving at laws by the process of induction, and the inference from these of facts by logical deduction.

Of advanced life, yet vigorous in mind and body, Prof. Henry is still at his old post in the Smithsonian, apparently thinking little of retirement from the cares and responsibilities of so important a position, on the score of accumulated years, so long as brain and hand work with their accustomed harmony and efficiency.

SOCRATES.

The earth is full of riches—solid rock
Serves as the central nucleus round which
Diamond and chrysolite in massive bands
Circle the mighty orb; there's not a gem
Known by the lapidary, but round the earth
Glitters resplendent in a shining zone
Of almost fathomless luster. Now and then,
At intervals, a specimen of each
Shines on the surface like a drop of dew
Fallen from the firmament, and monarchs then
Strive for the great possession. Were it not
For specimens like these, man would not know
Such splendor had existence; seeing them,
He learns to hope, until his spiritual eyes
Are opened and he sees unvalued wealth
Concealed within the bosom of the earth
Beyond the grasp of avarice, beyond
Imagination's utmost range of thought.

So is it in the moral world—there is
Faith at the center, and exhaustless mines
Of charitable glories circling it,
Beyond the grasp of thought. Thou, Socrates,
Wast thrown upon the surface like a gem
To show the mine below, and not a stone
In Aaron's ephod more celestial shone.

—*Rufus Dawes.*

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HOW I CHANGED MY NOSE.

MY nose was an inexpressible trial to me during all my childhood and early womanhood. Not that I had no nose, or an insignificant nose; indeed, I had too much nose, and then it would assert itself in such an uncompromising sort of way! There was no doing anything with it or without it—for what is a woman without a nose? I have learned within a few years, since I ceased to care anything about it at all, that this feature is an heir-loom in our family, and skipping two generations crops out in every third or fourth. My great-grandfather had just such a nose as I have, only there was a good deal more of it; indeed, so prominent and ludicrous was the outline of his nasal organ, that those who saw him for the first time would laugh outright involuntarily. How he came by such a nose I never could learn; probably his mother was frightened by an elephant and he was born with it. But what a trial this heritage was to me! My ideal of a handsome nose is of one exactly like that of Minerva or Apollo Belvidere, forming a continuous line with the forehead, straight, pointed at the end, with a little groove running from the extremity of the nose to the beginning of the upper lip; the nostrils curved, delicate, spirited. Alas, what a contrast to that was mine, with its camel's hump half-way of its length, and a great meaningless knob on the end! It was of no use at all to try and be pretty with such a nose, and I gave it up and applied myself to acquiring those stores of information that would make me happy in spite of personal blemish, not thinking or caring whether my nose was pretty or ugly. All this passed while I was yet at school. But when I had become settled in teaching, my old enemy again tormented me. By some happy chance I was introduced to the writings of Plato, and what a world of delight they opened to me! It was just the atmosphere I had longed for, unknowing what it was I wanted. So I bought the translation of his works published by Bohn, and hid them away, lest my temerity and self-conceit in attempting to understand such an author should excite remark among my friends. Again and again I read and re-read Phædon and Phædrus, until all my mind was filled with images of those glorious Greeks. I cut out Plato's picture from the volume and hung it in my room. I purchased a copy of the Belvidere and of Minerva, that evermore the beauty of their faces might delight my eyes. Then began the looking-glass torment. To turn from those perfect outlines to the image that met me as I stood before my mirror—it was too much! I learned to comb my hair without a glass, to arrange my toilet with as little aid from quicksilver as possible, and I lived with my Greek faces, upon whose changeless lineaments I could never see that the monstrosity of my nose made any unpleasant impression.



About this time I became quite intimately acquainted with the family of a gentleman who had spent some years in China as missionary to that celestial people, but who had found the climate so incongenial that he had returned to America to abide. I was reading also, for the first time, "Signs of Character," a book which accompanied the phrenological busts, reading it with intense interest, since I thought there was a hope in its teachings that I might approximate, even though faintly, toward the form and expression of my beautiful ideals.

I was riding with this gentleman one July day, and I remarked upon the curious hat he wore, one he had brought home with him from his missionary field. From hats we naturally passed to heads, and he spoke of the astonishing effect the study of the Chinese language had had on the shape of his forehead. Over the eyes, and all along the region of the perceptive faculties, there seemed to be built on a layer of bone a quarter of an inch in thickness, and about half or three-quarters of an inch in width.

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"You see," said he, "the study of the Chinese language calls into exercise only the perception and memory. Instead of one or two nasal sounds, as we have in our language, they have thirteen, and it is the most difficult matter at first for an American to distinguish between them." Then he gave examples of these different nasal sounds, but to my uneducated ear they seemed quite alike. "For eighteen months," he said, "we did little but study the language, and during that time my forehead changed wonderfully in shape. It used to be smooth like yours, and uniformly developed, but this great ridge here spoils the shape of it; and the hats I used to wear will only rest on the top of my head now."

"Then you must be a believer in Phrenology," I said.

"It would be impossible for me to doubt what my own experience has proved," he replied; "and the same effect was produced upon the heads of the other missionaries—we all had to change the size of our hats."

Was there not in this some hope for me? Might I not, by constant and loving intercourse with my Greek ideals, be changed into the same image? However that might be, I must still live with them and in them, for they had become a part and parcel of me. About that time I read Milton's Comus, and, of all the passages in that wonderful poem, this charmed me most:

"So dear to heaven is saintly chastity,
That when a soul is found sincerely so,
Ten thousand liveried angels lackey her,
Driving far off each thing of sin and guilt;
And, in clear dream and solemn vision,
Tell her of things that no gross ear can hear;
Till oft converse with heavenly habitants
Begin to cast a beam on the outward shape,
The unpolluted temple of the mind,
And turn it, by degrees, to the soul's essence,
Till all be made immortal."

I read Spencer's "Fairy Queen," and pondered on his assertion, no less true than poetical:

"Soul is form, and doth the body make."

Yet Socrates, with his beautiful soul, had a most ungainly body—pop eyes, pug nose, sensual lips; one of his disciples said to him (we quote from memory, as the volume is lent), "You indeed appear to me, Socrates, to be like those ugly statues in one of the temples, unsightly to the eye, but full of golden images within."

Ah! do we care how ugly Socrates was? Don't we love him all the better because he triumphed over every physical and moral defect, so far as light was given him, and became, through his disciple, Plato, the great teacher of philosophic morality for twenty-two centuries? Do we care whether his nose was straight or crooked? or what kind of a complexion he had, so long as within him were those "golden images" of unspeakable loveliness? And yet the instinct of beauty is indestructible, and we can not cease to long for the time when every shape and every face shall beam heavenly and divine.

Thus, in the study of the great masters of poetry and song passed my days, and after one of our collegiate exhibitions said a lady to me, "I have a fine compliment for you. Mrs. C., who has resided several years in Italy, says you have a very classic face." I laughed in sheer amazement, for what classic face ever had such a nose as deformed mine? But I was pleased notwithstanding, for I divined that my Greek readings had begun, as Milton says, "to cast a beam on the outward shape," and she, familiar with the clime and the song of that sunny Hellenic land, saw it and recognized it. There was hope.

Bye-and-bye I married—married a Greek nose, a Greek head, a Greek heart, though a native American. That matchless outline of face was and is a perpetual delight, and I have it in the faces of my children. Only a little while ago, as I entered the study where my beautiful Greek sat writing, he said, "My dear, your face is as the face of an angel. You will look just as you do now when you have passed the pearly gates." I smiled incredulously, and he added, smiling, "I don't doubt but there your nose will be straight, and the freckles gone from your face, perhaps your hair will be changed a tint or two, but your expression of countenance will be just the same."

How could I wish for more than this?

Only a little while ago my sister visited me, and remarking upon the changes produced by time, and a steady pressing forward to realize the glorious ideals that ever haunt me, and will not let me rest in inglori-

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ous ease—remarking on these changes, she said, "Every time I come to see you I notice that your nose is different; the curve of the nostril is finer and more delicate, and the line of your brow is more spiritual and beautiful than it used to be."

Suppose that after all I should get to be handsome, wouldn't it be because, to begin with, I had such a very ugly nose, a nose that drove me to higher pursuits than mere physical culture and adornment?

Not less than of old do I worship at the shrine of beauty, but my beauties all have "golden images" within them; they love those things that are more excellent, their souls are fair and of noble proportion, and when I look on them the spiritual body stands forth and clothes the natural with its own intrinsic loveliness and perfection.

It may be well to state that the ex-Chinese missionary alluded to, after twenty years of devotion to the ministry, and a mastery of the system of theology adopted by the denomination to which he belongs, has received the title of D.D., and, what is more *apropos* than that to this article, has now a forehead as full in the reflective region as in the perceptive, so that the ridge over his eyebrows is no longer specially noticeable.

There is a way for us all to be beautiful. "Soul *is* form and doth the body make," even in this world. High purpose, lofty ideals, pure moral and intellectual associations, these persisted in year after year, through youth, maturity, and age, *will* chisel the homeliest features into beauty, and clothe the plainest face with divine radiance.

L. E. L.

LESSONS IN PRACTICAL PHRENOLOGY.

TYPES OF DEVELOPMENT.

EVERY quick observer and clear thinker forms some opinion of each person he meets. Some tell us they can read a man like a book, can take his measure, comprehend his power, talent, worth or worthlessness at a glance. Phrenology recognizes a set of faculties, some of which give facility to their possessor in thus reading character, but they do it without any rule or principle. It is simply an impulse, an intuition. They can give no reason for their opinions, they simply feel impressed that one man is good, another better, another best, or the reverse.

When Hamlet picked up the skull of Yorick, which the grave-digger threw out, and pondered on the cranium of his old friend, around whose neck in boyhood he had so fondly clung, and had listened to his gibes and jeers, and saw now where once those warm lips spoke the living word, only dry bone, ghastly and hideous, it was to him only a ruined wall, a mockery of what it once was, furnishing no indication of what it might have been. The history of Yorick was remembered by Hamlet, and when he looked upon his hollow skull he could think of his history, which his affection treasured, and sighing say, "Alas, poor Yorick!"

That same skull, however, laid in the hand of a phrenologist, would be to him an index of the character of him who once inhabited it. When we are traveling and lecturing—and when we are in our office—persons bring skulls whose history they know, and ask us to write out in full our opinion, and we have made more than one convert to Phrenology of the skeptics who brought the skulls for such inspection, because of our agreement with the written history of the originals.

If, then, Phrenology can read the talents and tendencies of the person who once owned and occupied a given skull, and if this science in its application to character-reading is not one of difficult attainment, why should it not be considered a useful, if not an indispensable branch of education?

We wish it understood at the start that we do not estimate the sizes of the organs merely by protuberances upon the skull, but by the distance from that point where the spinal cord unites with the brain to the surface of the head where an organ is designated.

It is the theory of Phrenology that the brain has its center at what is called the medulla oblongata, the capital of the spinal cord, and that the brain develops in every

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direction, upward, forward, backward, and outward from that center, just as a stalk or head of cauliflower develops from its stem, or as the apple or pear grow outward from the core to the periphery.

We have been more than a third of a century striving to make this thought understood by the public, yet many intelligent men take exception to the teachings of Phrenology, and will insist that the little unevennesses of the surface of the head, or "bumps," as they call them, constitute the basis of phrenological inspection. Nothing is further from the truth, and we have sometimes thought that objectors to Phrenology, having heard this fact, had forgotten it, or spoke recklessly, without regard to the truth, knowing that their hearers or readers were not sufficiently informed to contradict them.

Let us look, then, at fig. 1 of our illustrations. How deficient the upper part of the forehead and frontal and upper portions of the head! It rises high at the crown, and is large just above the eyes. Any boy or girl twelve years of age, carefully noting the shape of that head and reading what we say, will never hereafter need to be in doubt as to the tendency of such a character.

That class of organs located across the brows is devoted to perception and observation, to gathering knowledge respecting external things, to observing things as things, studying their form, magnitude, color, and

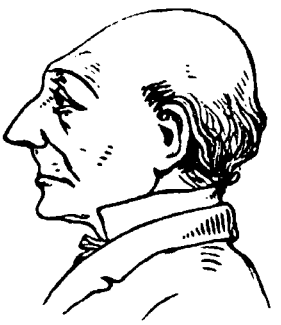


Fig. 1—Observing and Dogmatic.

number. The fullness of the eye itself indicates power of expression by means of speech. This person, then, was a great observer, he knew every road, and place, and thing; would go to a neighbor's house, and if any new piece of furniture had been procured, or if there had been any change in the order of the furnishing, he would notice it instantly. If one had a new article of dress, or had adopted a new style of combing the hair, or dressing the beard, or arranging the necktie or other clothing, he would notice it.

Put him into a store, he would soon know



Fig. 2—Conservative and Theoretical.

where everything was, what it was called, what to say about it, and would give a description that would be full and complete. Observe the length of the head from the opening of the ear to the root of the nose; that part of the forehead is amply developed, while the upper part of the forehead is deficient. Most persons will have noticed that such a form of forehead goes with quick observation, not with profoundness of thought or philosophy; but no man, as an artist, would make such a shaped head as an ideal, and most artists, when they meet with such a face and head, incline to modify the picture and make the head a little fuller where it is so deficient, and thus, as far as they can do it without spoiling the likeness, make it lean toward harmony of development.

Taking the head into account, from the opening of the ear upward and backward in the region of the crown, the observer will see but little deficiency, if any; and it being the largest part of his head, it would have a controlling influence in his character.

Firmness and Self-Esteem will lead him to tell "What I have decided upon," "What I think and have seen and know." He inclines to talk like an oracle, but very unphilosophically; he will form opinions from appearances without much regard to first principles or interior ideas. Such a man would dictate, likes to lead off, wants to be master of everybody and everything, and frequently

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shows his lack of sound sense, and without being aware of it.

Number 2 is deficient, but in a little different way from number 1; his head is uneven and irregular, but the upper part of his forehead being larger, he thinks, theorizes, meditates; but he has not such sharp observation as number 1, does not do so much looking and observing, and sometimes needs more facts than he is inclined to gather in order to sustain and illustrate his ideas. His head is hardly high enough from the opening of the ear directly upward for a well-balanced brain.

He does not take hold strongly of spiritual themes, but is more inclined to regard himself as a hard, dry thinker, able to reach truth by dint of logical effort. He cares less for facts and more for theories, but the general drift of such an organization is not very elevating. He is secular. The middle section of the head, where the selfish feelings are located, drawing a line from the center of the forehead to the center of the backhead, and regarding that portion of the head along and below such a line, is the strongest in this organization. His head is basilar, rather than lofty and expanded at the top, therefore he has a sense of physical pleasure and enjoyment, inclines to lay up property, looks out for sickness and a wet day, and takes care of himself. Figure 1 would



Fig. 3—Refined and Spiritual.

travel and observe, and become well posted; he would go to parties and entertainments, and to theaters; he would have on his tongue's end a good deal of floating literature; would even make a good reporter for a newspaper, picking up items here and there, and making a paper gossipy and entertaining. Fig. 2 would write a strong, heavy article, but he would want to be a month about it, and take his time, and write when he felt in the mood for it.

Fig. 3, it will be observed, has a superior development in the upper part of the head; the forehead is better than that of fig. 2, it is



Fig. 4—Low and Brutal.

full in the center, well developed across the brow, ample in the upper part, and the top-head is well rounded and ample. The face also shows more of the spiritual and sentimental, but the head itself, to a phrenologist, indicates what the character really is, and, under favorable conditions, the side-face will corroborate the cranial development. The brain being the center and source of mental emotion, the face, as well as all other parts of the body, becomes an exponent of the thoughts and emotions and consciousness of the subject.

Fig. 2, it will be seen, has a heavy backhead, with strong social dispositions, but the top of the head being deficient, as compared with the base, he lacks those elevated sentiments which belong to fig. 3. In this head we see gentleness indicated by large Benevolence, fullness and height of the head above where the hair joins the forehead. We see a large development of the center of the top-head, where Veneration, Spirituality, and Hope are located. There is less relatively in the crown than there is in fig. 1, still fig. 3 is not much wanting in that region. Hence, there is quite well-poised and substantial dignity, without the gruff dictum of such a head as fig. 2, or the fancied greatness of fig. 1.

In fig. 4 we have a strong animal face, massive cheek-bones, a bony mouth and chin, and lips whose form would seem to be a cross between the bull-dog and the bull-frog. The

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eyes seem made merely for seeing and for terrifying those they look at. Behold how broad the head is just above the ears! That outward swelling of the side-head is in the region where Phrenology locates the selfish propensities, such as Destructiveness, Combativeness, and appetite or Alimentiveness, and Acquisitiveness, or the love of property. The top-head is very contracted, narrow, and low; the moral sentiments, the superior part of the intellect, and all the faculties which render man manly, human and humane, spiritual and religious, seem dwarfed.

We see such organizations very rarely, but if one will go to prison, work-house, or insane asylum, he will see that type of head, and it is generally accompanied by brutal energy of the propensities, with weakness of thought and feebleness of moral sentiment. Such persons, not restrained, sooner or later find themselves in places of restraint; generally they are the offspring of intemperate, quarrelsome, low-bred, abject people.

Fig. 5 is not a perfect head, though it is in the main good. The face is amiable, intelligent, and discriminative, but hardly strong enough for an ideal subject. The forehead is amply developed, well filled out in the middle, where memory has its seat, amply developed across the brow, where perception with its many organs is located, and fairly developed in the upper part of the forehead, in the region of the higher intelligence. On the side-head we see it well expanded; in the region of the temples we see amplitude of Constructiveness, or the mechanical faculty. As we run the eye further back it is well spread out at Acquisitiveness, or love of property. There is a fair share of Ideality. Along the center of the top-head we have Benevolence and Veneration, but the head slopes too rapidly from the center line along the top outward. It should be carried out more fully, not descend so rapidly toward the sides. There is hardly enough of Imitation, Spirituality, Hope, and Conscientiousness in this head. As this series of articles will probably be continued, a more satisfactory form of head will be shown in this particular.

Let the reader take into account the forms of these heads, and then look at the heads of his school-fellows, his neighbors, and those whom he meets. He need not be intrusive, nor need he stare, but simply use the perceptive faculties in a proper manner, and it will not be long before as much difference in the shape of heads will be observed as there is noticed in the features of faces.

A phrenologist gets through with the face very quickly. His eye rests upon the face at a glance, and instantly goes to the head. If the head suits him, he will soon learn to like the face, and the expression of the face. If the form of the head does not suit him, the face will not redeem it; for it is true that we sometimes see a person whose face has been inherited from one parent, and the form of the head from the other parent, neither being so wise nor so good as the one whose face is borne by the subject.



Fig. 5—Well-Organized—Poetic.

If the brain be the organ of the mind, and if the size of the brain, as size is in everything else, be the measure of power, other conditions being the same, the brain must be the center and source of all mentality, the organ, at least, through which the mind finds its outlet.

Therefore we must go to the head for the fundamental principles of character and talent. The face in some instances does not fully exemplify the character, but we know of no instance in which the brain is not the seat of character and disposition, and these may be read from the development of the head if health, habits, and other conditions be normal. We hope our young readers will take these cuts as one of our drawing-lessons, and learn to put them on the slate or paper from memory, and, ere long, we may give them something else as well marked and, perhaps, as interesting.

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THE FACE OF MAN.

(FROM THE SWEDISH.)

STILL lonely earth for highest beauty mourned,
Creation's crown not yet her head adorned;
Till from the dust lifted man's face in light,
And cast o'er earth his godlike glance so bright.

Its whiteness lost the mountain snow;
Dark down the hills morn's rose sank low;
The star which in day's brow before
Had shown so fair, would shine no more;

And bird and beast knelt lowly down,
Homage to pay creation's crown.
Before those eyes, where love so bright
Beamed over earth Hope's new-born light,

Dumb stood the angel-host and gazed
As these new orbs uplifted raised;
While Heaven, to crown and seal his bliss,
Gave man's pure brow its royal kiss.

Oh, face of man, pressed with your godlike seal,
Which earth's dim vail doth only half reveal,
Do you adorn alone this mortal isle,
Or through Eternity's long while
Shall angels see your tear and smile?

Yes, human face, with all thy mortal tears,
Thou shalt forever, through the endless years,
Thy godlike smile backward and forward cast
While heaven shall live, angels or stars shall last.

LYDIA M. MILLARD.

JOHN McCLOSKEY, D.D.,

FIRST AMERICAN CARDINAL.

ST. PATRICK'S CATHEDRAL, in New York city, was the scene, on the 27th of April last, of an extraordinary religious spectacle, the most imposing one, perhaps, that was ever witnessed in this country. It was the occasion of the conferring of the *beretta* upon Archbishop McCloskey, who had recently been elevated to the Cardinalate by command of Pope Pius IX. The cathedral was beautifully decorated, all the appurtenances of the church ceremony and ritual being brought into requisition. The assemblage of clergy was very large, representing the Roman Catholic Church of all parts of the Union, and they, clothed in their richest vestments, presented a most brilliant appearance.

This being the only instance of the kind which has ever occurred on this continent, the interest which it aroused was, of course, very great, and all of the faithful who could attend the ceremony, or rather find admittance within the walls of the beautiful edifice, did so.

The Roman pontiff was represented by special emissaries, who contributed in no small degree to the solemnity and magnificence of the occasion. The "beretta" is a scarlet cap worn by cardinals only in the ceremonial observances of the Church.

The recipient of this high dignity, in fact the one next in importance to that of the Pontificate itself, Dr. John McCloskey, is of American birth, having been born in Brooklyn, N. Y., on the 20th day of March, 1810. His parents were of Irish birth, but long settled in this country.

Appreciative of the advantages of education, his mother, who was left a widow when her son had attained the age of about ten years, secured for him the advantages of a liberal education, with a view to his entering the priesthood. In 1821 he became a student in the College of St. Mary's, at Emmetsburg, Md., where he completed a collegiate course. Among his classmates were the distinguished John Hughes, late Archbishop of New York, Francis Gottland, first bishop of Savannah, and other gentlemen of eminent piety and learning.

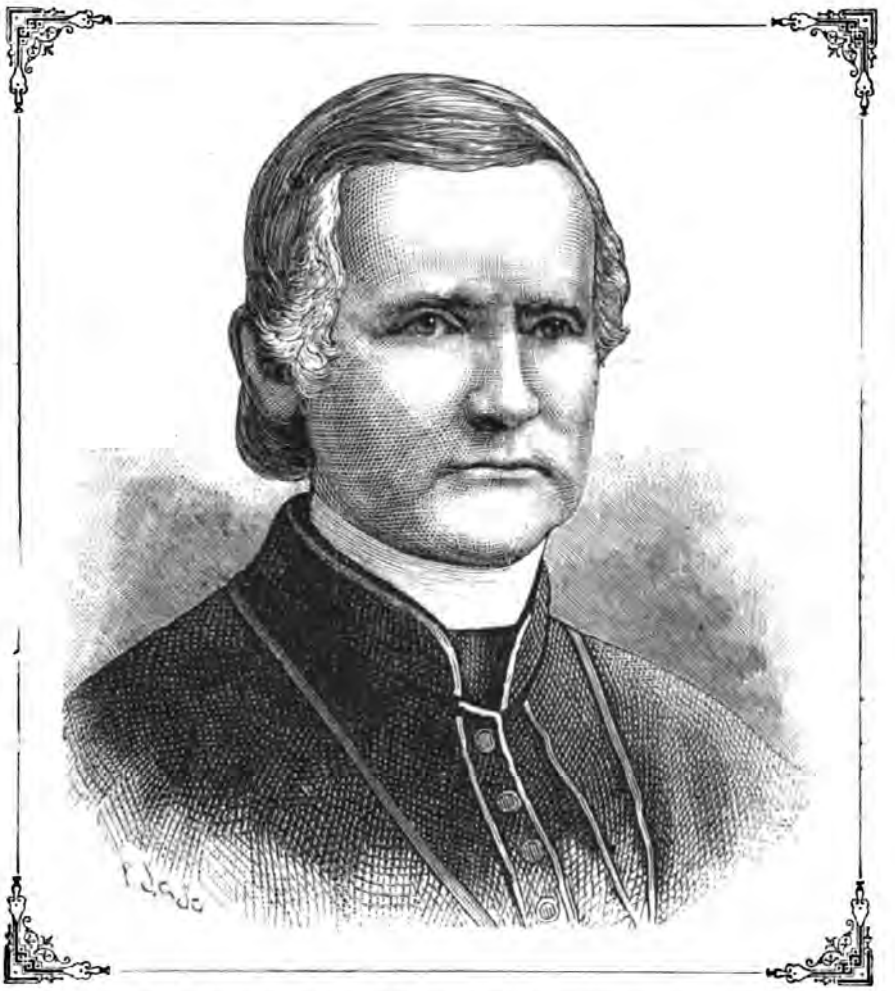
Leaving the college in 1827, he addressed himself to studies preparatory for entering the priestly order, and was ordained by Archbishop Dubois in 1834. Shortly after this he went to Rome, and there studied two years, attending the special lectures of the college of the Propaganda, and pursuing other literary and philosophical studies. On his return to America he was appointed to St. Francis' Church, New York city. Not long afterward he was appointed President of the Seminary of St. Joseph, at Fordham, he being the first to occupy that important position. He had not been ten years a priest

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before he was ordained an Archbishop, being in 1844 consecrated by Archbishop Hughes.

On the creation of the see of Albany, Archbishop McCloskey was transferred to that city, and for seventeen years remained almost exclusively in charge of the diocese of Albany. When Archbishop Hughes died, nearly twenty years later, Archbishop McCloskey was selected as the proper person to succeed him as ecclesiastical head of the diocese of New York, practically the most important of the Archbishoprics of the United States. His installation took place on the 21st of August, 1864.

Throughout his career in connection with the Church Dr. McCloskey has shown superior abilities. Most earnest in promoting the growth and development of his church, he has been eminently successful in rearing many monuments of usefulness and honor. A large number of church edifices owe their existence, in New York city and elsewhere in the arch-diocese, to his efforts, and several institutions of a benevolent character have been established through his zeal. Among them are the Protectory, for destitute children, situated in Westchester County, where upward of 1,700 boys and girls are cared for; a foundling hospital in New York city; an asylum for deaf mutes at Fordham; besides homes for aged men and women. One of his most important efforts is the completion of the new cathedral in New York, which was commenced by Archbishop Hughes, and which, when finished, will be the grandest religious edifice on the continent.



PORTRAIT OF JOHN McCLOSKEY, D.D.

The portrait of the new cardinal indicates vigor of constitution and more than ordinary

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harmony in the physical development. The various signs of breathing power, circulation, and digestion are amply and harmoniously shown; and hence health, vital energy, and general harmony of manifestation should be expected. Looking at that face one hardly sees which part of it is stronger or weaker than the other parts, or how it could be modified for the better. If there were a little larger development of the nose, which would indicate force of character and power to govern, it would make the expression stronger, but it would take away the signs of delicacy, refinement, sensitiveness, and modesty which seem so marked in his features. The eye expresses kindness, gentleness, and patience; the mouth, fidelity, sympathy, and truthfulness. The forehead is large, indicating a massive intellect, a tendency to clearness and comprehensiveness of thought, and that kind of wisdom which is prudent, judicious, far-seeing, and self-poised. We do not see either in the face or head the elements of great courage, power to rule, or ability to be a pioneer and lead off in advance; but rather the qualities that build up, rectify, regulate, instruct, mold, and consolidate. If he were in a college as an instructor, he would naturally do better, and enjoy the position more, in instructing the Senior class than in struggling with common Freshmen. He is better adapted to lead in intellectual, moral, and esthetical fields than where the fierce elements are more required. He is not, therefore, so well adapted to be a pioneer as he is to give the finishing and consolidating touches to education and character.

He is frank, values property only for its uses, is naturally temperate, devout, conscientious, firm, generous, agreeable, conformatory. He has many of the instincts and intuitions of his mother, and, we judge, resembles her more than his father. It is a head decidedly favorable to morality, intelligence, gentleness, duty, and justice.

He is tall, well-formed, and compact in figure. In manner or in bearing he is easy, yet modest and refined. His reputation, not only as a clergyman, but also as a man, is high for honor, liberality, and benevolence.

The general feeling among those who are conversant with the Roman Catholic affairs in this country is, that a more discreet choice could scarcely have been made by the Vatican than has been shown in conferring the dignity of Cardinal upon Dr. McCloskey.

SCIENCE AND RELIGION.

HAVE DISCOVERIES IN SCIENCE AFFECTED THE BASIC PRINCIPLES OF RELIGION?

(FROM A DISCOURSE DELIVERED BY REV. DR. HEBER NEWTON, MAY 16TH, 1875.)

HAS science disenchanted the world of the marvelous, or convicted the imagination of hallucination in peopling the earth with the shadows of an infinite presence and power? With the first flush of enthusiasm the disciples of the new Teacher fondly expected that at last the world-old secrets were to be read—the Life Sphynx be forced to tell herself her long-kept secret. Men had at last in their hands the key to nature's hieroglyphs. Clergy should tell how the earth came into beginning, astronomy reveal origination in the infinitude around, chemistry resolve man's nature, physiology give us the true psychology, and we should know ourselves and know all nature. It is easy to pardon the enthusiasm which, in the midst of the magnificent discoveries with which science was flooding creation with light, omened by its dawning splendor a meridian of disclosure in which every secret thing should be made manifest. So overpowering has been the rapid succession of conquests by which, out of the obscurity of space we have wrested the secrets of the stellar elements, out of the entombments of the past, have revivified prehistoric ages; so irresistibly does the summons of science force every most silent fact of nature into the witness-box, and draw forth the reluctant confessions for the lack of which the judgment has seemed to drag its slow length along interminably, that the intoxicating hope has been quite natural. Science is far enough along now in her handling of the case to satisfy us as to the limits of truth she is likely to

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reach. Is, then, the ancient mystery evaporating from the earth? Now that we have the history of the globe, and can give the geological account of its formation and peopling, is its story all intelligible? What are these earths and minerals and gases, about whose laws of action and combination we have discovered so much? Are they themselves any more intelligible now that we can tell to utmost precision their history, their qualities, the sequences of their interaction? What is electricity, and what is gravitation, that subtle omnipotence, reaching its uncognizable leash out from orb to orb, and binding all creation into a harmony of movement no revolt of most Titanic powers can overthrow? Centuries ago the Edomite poet, watching the most common phenomenon of the heavens, asked: "Canst thou tell the balancings of the clouds?" To-day not even the learned physicist who discourses so eloquently of the forms of water can answer that simple question. In every most ordinary bit of nature there is a segment of the Infinite mystery. So far from removing mystery, science has heightened, deepened, broadened it. It is not now the unusual that astonishes us; the commonplace fills us with awe. We used to think we saw all but the miraculous. The vail now spans the horizon, and droops like a pall above us. We gasp for breath in the cloud that wraps us so closely round.

THE PROBLEM OF THE UNIVERSE.

Mr. Tyndall says in one place: "If you ask me whether science has solved, or is likely in our day to solve, the problem of this universe, I must shake my head in doubt."—*Fragments of Science*, p. 92.

Later on, goaded by theological opponents, and flushed with the triumphs of success in his own studies and in his contest with opponents, he gave utterance to the memorable words of the Belfast address: "Abandoning all disguise, the confession I feel bound to make before you is, that I prolong the vision backward across the boundary of the experimental evidence, and discover in that matter, which we in our ignorance, and notwithstanding our professed reverence for its Creator, have covered with opprobrium the promise and potency of every quality of life." We have only to refer the Philip intoxicated by success into the belief that he had conquered the mystery of life, back to the soberer Philip confessing failure; we have only to say that when crossing the boundary of experimental evidence his whole authority as a scientist ceases, and his opinion is worth its intrinsic value, which we can judge by his other words to be, as to explaining the origin of things, 0; or we can wait for judgment by the Tyndallian book of Genesis when he gives it with the Lucretian rendering of that immortal first word of knowledge, "In the beginning God created the heavens and the earth." A higher authority in science than Mr. Tyndall, none less than the philosopher who molds the thinking of the school — Mr. Herbert Spencer — repeats in stronger language the confession of the invincible resistance the mystery of nature offers to the researches of science. "Probably not a few will conclude that here is an attempted solution of the great questions with which philosophy in all ages has perplexed itself. Let none thus deceive themselves. Only such as know not the scope and limits of science can fall into so grave an error. The foregoing generalizations apply, not to the genesis of things in themselves, but to their genesis as manifested to the human consciousness. After all that has been said, the ultimate mystery remains just as it was. The explanation of that which is explicable does not bring out into greater clearness the inexplicableness of that which remains behind." In the presence of the mystery, eternal, infinite, all-encompassing, science owns through the lips of this same supreme authority that the heart of man will of necessity and right yield the worship of reverence and awe, hearing wherever it may find itself the voice of old—"Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The process of evolution, which has progressively modified and enlarged men's conceptions of the universe, will continue to modify and advance them during the future. Without seeming so, the development of religious sentiment has been continuous from the beginning; and its nature when a germ was the same as its nature when fully developed.

RELIGION FOUNDED UPON REASON.

Religion founds itself also upon the rea-

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son—rears itself upon the ideas the intellect finds within it, as forms of thinking filled by facts without, ideas apart from which it can not think at all: by which it interprets satisfactorily the questions nature raises. The mind believes, therefore, that it does not merely read these ideas into nature, but reads them in nature. These ideas are essentially two, cause and design. Looking at any event or thing, men ask themselves instinctively. How did it come to pass? what caused it? The mind refuses to think of anything as uncaused. The common-sense judgment of the reason is that every phenomenon is the effect of some cause; that for the totality of phenomena we must predicate causation. Then, looking upon things which co-operate toward the accomplishing of an end, uniformly, certainly, through minute adaptations, it finds itself attributing this interaction to design. It never regards such phenomena as accidental. It instinctively ascribes each phenomenon of this kind to an intelligence and a will capable of conceiving a purpose and of making matter outwork that purpose. The greater the number the more intricate the inter-relations, the more delicate the interactions, the more uniform the operations of these adaptations, the more certain does it become of design. The familiar illustration of Paley is as good as any. A watch instinctively, necessarily argues a watch-maker. Reason is no longer, so says the great common sense of mankind, when it can sit in judgment upon a watch and render as its verdict "fortuitous concourse of atoms." These two ideas, cause and design, unite in the construction of the reason's conception of God—the originating cause, intelligence thinking in nature and outworking the purpose of a will. Has science done aught to invalidate at the bar of reason its own judgment? Has it accounted satisfactorily for causation by finding the origin sought, or has it shown that the idea of causation is irrelevant to nature? Has it accounted for design by showing that what looked like design disproves such thought? Has it brought to light any facts which disprove the reasonableness of these ideas, or which deny their truthful report of nature's phenomena? Has it made it irrational or unnecessary for us to believe in "God the Father Almighty, maker of heaven and earth?" Science has certainly not dispensed with the idea of causation as either superfluous or irrational. On the contrary, its own wonderful discoveries are the fruitage of its impulse. Its eager search, therefore, has been rewarded, if not by the goal sought, by benefits more material. Had it never asked why, it never would have found the how, which is in laws innumerable—the solid fruitage of this questioning of the ancestry of facts. It has gained its fortunes by the study of geneological tables. Its one fundamental axiom is the validity of the idea of causation. Each phenomenon has an antecedent cause discernible in the effect. Upon the validity of that axiom, science, "the knowledge of sequences," builds itself into a system, organizes information, conquers truth. Neither has science done aught to render the general notion of design irrational or irrelevant. We still act daily upon its validity. If traces of design can be read in nature, science can not bar the way to the reason's legitimate ascent thereby to intelligence. The only disclosures that could demand our renunciation of this belief would be positive facts irreconcilable with an intelligent design. Are there any such brought to light?

THE THEORY OF EVOLUTION.

We may turn to the theory of evolution for answers as to both these ideas. That theory is the most stupendous, and apparently the most irreligious of the doctrines of science. In its general form, *i. e.*, as dissevered from such special shapes as Mr. Darwin has given to it in his announcement of the principle of its action, "natural selection," and as withheld provisionally, from the problem of man's origination being yet unwarranted by facts in this further application, being denied legitimacy in this application by men like Mr. Wallace and Mr. Mivart, it is undoubtedly accepted by scientific authorities generally. It has received such extensive verification in so many different quarters that no reasonable doubt remains that it must be received as in the main a correct interpretation of nature. Physics proper, botany, zoology, astronomy, language, society, every department of study which can be entered scientifically, corroborates the theory. We

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stand in the midst of this universal process. Mr. Spencer is working out the philosophy of this latest and grandest conception of science, and by it interprets all things. How does it bear upon these ideas? Evolution has not given us the cause of anything. It has only supplied the conditions and processes. We are carried back through a bewildering reach of processes till we are bidden look at the original source of all things. There in that germ, all of filmy matter, we are told to behold in indistinguishable potentialities the vast material world with all its beautiful and marvelous life, ourselves with all our high thoughts and aspirations, "the interaction of organisms and their environments" has evolved out of that speck. We are to behold in "matter the promise and potency of all life." But is that the origination of all things? What do we mean by the affrighting term "protoplasm" but "first sticking together?" Are our poor, raw English words, in their empty beggary of explanation, to be dressed up in foreign clothes, and palmed off upon us for realities? Are we to be driven from the field by any such Bannockburn tactics? Who stuck these atoms together, and how were they stuck together, and wherein is the sticking together which makes out of inert molecules omnipotence? Mr. Huxley tells us that matter will not organize except under the action of pre-existent protoplasmic matter. But shall we go back in the ever-receding sequence, deluded by the "promise and potency of matter" into thinking we have found the force giving that potency and yielding the promise? When the enthusiastic evolutionist says, "Give me but a germ cell and I will reconstruct creation," he begs the whole question and postulates causation before he begins evolution. Is that the disposal of the question of causation? To discern in matter the potency of all life is but to say that therein in the most simple cell imaginable lies germinally all the complex forces and marvelous results of the whole process of evolution. What is evolution but the educing, evolving out of something that which lies wrapped in it? The seed holds the tree in potency; *i. e.*, it is all there in embryo. Interaction of the organism and its environments brings out roots, trunk, leaves, and fruit, the totality which regathers itself into the seed again. The ancient symbol of the mystery of creation, the egg, still unconsciously handed down from far-off mythologies every spring, in our Easter eggs, no more gives us the origin now than it did in the days of the Greeks, who taught that this primal egg was thrown by the gods upon the earth and left to develop the life which swarms out of it. An admirable letter in the *Spectator* (Sept. 21, 1872) thus sums up the postulates of evolution: (1) Something; for evolutionism has not yet reached the step of evolving something out of nothing, and it will be time enough to consider that theory when it is propounded. (2) Something vital; for evolutionism does not propose to explain the unfolding of life out of dead matter. (3) The power of reproduction; for evolutionism offers no explanation of that delegated power of creation. (4) The power of variation in reproduction, of the laws of which Mr. Darwin confesses profound ignorance; and (5) The power of variations to reproduce themselves and to become strengthened by accumulation. So that this doctrine requires us to assume the great mysteries of creation, of life, of generation, and of variation. * * * The little that that theory demands of God is found to be all that goes to make up the existence of the world."

WHENCE THE PECULIAR SACREDNESS OF THE MORAL SENSE?

Whence, as Mr. Wallace asks, is the peculiar sacredness of the moral sense, a sacredness unaccounted for by this answer? Why the investigation of this function with so supreme and unique an authority? How has it acquired its imperativeness, so singular and irresponsible, men using it so much against man's pleasure? How has it come to be identified so essentially with religion, according to all science the worship of the powers of nature? How has religion, in the propitiation of powers superior to man, appealing to his lowest and meanest instincts of self-preservation, cherished and inspired the loftiest, purest, most disinterested principles? How have the instincts procipitated the evil and selected thus unerringly the good? How has selfishness gendered love, fear inspired trust, cruelty sublimated mercy, competition organized association? Somehow or other this blind groping of matter has struck the

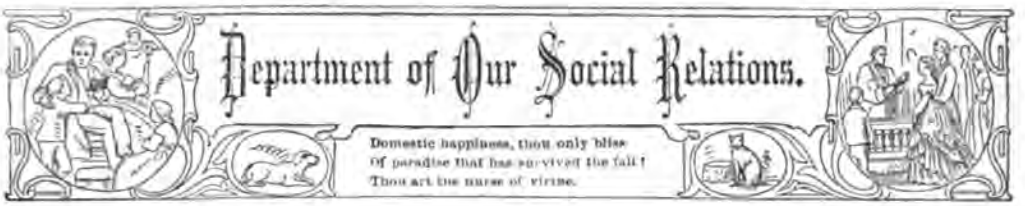
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vein which leads out into the beauty of holiness. Organism and environment co-operate in elaborating character. Mr. Spencer says, "The value of the inherited and theologically enforced code is that it formulates with some approach to correctness the accumulated results of past human experience. It has not arisen rationally" (*i. e.*, by fabrication of human reason) "but empirically," (*i. e.*, experimentally.) "During all past times mankind have eventually gone right after trying all possible ways of going wrong. The wrong-goings have been eventually checked by disaster and pain and death, and the right-goings have been continued because not thus checked."—(*Study of Sociology*—"Theological Bias," Con. Rev., xxii., 12.) It is precisely the fact which fits the belief in an over-ruling power of righteousness. It is the very tale history would have to tell if it were the education of man toward character, the kingdom of a moral ruler. If we are asked to abandon this belief, what are we to make of this miraculous drift across chaos into cosmos, beautiful order? What is this blind instinct that sees so divine a light down in the rocky ascidian, and works so unerringly up into the fullness of that light which streams in upon man's consciousness? Be it educing of potentiality in the organism, or inducing of potentiality from the environment, from what marvelous matter has exhaled this aroma of holiness? If so be it is thus developed, what are we to think of the material nature charged with such transcendent qualities? We take the hint of our naturalistic moralists, and look more carefully into the constitution of the nature ordering the principles of social science. Political economy professes itself a science in that it discerns the laws enstamped upon physical nature, and formulates out of them the principles and methods of societary organization and development. As thus enounced by the earlier economists, this system looked little enough like a divine kingdom. It seemed the caricature of a moral order. Selfishness the motivity alone engendering the operation of the social mechanism; competition, the regulator of its interaction; the normal order, strife of individuals, classes, nations; supply and demand dispensing with the use of conscience; the earth unprovided with sustenance sufficient for man, the laws of increase ordaining an ever-heightening ratio of deficit in supply. Man himself his one great curse, elbowing each his fellow upon the crowded estate given him of his Heavenly Father, his gentlest, holiest impulses working evil in the continuance in life of the wretched cumberers of the ground, nature is seeking to kill off. God's tender mercies coming to him in the sword, the pestilence, and the famine; a world physically ordered so as to educate in vice and crime, to reward with woe and misery. Surely this was the revelation of a power making for unrighteousness. I know of nothing in the realm of science more beautiful than the corrections our later economists are making in this godless interpretation of society and nature. Men of all schools, Mill and Carey, Fawcett and Ruskin, are teaching us another reading of this story. The world is large enough. There is supply sufficient. Man's wasteful folly and more wasteful wrong scants the provision and crowds the markets, not with food, but with hungry mouths and idle hands. Our present state need not be. It will not be when men learn the true system of nature. Out of selfishness she constructs fellowship, out of competition rises to association, ranks strife by co-operation. Nature is forcing upon men justice and mercy, brotherliness and helpfulness. In this wonderful nature there struggles upward the law of Christ, "Bear ye one another's burdens." The principles of social science, our own American teacher tells us, are condensed in the golden rule. With a magnificence of generalization which awaits yet its due recognition, Mr. Carey traces for us the "Unity of Law," whose foundations are laid in the principles governing nature's action, whose fruition is in the principles controlling society's development, an evolution of moral order. What is this power? Not ourselves making for righteousness—making through the unconsciousness of nature unto the consciousness in man of this rightcousness, and the knowledge that in it lies the secret law ordering all existence into unison. All societies building on other bases topple and fall. Below us still is that foundation upon which conscience builds her faith in God, deep as the instinct of responsibility, secure as the order of nature in which it roots itself, real as

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the facts of the laws ordering this throbbing human society. We send to-day our shafts down into the substrata of our religious faith, and find them solid, undisturbed. Emotions, reason, conscience rest still on the old realities. We find still that ancient mystery of power; still those ideas of cause and design which shape themselves into intelligent will; still that authority speaking within us, that order governing without us, through which we discern the righteous Ruler. Our fundamental religious ideas are all below us. Our religious roots are untapped. Shall we, then, fear?

"Nor dare trust
The Rock of Ages to their chemic tests,
Lest some day the all-sustaining base divine
Should fall from under us dissolved in air."



GIVE US THE TRUTH.

OUR attention is frequently directed to the manner in which very good husbands "keep peace" with their wives. That common excuse, "only to keep peace," implies that there is a rebellious tendency on the feminine side of the house, and that an explosion is liable to occur at any hour of the day. When we get a real insight of the domestic machinery, it is apparent that there is a deal of truth in the implication. Woman habitually and consciously acts, speaks, and thinks defensively. Strike a percussion cap with a hammer—crack! it goes off as if it were the smartest thing in the world. Step on it accidentally—and up *you* go, in affrighted thought that Eternity is at hand. Men's experience with women is very similar to their acquaintance with percussion caps. After these willing acknowledgements, may we be permitted to say that there was never a defensive without an offensive side to the domestic realm? How they are proportioned to each other is all that needs discussion.

Speaking briefly, it is the offense that keeps the rebellious spirit in woman ready to take fire; but it can not be explained without a little criticism of the men—our "natural protectors." Men—God bless 'em!—are bundles of policy. They are noted—and fêted—for shrewdness, for tact, for everything—but absolute truthfulness. How the progressive creatures have advanced, with electric speed, from their old policy that "the truth should not be spoken at all times," until they have caught up to the opinions now prevailing, that white lies are blessings in disguise. The conveniences that we have now-a-days *are* truly wonderful, when we reflect how simply man must have lived in old Adam's days. Truth did not travel so fast then, as it now does by the aids of electricity and steam; and white lies had not the honor of so primitive an existence. They are modern luxuries. Men respect the truth; but these innocent lies save present bickering and present suspicion. Like sugar-plums among the children, they keep down imminent disturbance, and give us a chance to hope it will blow over. Alas! that present helps should bring future troubles.

Here is a woman remonstrating with her "better half" because he does not habituate himself to speak candidly to her; and he spreads out his plausible reasons with a superior air, but he does not intend to answer her fairly—he has not the time to give exact reasons or opinions to an "unreasoning and unopinionative woman." Equivocation seems the easier and the shorter way of silencing her doubts, or fears, or protestations. Men say that women are enigmas; that the utmost caution must be maintained to keep on the angelic side of them; that flattery, deception, and discreet policy must be used in abundance to make them tractable. "You are never practical" say they; "and we can

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not treat you with the same common-sense consideration that satisfies our fellow-men." "You are too sensitive" they add; "your pretty feathers are too easily ruffled, and you can not be made to accept the ungarnished roughness of our plain, matter-of-fact talk, or ways."

Ah, gentlemen philosophers! If it were plain speech and plain manners all the time, we might have something better than "peace." But when, after your smooth, studied suavity, and your delusive flatteries that were spoken with all the stress of truth, you shift your policy, and come down with severely sarcastic criticism, we are hurt to the heart's core. You think it is the severity of truth that cuts so keenly. It is not that. We are contrasting your former conduct and speech with your later. The blunt truth that is now so impatiently forced from your hearts, gives hateful color to the ungenerous deception that, formerly, you had compelled your lips to give gracefully tender utterances to. Your present truth throws too glaring a light upon your past deceit. To us, it is a heartless sight. You are unconscious of the depth of the wrong; but we are stung with your disrespect. We are maddened with your judgment that you can give us a brace of falsehoods one day, then give us a contradiction of them the very next, without our recognition or contempt of the discrepancies. You keep us on the alert for equivocation. You have caused us to be suspicious of your assertions and acts. What then? Is it best that we shall grow calmly indifferent to aught which you may say or do? That were the *mockery* of "peace."

Candor is priceless in the domestic relations. If love is not there, candor compels respect. But deception, policy, *management*—at the altar of home—these are abhorrent alike to female and male. They usurp the rights of reason. They turn affection to a bitter hatred, or to a grave. We are profoundly aware of many failings attributed to us. We are fretful. We are suspiciously sensitive, and our reason looks unreasonable. We are morbid—indeed, all humanity has turned insane, and is rushing to artificial rescue. We need censure—but censure is cheap; the meanest of us can dispense it lavishly. We need advice; but unless it is to the point, that, too, is cheap. We need praise—but give us a viper rather than flattery. The truth is sufficient for our needs. Give us that, and we shall have "peace, sweet peace" and "home, sweet home."

ROSINE KNIGHT.

HETTIE MALVERN.

"AND who shall you marry, Hettie, when I am gone—your cousin or Hiram Ellsworth?"

"Neither, father; and you surely would not talk about leaving me if you knew how it troubled me."

"I fear you are not doing right in refusing to see my condition as it is, child; and, seriously, I wish you would decide upon some one for a husband. I want you to be settled before I go, and I fear unless you act soon it will be too late."

"But, father, I do not want to marry; now what must I do to make you happy?"

"I do not know what you will do when I am dead, Hettie. My pension dies with me, and I have nothing to leave you."

"I do not want your pension, father; I want to be keeper of the light-house—that is my ambition."

"Keeper of the light-house?" gasped the poor man."

"Yes, father, and one of these days see if I do not. Perrival is old, too old to do duty there much longer, and with his consent I have applied for the position."

"My daughter, come here and tell me what it all means; you startle me—you torture me with your terrible talk."

The young girl sat at her father's feet, but not to listen to the old man's complaints. She talked to him in her vehement way, and yielded no point until she had frankly made out her own case.

"I have looked at every side of this matter, father; pray what else have I been thinking of these past three years, but how to take care of myself. And I am determined upon one thing."

"What is that, my daughter?"

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"Not to do as other women in my condition do, and have done."

"How will you do otherwise?"

"In the first place, I will not be afraid of poverty, nor of life in any of its phases. I will not marry any man that I have yet seen, nor will I consent to degrade my womanhood by earning a home through marriage. I will not pine, but work, wait, strive, study, pray, think, hope, and love. And I will do my duty, every day—only, father, I will not believe that my place is at the wash-tub or potato-pot, nor yet as a drudge anywhere."

"But the light-house, what of that, Hettie?"

"Dear father, it is the haven I wish to seek for a few years, until, by hard study and preparation, I have prepared myself for something else."

"Hettie, beware, child! Your mother said just so when I first knew her, and her father had no comfort in her until she was married. I tried hard to do for her, and I hope I did; but when she died—and you were then but two days old—I found under her pillow a book which she had been reading, and in which she had marked opposite the words, 'a disappointed life,' the single expression, '*mine*.' Now, just think of a woman who had a husband, and was a mother, feeling so."

"Excuse me, father, did you marry each other for love, and did my mother choose you of all the world to be her husband?"

The old man stammered and grew painfully confused under the searching glance of his daughter.

"No, not that; but she was not forced; at least I did nothing to coerce her. We were on the frontier, her father was going on a long march, and he had a large family. Mabel was the oldest daughter, and knowing his trouble I offered to marry her, and keep the two boys with us. It was a hurried courtship and a short married life, poor thing! for we were married in the fall, and when the troops returned in the late spring, and her parents with them, she was in her grave."

"And her mother, father, did not my grandmother rebel at the fate of her child?"

"Your grandmother had her own hands full, Hettie, and she was worn out with the hardships she endured. She died in a year herself."

"So you are asking me to follow the same path that led mother and grandmother to the grave?"

"I want you to be housed and cared for, Hettie, before I die; I can not see you left alone."

"Thank you, father; you need not trouble yourself further on that score. I am not likely to be more alone than I would be as an unloved wife, and I am used to aloneness. She spoke with more bitterness than kindness, and the old man looked greatly hurt.

"Well, well, Hettie, you are strangely like your mother, but you must not forget that my pension dies with me."

"And I do not forget it an instant, father; nor do I care aught for its benefits save for yourself. Trust me to do right," she said, looking him steadily in the face. "But come weal or woe, pain or sorrow, cold, or even hunger, I shall live up to my own sense of truth and right, so help me my mother and my mother's God."

The old colonel sighed deeply as his daughter turned and left the room.

He was never very wise; and he was not to blame that the better nature of his child was an enigma to him. She was the natural product of such a marriage, and possessing her mother's nature and her father's strongest traits, she was his superior in all things, and his inferior in nothing save stubbornness.

The daughter returned to her father, holding in her hand an old manuscript. "This was mother's diary, father; the 'sole confidant,' she says, 'of her wronged, hungry heart.' Hear what she wrote before I was born:

"'I beseech you, Henry, or whoever has the rearing of my little daughter, if such it should be, and should survive me, to teach it wiser lessons than I have learned, and for her future and eternal happiness let her never, never be educated to look upon marriage as her destiny. Tell her, her mother in Heaven will help her aright, if God permits.'"

Father and daughter looked at each other; the latter was the first to break the silence.

"Father," said she, "this is, next to my

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Bible, my inspiration. Can you wonder, then, that I am resolved to obey her, and do no evil thing."

"Where did you find that book? I never heard of it," said he.

"It was given me by Aunt Macey when she gave me the box left by my mother for me. Now, father, do not let it worry you; only let my future disturb you no more; it is in higher hands than ours, and I am anchored in that faith, be the hereafter what it may."

* * * * * *

Hettie Malvern keeps the light-house in the Atlantic, and in storm and rain she performs the tasks of the patient old keeper, whose time for work is over. A faithful woman, she does her duty with true zeal, loving work for work's sake, and because she would be no drone in the hive. To her this home is safety, rest, occupation, and a stepping-stone to a higher place. In this life which she leads there is nothing grovelling, nothing false or hollow; she has all its cares, all its trials, but they weigh as naught to its advantages. The great sea struggles without, but within the calm is perfect. The aged old man will soon end his existence here, and then she will be alone in the far-off place, with only the hired girl who shares her work. But she has nothing to fear; life has no terrors for her, and since her father's death, four years past, she has found nothing harder to do than her hands and heart could compass. She is the type of the true, earnest, and honest women who are yet to meet and answer the cruel surface cant of to-day respecting woman's place in the world.

To Hettie Malvern an ocean light-house is home, and to all, who, like her, seek to work out the nobility of their own natures by self-exertion, she is a beacon, shining out in precept and example as bright to others as her great lamp shines out in strong rays over the darkness of the deep, guiding wanderers home.

LAURA C. HOLLOWAY.

SOME PRETTY FLOWERS FOR OUR GARDENS.

ANNUALS.

"To him who in the love of nature holds communion with her visible forms, she speaks a various language."—*Thanatopsis.*

AMONG the beautiful objects of earth which surround man, and command his thoughtful attention, flowers occupy a very high position. Perhaps because of their direct appeal to his superior faculties, they are entitled to rank with the best of the objective instrumentalities supplied by the Creator for the instruction and enjoyment of humanity. He who loves flowers can not be altogether under the dominion of selfishness and low propensity, for their influence is in opposition to greed and lust. They inspire impulses of generous, esthetic yearning—thoughts which draw the mind away from the consideration of the sordid and gross. They warm the heart into sympathy with things delicate and refined, and often excite manifestations of character which seem akin to their own delight-giving fragrance.

It is, of course, conceivable that one possessed of large Ideality might esteem flowers for their beauty solely, and not perceive or appreciate the relations subsisting between the living beauty which is theirs, and the emotions of purity, love, sympathy, and gratitude which they normally awaken. But such an organization must be exceedingly rare. We know from experience that men of rather coarse temperament and of deficient education, when brought into constant association with flowers as gardeners or florists, undergo a change of mental constitution which in some cases, especially if the vocation is adopted for life, becomes marked in their appearance and conversation. A higher tone is acquired, a manhood whose esthetic quality partakes of a better culture than that afforded by the mere money business of every-day life.

Aside from their esthetic influences, flowers exert a moral and physical force which is really great. In the chamber of the sick, flowers are usually grateful to the fevered, pain-wrung sufferer; and many owe their recovery from severe maladies very much to the bouquet or basket of blossoms, which occasionally feast their languid eyes, and shed a soft sweetness around.

We hold that true amusement, or diversion,

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strengthens and improves the mind, rendering it the better fitted to perform the plain duties of life, and to meet the stern responsibilities



ADONIS—FLOWER AND PLANT.

which an occasional emergency forces upon us. Certainly among diversions the culture of flowering plants is second to none, and is adapted to the circumstances of every member of society. In the most wretched quarters of London, where the poorest of the poor reside, flowers are to be met with peeping forth from broken dishes or pots, their bright petals and soft aroma appearing strangely out of keeping with the squalid surroundings. But at the same time they tell of lives pent up, of souls



AGROSTEMMA—FLOWER AND PLANT.

whose yearning for the beautiful finds unspeakable solace in the few geraneums, carnations, pansies, or forget-me-nots they can rear in their restricted tenements.

It was our purpose, however, simply to give the reader a few suggestions with regard to what sorts of flowering plants would be found easy to cultivate, and which would abundantly repay, in the charming interest they add to the home, for all the time and labor bestowed upon them. At this time we shall consider a variety of annuals, accompanying them with illustrations, for the use of which we are indebted to Messrs. E. Butterick & Co., of this city, the well-known publishers of the *Metropolitan*.

One of the most satisfactory of the annual class of flowering plants is the Adonis. Shady places are best for sowing the seeds, and they should be so set that the sprouts will be about twelve inches apart. Every one is familiar with the mythological legend that this flower sprang from the blood of Adonis, when wounded by a wild boar. Its flowers, though not very abundant, are of a deep red color. We adjoin an excellent representation of this flower, which will prove an ornament to any garden.

The Agrostemma is another graceful annual, an illustration of which is given. It is easy to



SWEET ALYSSUM—FLOWER AND PLANT.

rear. The flowers somewhat resemble single pinks, and grow profusely on long, slender stems, presenting a very attractive appearance. The plants should be set closely in beds, either by sowing the seeds and afterward thinning out the superfluous shoots, or by transplanting when the growth is sufficient to warrant it.

The Sweet Alyssum, of which the reader has a good representation in the picture, is



DATURA—FLOWER.

well known and very popular. It originated on the shores of the Mediterranean, whence it

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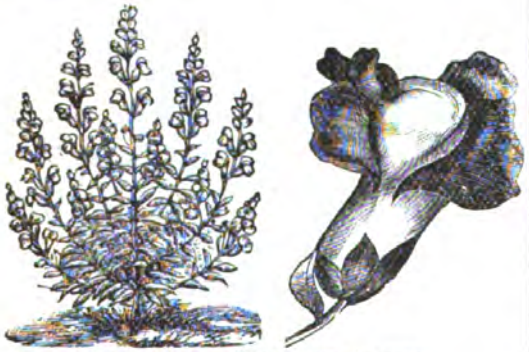
was transplanted to English gardens, and at length found its way to this country, where it



ANAGALLIS—FLOWER.

has become a favorite with those who appreciate purity of color and soft fragrance in flowers. The Alyssum is much valued for its utility in the preparation of small bouquets, its delicate white blossoms being a choice addition. It grows easily from seed, either on open ground or under glass, and is specially appropriate as a bordering plant.

The Datura, or trumpet-flower, is a charming annual, with a long trumpet-shaped white flower that is really ornamental. There are several varieties of the Datura, some of which are double, but experts recommend the single. The plants grow to the height of two feet, and should be set about the same distance apart.



ANTIRRHINUM—PLANT AND FLOWER.

The Anagallis is an annual of which there are several varieties now grown in this country, almost any of which will be found desirable either for beds or borders. Without being particularly handsome, this flower is neat in appearance, and very convenient for making up bouquets. Seeds should be sown under glass, and, when well sprouted, the plants may be set out about six inches apart. This flower rarely exceeds six inches in height, and when closely arranged presents a thick array of fresh-tinted flowers.

The Antirrhinum, so much more familiarly known as the Snapdragon, is a brilliant specimen of the floral kingdom. It is really a perennial, but as it blooms profusely the first summer, florists have generally placed it among their lists of annuals. Those who prefer that it should display all its beauties only at a more mature age, however, may secure that end by destroying the buds before they are fully formed. The Antirrhinum is easily transplanted, and grows vigorously. A good illustration of it is annexed.

The Phlox Drummondii is one of the most



PHLOX DRUMMONDII—FLOWER.

brilliant annuals, and is unsurpassed as a garden decoration. The hues are various, including white, purple, yellow, and crimson, and always strong in tone. The seeds may be sown in open ground in May, or earlier in hot-beds. In a rich, warm soil the plants will attain a height of a foot and a half, and they should be set well apart. Very fine effects may be produced by planting the different varieties of Phlox in close rows, an arrangement which gives a ribbon-like result that is very pleasing. This annual has been known for some time, but new varieties have been in-



CALLIOPSIS—PLANT AND FLOWER.

troduced, which the reader interested in flowers may be glad to become acquainted with.

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The Calliopsis, or Coreopsis, is somewhat peculiarly marked in the center of its flower, which mark originated its name, which means



CANNA—PLANT.

"Beautiful Eye." It is quite hardy in its nature, and grows on slender stalks to the height of two or three feet. The seeds should be so sown as to produce small clusters of plants, and then their variegated flowers form an attractive feature in any garden. The cuts represent a single flower and a cluster of the growing plants. The seeds can be sown either under glass or in open ground.

For large beds, or for a lawn flower, the Canna, otherwise known by the name of "Indian Shot," is a rather important addition. Though not so gay as some of its rivals, it presents a stately appearance, with its tall



CLEOME—PLANT AND FLOWER.

stock and broad green leaves. This plant will also be found an attractive decoration for halls and piazzas when grown in pots. The seeds should be soaked in hot water for several hours before planting; and in our climate it would perhaps be safest to sow them under glass, and let the plants obtain some size before transferring to the garden. The roots may be obtained from any good florist. In the fall these roots should be taken up and preserved in sand, until spring comes again.

The Cleome is a tolerably hardy plant, and more noticeable for the singularity of its appearance than for its beauty. We give it a place here, however, because the occasional display of unique flowers lends an attraction to the choicest garden. The stamens project from the center of the flower like small wires. The Cleome grows to the height of eighteen inches. Seeds should be started under glass, and the plants set about a foot apart.

The Crepis, of which there are several varieties, is a very pretty annual. These may be obtained in yellow, purple, pink, and white, and are all quite hardy. The plants attain the height of a foot, and produce delicate blossoms. Seeds will sprout in open ground, but it is considered safer to plant in hot-beds. The plants should be set about ten inches apart. The engraving represents the flower in its full development and size.



CREPIS—PLANT AND FLOWER.

Another, and the last of our series of annuals in this connection, is the Erysimum, at once quite pretty and very hardy. It grows to the height of about eighteen inches, and has fragrant clusters of yellow flowers, which are used considerably for decorative purposes or for loose bouquets. The cut represents an Erysimum in its full maturity.

There are some withered and crusty cynics who sneer at the gems of the meadow and thicket, and ask, "What is their



ERYSIMUM—FLOWER.

use? They are but vain and empty shows, except when, like the peach and apple blos-

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soms, they are promises of a fruitage tempting and satisfying to the appetite."

How cold and void of appreciation are such declarations to the cultured taste and well-developed nature! "There is a deeper significance attached to every plant and flower, indeed to every object in nature, than the mere sensualist or the shallow sentimentalist would imagine." A sweet poet has given us the essential purport of their creation in a few lines:

"From the first bud, whose verdant head
The winter's lingering tempest braves,
To those, which 'mid the foliage dead,
Shrink latest to their annual graves;
All are for use, for health, or pleasure given,
All speak in various ways the bounteous hand
of Heaven." D.

BLIND FOLKS—WHAT THEY DO FOR A LIVING.

THE number of blind folks in the United Kingdom is stated to be 80,000, and a large proportion of these belong to the lower ranks of life, their blindness having been brought on by exposure to severe weather, overwork, or intemperance and dissipation. Cases of blindness are comparatively rare among the richer classes, they not being so exposed to these causes, and it has also been found that nearly one-half the number of blind people are sixty years of age or over, while of those under twenty years who are blind, a large majority are found to have been so from infancy.

The world of the blind! It is not our world, with sunny paths, brilliant colors, and flowery landscape. "Dark, dark, dark amid the blaze of noon," cried out the great soul of the blind poet, and so groans many a one to-day, groping through perpetual night, upon which no morning can ever dawn save that of the Resurrection.

We are apt to think of the blind as merely sightless, and sometimes have closed our eyes and tried to imagine how it would seem to be deprived of vision, but we can not conceive of it; we can not comprehend what it would be to live continually, day and night, in utter darkness, knowing naught of this busy world save what we hear and touch. How can we convey to a blind man any idea of the broad ocean, the sky above us, decked with fleecy clouds, and the earth beneath us, robed in emerald loveliness?

So the blind dwell in a separate world from ours, yet it should be the grand object of all education for them to blend these worlds in one—to unite the two peoples more and more in feeling and thought, leading each other onward to that realm where darkness shall flee away.

One of the great characteristics of the blind is everywhere found to be intense concentration and individuality of purpose. Whatever they do, whether making a bead purse, weaving a basket, learning a song, or groping through the mazes of a geographical study, all is done with steady, untiring zeal.

The Institution for educating the blind, situated on Thirty-third Street and Ninth Avenue, New York, is well worth going to see. It is open to visitors every Wednesday; they are conducted over the building and into the different classes by a lady herself blind, who walks by your side so firmly and confidently it seems impossible that she walks in darkness. There are 175 pupils here receiving an education which will enable them to support themselves when they go out from their faithful shelter. In one apartment they are taught to sew, both by hand and by machine, doing their work very neatly; in another a class in physiology answer questions promptly and intelligently. They are taught by exercising their memory, all that they learn being read to them by the teacher, and it is wonderful how retentive their memories are. The mental arithmetic classes are very interesting; little ones not over eight or nine years adding large numbers rapidly, and with a look of bright intelligence. Some of the children have beautiful, intellectual faces, the sightless eyes being bright and clear, while others possess a look of cold indifference, and a few there are who wear an idiotic smile.

It is a study to watch them, to see how prettily they have arranged their hair and tied the bright bow at the throat. It is interesting to watch them in their geographical studies. The maps are on a large scale, the plane surface representing oceans, divi-

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sions of land are raised above the water, each State separate from its neighbor, while deep grooves are put for rivers, and small brass knobs for cities and towns. Here we see the little ones flitting about, going imaginary journeys, and laughing and chatting with each other as if free from every care.

Music, too, is taught at the Institution, and this is their great delight; there is nothing which so enwraps their senses, sweeping away their sorrow, as music; yet when this talent exists to a remarkable degree, it is generally at the sacrifice of all other means of support, and it is not always easy for genius to earn the daily bread. Still, there are many blind musicians who thrill the soul by their wondrous power, and some have been the best performers of their times — for example, Stanley, the blind organist. Often the intellectual organs are imperfectly developed when the passion for music is unusually intense, as in the case of "Blind Tom," the musical prodigy. While accomplishing wonderful feats of sound, he is idiotic on almost every other subject.

We seldom see such entire possession of every faculty among the blind as Dr. Milburn, the "Blind Preacher," shows. God has gifted him with wondrous power and eloquence. How many eyes he has opened to behold the wondrous riches of Christ! How many feet he has guided to the foot of the Cross!

What can the blind do? We shall learn more and more how to teach them and what they are able to perform. Among the many articles made by them at the Institution and offered for sale, most are bead-work, although there are many very pretty things crotchéted, knitted, and embroidered with worsted on canvas and perforated card board. In viewing what they have accomplished, we are compelled to suppose that they can do more. Why can they not be taught a still greater variety of fancy work, such as bridal baskets, —made by ravelling strips of cotton cloth— wax work, moss crosses, hair work, and much else which would bring higher prices than those usually charged for work now commonly done by the blind. Why could telegraphy not be taught them? Would it be impossible for them to acquire this art? One reason why they accomplish so much which to us seems incredible, is their great *faith*. They *believe* that they can do a work, and confidence in their abilities carries them forward to a successful termination. Once awaken their interest in an object, and they will undertake the task with their might, and labor for its completion with unwearying zeal.

Then, again, does not the loss of one sense sometimes render another more acute? There is a story told of a blind school teacher who could tell when the boys were playing in a distant corner, although a person with good sight could not detect the slightest sound. Prof. Sanderson could, very soon after entering a room, tell how many occupants it had, and it is said that there was a blind man in England who was a surveyor and planner of roads, his ears informing him of the distance as correctly as the eye to others; and the late Justice Fielding, who was blind, when coming into a room for the first time, could tell the height and length of it through the medium of his ear.

In Egypt, where blindness is so common among the natives, and caused by the terrible disease of the country—opthalmia,—I saw in Rosetta an old man, "the blind water-carrier," he was called, time after time come to the river on his donkey, and having filled the goat skin which he carried, and lifted it to the animal's back, he would place his hand upon its neck and start off to his customers, led by the donkey, and never led in the wrong direction. "Locality, they say, is strongly marked in a donkey's cranium." "Ya muskun!" (poor thing) the Arabs would cry, as he went along. Yet I have seen, lying or sitting in the doorways of their dwellings, these very same people, the flies swarming in their faces and eyes, bringing the same fatal disease; yet they were too lazy to brush them away, and if warned of their danger, would languidly reply, "It doesn't matter; if the Lord wills us to be blind, we shall be blind."

But in our enlightened land I fear we have, to a certain degree, the same spirit of the Arab. When we see men, day after day, reading the news as they ride from their up-town homes to business in the lower part of the city, we are reminded of the Egyptian, for those black letters dancing before their vision in the jolting of the car are like the flies of Egypt, and sooner or later the effect

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will be felt, and the eyes become weakened and diseased.

Children should not be allowed to bend low over their books, to sit facing the light, when they study; and young ladies overworking their sight on some delicate piece of fancy work would be wiser to spend less time upon it, and use their eyes in a less trying, if not a more useful manner.

In summing up the characteristics of the blind, we have found them to be thoughtful and diligent, with a peculiar sensitiveness, shy when with strangers, grateful for kindnesses, and equally tenacious in remembering an affront, yet often self-conceited and willful. These latter traits are but the natural results of their limited education and narrow field of observation; but as time advances, bringing them into more avenues of learning and leading them on out of themselves to broader thoughts and glorious purposes, may they find, in the patient living of a true Christian life, that earth is not all darkness, even to them. SARA KEABLES HUNT.

THE SEVEN WONDERS OF THE WORLD.

MORE than 800 years B.C. the nations of the then known world had attained great wealth and luxury. Among their achievements were some of such surpassing magnitude and glory that they ranked as *wonders* of the world, till the number grew to seven.

THE WALLS AND HANGING GARDENS OF BABYLON.

This great city, situated in the midst of a vast plain, was laid out in an exact square, and was strongly fortified. Within its limits were the two palaces of Nebuchadnezzar, surrounded by triple walls. The height of the middle wall was 800 feet, and that nearest the palace was yet higher, with watch-towers built upon it. The bricks of which these walls were composed were glazed and richly colored, varying the monotony of the vast façades. The clash of armies, the triumphal return of the victors with their reluctant retinue of prisoners and trophies, the pageantry of the chase, and the deadly encounters of leopards and lions, were depicted in gigantic and brilliant mosaic.

"The more a man has, the more he wants," is the uninspired version of "The eye is not satisfied with seeing."

Amuhia, Nebuchadnezzar's wife, was discontented in the midst of the royal profusion and display of her husband's court. She was a Median princess, homesick and unhappy, and she longed for the beautiful hills of her native country. All this pomp could not displace the pictured memories of its sunny slopes and the quiet loveliness of its valleys; of morning light upon the mountains and evening peace beyond their darkened tops.

The king, indulgently inclined, took council of his engineers, and they planned the hanging gardens. They built terraces of wood, beneath which was concealed the machinery for irrigating. They probably drew their supply of water from the river which flowed through the city. An immense quantity of soil covered this eminence, which was planted with trees, shrubs, and flowering vines, and rare and fragrant exotics. Little mountain streams flowed down its sides, fountains tinkled in its shady recesses, the birds came there to build and sing, and the queen cherished it as a fragment of the life that lay beyond the weary plains of Babylon. It was the wonder of nations, but it has vanished.

THE TEMPLE OF DIANA, AT EPHESUS.

The first temple, a superb structure, fired by the fanatic Eratostratus, was burned on the birthnight of Alexander the Great. The second temple, built of purest marble, was a stately edifice, standing on an elevation commanding the harbor of Ephesus; a magnificent Salvé to ships sailing into port, and a beautiful memory to the outward bound. The united resources of the Ionians built it, and 220 years passed before its completion. It was approached by a flight of lofty steps and a colonnade of marble pillars, each the gift of a king, surrounded the shrine of the goddess.

The roof of this temple within a temple, of which the chapels in European cathedrals

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are an imperfect parallel, was of cedar, and was upheld by columns of green jasper. It was adorned with statuary, and its walls enriched with paintings from the easels, if they had them then, of the most skilled artists. Like the "cities of refuge," it was an asylum for all who sought its sanctity, and treasures of immense value were deposited within its precincts for safe-keeping; there was no hand sacriligious enough to rifle it; the idolatrous reverence of these heathen was a stronger guard than bolts or bars.

And she, about whom centered art, beauty, and the treasures of kings, whose silent influence was so powerful—what was she? Not as you would imagine, a creature of transcendant grace; beauty was not a characteristic of the Ephesian Diana. The original image was a black stone, said to have fallen from heaven; presumably an ærolite. Its successor was an ebony statue, tall and uncouth, but invested by superstition with most beneficent attributes. Like the statue of the Olympian Jupiter, it was secluded from a too familiar gaze by a curtain falling from the roof to the floor, and drawn aside only on high festivals.

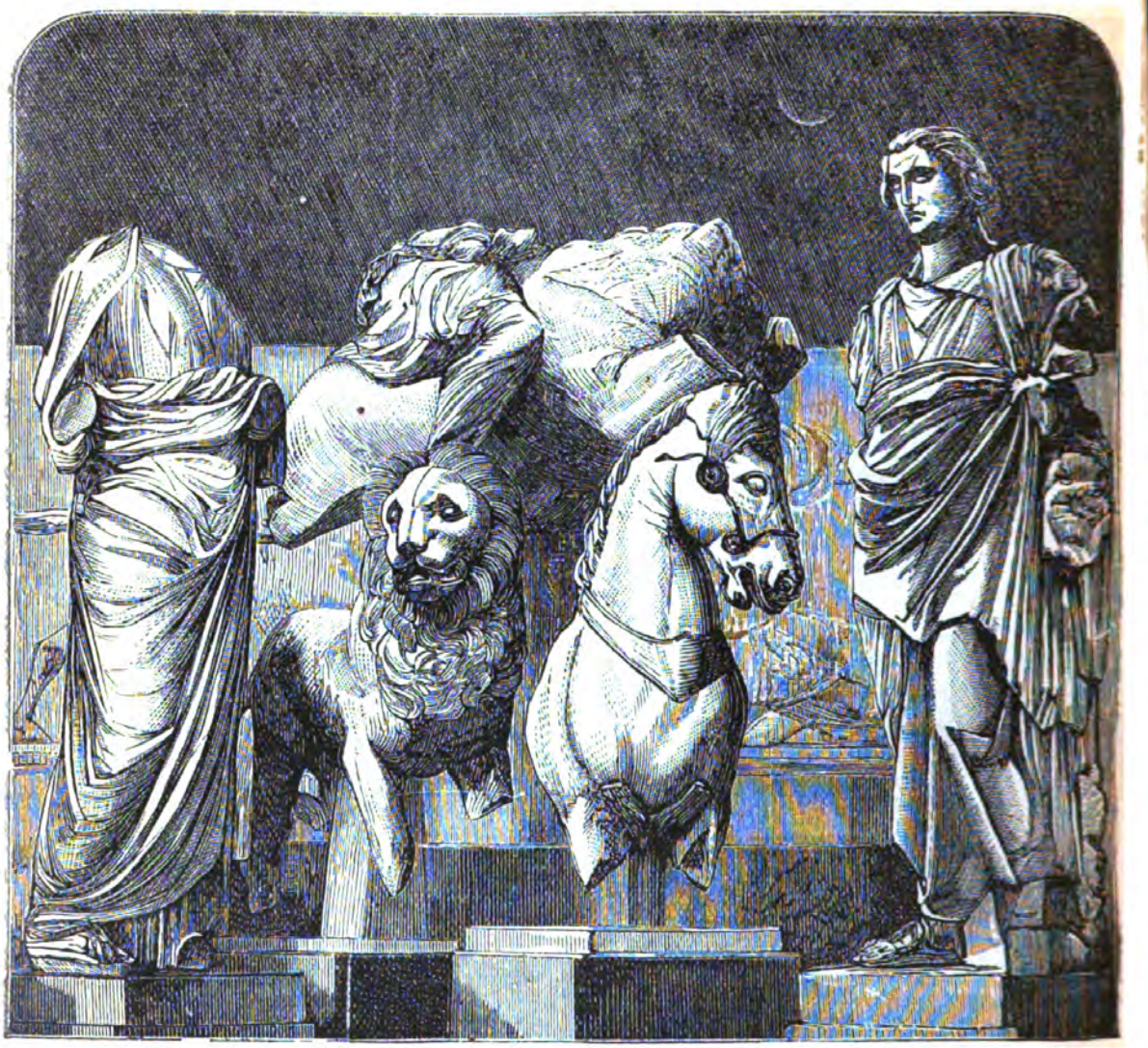
Within the last twenty years very interesting discoveries have been made at Ephesus, conducted by Mr. John T. Wood, with the assistance and patronage of the British Government.

Twenty feet under ground he came upon the pavement of the Temple, white marble laid in solid masonry. While he was at work the Pacha's curiosity was so stimulated by the reports that reached him that he paid Mr. Wood a visit.



THE HANGING GARDENS OF BABYLON.

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RELICS FROM THE MAUSOLEUM OF ARTEMISIA.

Regarding the columns and blocks of marble and the *débris* that had been exhumed, he inquired to what building they belonged. Mr. Wood explained quite elaborately that it was a church built many years ago, before the Greeks knew of the one God, when their religion comprehended the worship of many gods and goddesses, and that this had enshrined a colossal statue of a goddess.

"Ah!" he responded, placidly, unconscious of the satire, "I understand now, I understand perfectly. They were Protestants!"

Many tons of these sculptured marbles have been deposited in the British Museum. Mr. Wood says they all bear traces of color, the prevailing tint being red.

STATUE OF THE OLYMPIAN JUPITER, BY PHIDIAS.

On a small plain in the southern peninsula of Greece stood the sacred grove of Jupiter. Within the peaceful shade of "tall cypresses, laurel, myrtle, and palms," rose the temple of Jupiter; near it was Juno's temple, and clustered about them were altars and fanes of other gods and goddesses. The Greeks were a people rejoicing in all that was beautiful and grand, and whatever could enrich their edifices was lavished on them. This temple of the father of the gods was surpassingly magnificent. His throne of cedar wood was inlaid with gold, ivory, and ebony, and decorated with designs richly painted.

The august image sitting upon this throne

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was wrought of gold and ivory, and, in accordance with the latitude of art in that era, the sculptured drapery was colored with royal dyes, and a profusion of jewels of inestimable value sparkled among their folds. He was crowned with the conqueror's wreath of olive; in his right hand stood a statue of Victory, and his other hand held up a golden scepter, encrusted with jewels, on which perched an eagle, Jove's bird, with plumage exquisitely carved. The insignia of his power, his thunderbolt and ægis, were laid aside, and he sat in the benign majesty of a conqueror.

This statue was visible only at great festivals, being concealed at other times by a curtain of wool from the famed Assyrian looms. It was soft and fine, dyed a rich Tyrian purple, resplendent with embroidery of gold and finished with a deep fringe of purple and gold. This statue of massive proportions was nearly sixty feet in height. It was considered not the master-piece of Phidias alone, eminent as he ranked among sculptors, but it crowned all Grecian art. So profound was the feeling of the ancients toward it, that they regarded it as the actual impersonation of the mighty Jove. It was carried a trophy to Constantinople by Theodosius First, where it was destroyed by fire in the year 475.

THE MAUSOLEUM OF HALICARNASSUS.

Mausolus was king of Caria, a province lying on the south-western coast of Asia Minor. His death occurred about 350 B.C. His sister and successor, Artemisia Second, mourned his loss excessively, and to perpetuate his memory erected at Halicarnassus, the chief city of the province, a magnificent temple. Some fragments of the sculptured marble are preserved in the British Museum, memorials of the love and sorrow that wrung a heart twenty-two hundred years ago.

THE COLOSSUS OF RHODES.

The Island of Rhodes, with the blue, sparkling Mediterranean flowing about it, a shining sky above it, and delicious airs that carried the mingled scents of a varied and luxuriant vegetation, was the chosen seat of the wor-



THE PYRAMIDS OF EGYPT.

ship of the sun. An altar was raised to him here. There is a legend that when Jupiter and the other immortals divided the earth, the sky, and the water among themselves, the Sun was absent—it must have been at night. Dissatisfied with his portionless lot, he brought the matter before Jupiter, who suggested another allotment. To this the other immortals harmoniously assented, when the Sun mentioned a fair country lying beneath the waters. They all assured him of an undisputed title to it, when this blooming island rose out of the deep.

Two hundred and ninety-two years before Christ, Chares, a famous artificer in bronze, commenced the work that has brought his

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name down to moderns, an image dedicated to the sun, and familiar to us as the Colossus of Rhodes. It wore its title honorably, for it was 105 feet in height, and twelve years passed before it was completed. It guarded the entrance of the harbor. It had stood but thirty-five years when a terrible earthquake shook the island and prostrated this magnificent statue. It was eventually sold for old metal. *Sic transit.*

THE PHAROS OF ALEXANDRIA.

The city of Alexandria, for a long time the greatest known, was crowned as "the city of cities," "the queen of the East." Its harbor was secure, but difficult of access, and a magnificent *pharos*, or light-house of white marble, was built upon the island Pharos, at the entrance.

"Fetched a compass" has no allusion to the needle mysteriously faithful to the north, but means *making a circuit;* the timid mariner always held his course within sight of land when possible. He thought that when the circuit of day was completed, and the sun passed from view, that it took passage in a magic bark, which bore it around the rim of the earth to its appointed place in the east. Gazing westward over the billowy waste toward the unknown boundary of light, he reassured himself with a glimpse of the low shores, and hailed the white glistening shaft that was his welcome to port. And when the tempest-darkened sky hid sun and stars from his anxious eyes, the beacon fires guided him to the place where he would be.

Its cost was estimated at over $800,000, and the amount has been doubled by some. A castle called Farillon replaces it.

THE PYRAMIDS OF EGYPT.

They alone have resisted the subtle wear of time, and decay has seized even them. They are so familiarly known they need only to be mentioned to complete the list.

H. E. G. PARDEE.

JOHN QUINCY ADAMS' MIND.

IN the Memoirs of this great man published by his distinguished son, there occur many passages which possess much interest to the student of character. One memorandum, which bears the date of Christmas, gives us a glimpse of his own estimate of himself, and how he regarded his children's aptitudes for knowledge. We quote:

"No attendance at the office. I gave the day to relaxation, and, with a view to make an experiment upon the taste of the younger part of our present family, after breakfast I read aloud Pope's Messiah, a poem suited to the day, and of which my own admiration was great at an earlier age than that of my son Charles, the youngest person now in my family. Not one of them, excepting George, appeared to take the slightest interest in it; nor is there one of them who has any relish for literature. Charles has a great fondness for books and a meditative mind, but neither disposition nor aptitude for public speaking or correct reading. Charles must teach himself all that he learns. He will learn nothing from others. Literature has been the charm of my life, and, could I have carved out my own fortunes, to literature would my whole life have been devoted. I have been a lawyer for bread, and a statesman at the call of my country. In the practice of the law, I never should have attained the highest eminence for the want of natural and spontaneous eloquence. The operations of my mind are slow, my imagination sluggish, and my powers of extemporaneous speaking very inefficient. But I have much capacity for and love of labor, habits, on the whole, of industry and temperance, and a strong and almost innate passion for literary pursuits. The business, and sometimes the dissipations of my life, have in a great measure withdrawn me from it. The summit of my ambition would have been attained by some great work of literature, to have done honor to my age and country, and to have lived in the gratitude of future ages. This consummation of happiness has been denied me. The portion of life allotted to me is that of my mortal existence; but even in this failure of my highest objects, literature has been to me a source of continual enjoyment, and a powerful preservative from vice. It would have been a great comfort to me if all or either of my children inherited this propensity. George is not entirely without

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it. The others have it not, and I have found every effort to stimulate them to it, hitherto, fruitless. Pope says, "'Tis education forms the common mind,' and so it is; but the common mind will be always groveling in common objects. Then common mind must form itself."

CARELESSNESS IN CONVERSATION.

IN the colloquies of every-day life we are much too careless in the use of language. The phraseology of politeness is particularly faulty. A very common series of errors may be instanced thus:

It is raining, and a lady and gentleman pass out of a house in company, the latter having an umbrella under his arm.

"Dear me!" says the lady, on noticing the wet street, "won't you be kind enough to hoist the umbrella?"

"Certainly," says the gentleman.

Now, if "won't" means anything at all, it means will not; and, therefore, according to a fair interpretation, the gentleman tells the lady that certainly he will not be kind enough to hoist her umbrella!

But no. Even while he speaks, he opens that useful article, and holds it gracefully over his companion.

"Thank you," says she, earnestly.

"Not at all," replies he, still more earnestly. And on they go. Has not the fellow flatly contradicted the lady?

Yet there is no appreciation of discourtesy evident in the manner of the lady. On the contrary, she appears to regard her escort's response as eminently kind and polite.

Well-educated people are constantly telling others that they *are mistaken*, when they mean that they are in error, not that some one has misunderstood or misapprehended *their* meaning. Surely, when I say to a friend, "You are mistaken," I really mean that *I* have obtained a wrong impression of a statement or act of his, not that *he has* mistaken a statement or act of mine.

And so of many other phrases common in our social life. ED.

Department of Physiology—Our Sanitarium.

Cultivate the physical man exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—the physical, intellectual, and spiritual—that the complete man can be formed.

LONGEVITY OF BRAIN-WORKERS.

IN the volume recently published of the papers read before the American Public Health Association is a valuable paper bearing the above title, by Dr. George M. Beard, showing careful and thoughtful research for several years past, and he gives evidence to illustrate and sustain the following views and conclusions:

First. That the brain-working classes—clergymen, lawyers, physicians, merchants, scientists, and men of letters—lived very much longer than the muscle-working classes.

Second. That those who followed occupations that called both muscle and brain into exercise were longer lived than those who lived in occupations that were purely manual.

Third. That the greatest and hardest brain-workers of history have lived longer on the average than brain-workers of ordinary ability and industry.

Fourth. That clergymen were longer lived than any other great class of brain-workers.

Fifth. That the longevity increased very greatly with the advance of civilization, and that this increase was too marked to be explained merely by improved sanitary knowledge.

Sixth. That although nervous diseases increased with the increase of culture, and although the unequal and excessive excitements and anxieties attendant on mental occupations of a high civilization were so far prejudicial to health and longevity, yet these incidental evils were more than counterbalanced by the fact that inflammatory diseases have diminished in frequency and violence

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in proportion as nervous diseases have increased; and also that brain-work is, *per se*, healthful and conducive to longevity.

Of the method by which he arrived at these conclusions he says:

"I have ascertained the longevity of five hundred of the greatest men in history. The list I have prepared includes a large proportion of the most eminent names in all the departments of thought and activity.

"It would be difficult to find more than two or three hundred illustrious poets, philosophers, authors, scientists, lawyers, statesmen, generals, physicians, inventors, musicians, actors, orators, or philanthropists, of world-wide and immortal fame, and those whose lives are known in sufficient detail, that are not represented in the list. My list was prepared, not for the average longevity, but in order to determine what time of life men do their best work. It was, therefore, prepared with absolute impartiality, and includes, of course, those who, like Byron, Raphael, Pascal, Mozart, Keats, etc., died comparatively young. Now, the average age of those I have mentioned I found to be 64.20-100

"The average at death at the present time, of all classes of those who live over twenty years, is about fifty. Therefore, the greatest men of the world have lived longer, on the average, than men of ordinary ability in the different occupations by fourteen years; six years longer than physicians and lawyers; nineteen or twenty years longer than mechanics and day laborers; from two to three years longer than farmers, and a fraction of a year longer than clergymen, who are the longest lived class in our modern society.

"The value of this comparison is enforced by the consideration that longevity has increased by the progress of civilization, while the list I prepared represents every age of recorded history. A few years since I arranged a selection of one hundred names, comprising the most eminent personages, and found that the average longevity was over seventy years. Such an investigation any one can pursue; and I am sure that any chronology comprising from one to five hundred of the most eminent personages in history, at any cycle, will furnish an average longevity of from sixty-four to seventy years.

"Madden, in his very interesting work, 'The Infirmities of Genius,' gives a list of two hundred and forty illustrious names, with their ages at death. The average I found to be sixty-six and a fraction."

He says that great men who are permanently successful have correspondingly greater *will* than common men, and that force of will is a potent element in determining longevity, and that the highest seats in the temples of art and poetry, as well as of science, are given to those only who have earned them by the excellence that comes from *consecutive effort*, which everywhere tests the vital power of the man.

That which Dr. Beard terms *will* is derived from, and dependent upon, a combination of phrenological faculties and a nervous temperament, and they all create enthusiasm, which inspires will, and thus gives force of character and self-control in the direction which it leads them. It has long been recognized by writers on mental philosophy that the chief differences in the success of men consists in the *power of attention*. Other observers of human nature also acknowledge it. Sir Arthur Helps, in *Macmillan's Magazine*, for June, 1870, said:

"It was one of Mr. Dickens' theories, and, I believe, a true one, that men differ hardly in anything so much as their power of attention. Lord Lytton—himself an indefatigable worker—was of the same opinion. 'What men want,' he wrote, 'is not talent, it is purpose; in other words, not the power to achieve, but the will to labor.' And Lord Chesterfield had observed before him: 'The power of applying our attention, steady and undissipated, to a single object is the sure mark of superior genius.'

"Take the testimony of two schoolmasters of the highest class. Dr. Arnold, of Rugby, wrote, as the result of his great experience: 'The difference between one boy and another consists not so much in talent as in energy;' and his successor, Dr. Temple, in one of his sermons (third series), says: 'Nothing can be a greater mistake than to suppose that genius dispenses with labor. What genius does is to inspire the soul with a power to persevere in the labor that is needed; but the greatest geniuses in every art invariably labor at their art far more than all others, because their ge-

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nius shows them the value of such patient labor, and aids them to persist in it.'"

It is this enthusiasm which is the groundwork of their increased longevity, as well as of their success. Many persons overwork, and thus wear out life's machinery prematurely; but many more rust and rot to death. Idleness engenders the morbid humors that speedily disorganize the body. The conditions of health and life are constant transformations, and functional activity within limits tends to vigor and the self-preservation of an organ, and of the body to which the organ belongs. It is as much the function of the brain to cerebrate as of the stomach to digest, and cerebration, like digestion, is normal, physiological, and healthful. Anything that arrests the motion of the blood corpuscles, proportionately injures the body and all related to it. Some of the manifold advantages that all active and industrious persons have over the torpid and indolent are, the great inability of disease to fasten itself on them, and their speedy recuperation from the effects of hard work or disease, because the principle of self-preservation is the basis of all vital action, and the first law of life. If we are well, it is because of normal action, that is, absence of disturbing causes. If we are sick, it is because of abnormal action, the presence of disturbing causes. If these disturbing causes are rapidly thrown off, health is soon restored.

Enthusiasm also naturally leads most men to observe and study the most available means by which they can reach the object for which they are laboring. Hence brain-workers must and do endeavor to understand the physiological laws of health, and obey them more than muscle-workers, and although they may be given to extremes, and sometimes disregard these laws, yet their power of rapid recuperation, to which we have referred, will render its effects less injurious to them than to others.

Dr. Beard says:

"The nervous temperament, which usually predominates in brain-workers, is antagonistic to fatal, acute, inflammatory disease, and favorable to long life.

"Comparative statistics have shown that those in whom the nervous temperament prevails live longer than those in whom any one of the other temperaments prevail, and common observation confirms the statement. Nervous people, if not too feeble, may die every day. They live, but they do not die; they talk of death, and each day expect it, and yet they live. Many of the most annoying nervous diseases, especially of the functional, and some even of the structural varieties, do not rapidly destroy life, and are, indeed, consistent with great longevity. Many men and women who were nervous invalids for a half a century or more have died at an advanced age.

"It is one of the compensations of nervousness that it protects the system against those febrile and inflammatory diseases that are so rapidly fatal to the sanguine and the phlegmatic. The nervous man can expose himself to malaria, to cold, and dampness, with less danger of disease, and with less danger of death if he should contract disease, than his tough and hardy brother."

The mental peculiarities of eminent men have been observed and noted by Disraeli in his series of "Curiosities of Literature." In one of them, entitled, "The Literary Character Illustrated by the History of Men of Genius Drawn from their Own Feelings and Confessions," he has a chapter on the "Enthusiasm of Genius," and after giving numerous examples of it in the lives of great men in literature, science, and art, he says:

"Other great and similar labors attest the enthusiasm which accompanies their progress. They have sealed their work with their blood; they have silently borne the pangs of disease; they have barred themselves from the pursuits of fortune; they have torn themselves away from all they loved in life, patiently suffering those self-denials to escape from interruptions and impediments to their studies."

With close and constant mental occupation evil days are passed over, and the little annoyances of ordinary life are not felt or heeded. Such a life is like a big ship which can not be affected or disturbed by the ripples which come from every breeze. In strength there is happiness—to be weak is to be miserable.

Enthusiasm is the foundation and parent of heroism.

Among the heroes in science we can refer

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to J. N. Augustin Thierry, the French author of many historical works of great value. His labors and researches were so great and constant that at the age of thirty he became, from loss of sight, unable to read and write, and one year later he was entirely blind and paralytic; but even then his labors did not cease, and he continued on in his works for more than twenty years, and died in 1856 at the age of sixty-one. His life was one of continual physical suffering and affliction, yet Solomon in all his glory did not equal him in happiness; for the king, after devoting a large portion of his life to sensual enjoyments, at last appreciated that it was all vanity. This hero of science, in his autobiography, tells a different experience of himself. He says:

"Blind and suffering, without hope, and almost without intermission, I may give this testimony, which from me will not appear suspicious: *there is something in the world better than sensual enjoyments, better than fortune, better than health itself—it is devotion to science!*" * * * "This is what I have done, and would do again if I had to recommence my career; I would choose that which has brought me where I am." * * *

"If, as I delight in thinking, the interest of science is united in the number of great national interests, I have given my country all that the soldier mutilated on the field of battle gives her. Whatever may be the fate of my labors, this example, I hope, will not be lost."

Truly no person can read his record and testimony without feeling nobler and better. The history of literature, science, and art is made up of similar heroes. And to them the world owes its progress. R. S. GUERNSEY.

VACCINATION FOR SMALL-POX.

THE favor with which vaccination is regarded at the present day renders it more or less hazardous to ask questions. Brow-beating is the first argument employed against the doubter; and legislation, which is the aggregating of brute force, is the ulterior logic. Children going to school are vaccinated perforce; and now, as if there must be no protection for the skeptical, their attendance and, in sequence, their vaccination, are made compulsory. Perhaps if there were no ground of doubt in regard to the premises, we ought to accept the deductions unmurmuringly. The impulse of the period has been to devolve all upon the Government, and curtail the freedom of the individual, and to subject the private to the public conscience, as is done in the religious establishments of the Old World.*

Orthodoxy in medicine, however, is not alike in all ages or countries. It is fortunate for men persecuted in one city to have another whither they can flee. Homœopathy and animal magnetism have derived benefit from such a state of facts. The times, too, change, and so men, and especially medical men, change with them. In 1830 a physician who would not bleed and deplete was accounted eccentric, irregular, and empirical; now only the Bourbons do it—so that when they die these methods of treating the sick will be enumerated by some future Wendell Phillips—we hope by the present one—among the "Lost Arts."

Medical men have their *manias*. Under this head we class venesection, and their madness in the employment of mercury. Tyndall and his fellow-laborers are developing a new hobby, a germ-theory—which possibly future savans may show to belong to the same category. Charles II., of England, was dosed with a salt extracted from

* Education and old-school medical practice, constitute our hierarchies; and the latter seems to be a sort of Brahmanical or sacerdotal caste, that aspires to all power and tolerates no questioning of its edicts. Poor Mani, the apostle of Gnosticism, was flayed alive for differing from a council of Magi; John Huss was burned alive, and the bones of John Wickliffe dug up for the fire, by order of the Council of Constance; and a similar temper often seems to pervade the governing circles of old-school medicine. Fifty years ago it was a penal offense to treat a sick man without their consent; and they are now welding new chains for an analogous object. State Boards to license physicians, and Boards of Health, State, local, and national, to which only old-school physicians are eligible, are part of the machinery of a similar dispensation of Pope, cardinals, and ecclesiastics.

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human skulls, and George Washington bled beyond power of recuperation, and blistered till the poor old man begged his medical attendant to cease the barbarous torturing and let him die in peace. The humbug of counter-irritation is not yet unlearned, but it will be.

Dr. William A. Hammond, in his able work on Nervous Diseases, has given us some valuable suggestions in regard to the treatment of *intellectual insanity*. "If," says he, "the individual accepts his false perceptions as facts, his intellect participates, and he has delusions. A delusion is, therefore, a false belief. It may be based upon an illusion or an hallucination; may result out of false reasoning in regard to real occurrences, or be evolved out of the intellect spontaneously by the result of imperfect information, or of an inability to weigh evidence, or to discriminate between the true and the false." In such cases, he assures us, "there is no fault in the intellectual processes after the first step is taken. It is this first step which constitutes the disease—it is the delusion which enslaves the intellect.

Now, we can tolerate these observations while they are confined to the individual, and occasion no interference with the volition and freedom of others. But when men, under the influence of delusion, are invested with governmental authority, the matter requires correction. Caligula became insane when Emperor of Rome; Paul of Russia was slaughtered, and George III. was caged for a like infirmity. In this country, where majorities are said to rule, we need to assure ourselves that men afflicted with a delusion, though, perhaps, having "no fault in the intellectual processes after the first step is taken," do not incorporate their aberrations into our statute laws.

Hammond suggests a valuable routine of moral treatment, such as the companionship of sensible people, etc. Conceding that it is useless to attempt to reason a lunatic out of his delusion when there is serious structural lesion of the brain, as "the false intellectual conception is then a fixed result of the altered brain-tissue," he proposes that the end may be sometimes attained "by never for an instant admitting the truth of an insane delusion, and, at suitable times, urging such arguments against it as would be convincing to persons of sound minds." The hope may be entertained that the individual may come to see the falsity of his ideas, and though he may, and very likely will, take up with another delusion, the last will be held with much less tenacity than the first.

We would like to see this treatment applied to the medical hobby of vaccination, which is now the rage. We do not assert that it is a delusion, but are of opinion that it would be well to apply the peculiar moral agencies suggested by Dr. Hammond, so that in case it is such, it may be removed before the mischiefs of a general inoculation with blood-poison shall have been incurred. As we are addressing intellectual men, we are conscious that their logical faculties must be exercised in the matter, and that any attempt to arouse popular prejudice, in lieu of convincing, will react and ultimately defeat our purpose.

Is it a proper method of protection from any malady to infect the patient with another? Does not such an expedient reveal ignorance of proper prophylactic knowledge?

Does not the contracting of a disease so far mar the integrity of the constitution as to render the person liable to attacks of various complaints, from which he would otherwise have been relatively exempt? If this is admitted to be the fact, is not the exemption from small-pox dearly purchased, when, by being once infected with vaccine disease, the patient is rendered liable to exanthema, abscess, glandular, and perhaps pulmonary disorder? We waive the diseases actually communicated, such as syphilis, and blood-poisons of other character, though such occurrences are so frequent as to constitute a greater calamity than small-pox itself. But, of course, they can be obviated by the use of bovine lymph; and the question ought to be determined upon its merits.

Is not vaccine virus itself a substance so contaminating in its nature that it ought never to be introduced anywhere? It has been affirmed that it was originally the product of a species of contagious horse-consumption, and was communicated from infected animals to the teats of cows by dirty grooms in milking. We do not know whether this statement is correct, but it is very sug-

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gestive. The propagation of such an ailment would be likely to eventuate in the diffusion of malignant pulmonary or glandular disease. Indeed, is it not worthy of inquiry whether the extraordinary prevalence of consumption in Great Britain, New England, and other parts of this Union, is not to be attributed, in a considerable degree, to this vaccine contamination?

But, again, is not the exemption from small-pox, which the vaccine disease is supposed to assure to a great extent, a delusion? Are not a large proportion of our population safe from its attack because of being in normal health—a condition which more or less precludes the invasion of any contagion, or spore of infection? Is it not a notorious fact that many persons who have been vaccinated and had all the symptoms of the disease—the raised and perfected pustules from which virus was procured that successfully infected other patients—have, nevertheless, been attacked with small-pox from contagion?

Are we not justified, therefore, in presuming that in those cases where vaccinated individuals have secured apparent exemption from small-pox, there was not some reason, some law or condition with which we may not be acquainted, to which they were actually indebted for such exemption, so that they would not have been attacked by it at all? We all know that there are always such persons in every neighborhood who seem to bear a charmed life, and to be proof against specific contagion.

Has small-pox ceased to be epidemic since vaccination was introduced? If it is in any degree less mortal, is not the amelioration due, in a large degree, to the better care now given to the sick since attention has been directed to hygienic conditions?

Indeed, does small-pox itself, once contracted, exempt the patient recovering from it, from its recurrence? We have read of second attacks, and an accomplished medical writer in England recently stated that he had met with an instance where the person had the disease the third time. If this is the case, have we reasonable ground for hope that the vaccine disease will let us off on any ground more assured than small-pox itself?

If, then, neither vaccinia nor variola can be depended upon to assure a person against small-pox, without other prophylactic measures, will it not be well for us to depend upon hygienic and sanitary precautions, as we ought in other diseases, which threaten to become epidemic?

If the physician is a philosopher, rather than an empiric or a man of expedients, will he not strike out for the actual averting and healing of small-pox and other maladies instead of resorting to blood-poisoning or any contaminating of the body of his patients, thus rendering them liable, if not to the disease from which exemption is sought, than to other maladies, more or less intractable, because of the vitiation of constitution which has been created?

Is not vaccination empirical, and its employment a confession of professional ignorance and incompetency, which every physician emulous of the honor of his vocation should labor to obviate?

There has been of late years a great sensitiveness to zymotic, eruptine, and tuberculous disease, as though there had been induced a great degeneracy of constitution. In Massachusetts one person in every two hundred and fifty dies annually from pulmonary phthisis; the mortality in Connecticut and rural New York is a little less, but yet sufficiently great to resemble a persistent epidemic. If we are purchasing our supposed exemption from small-pox by an increased liability to such diseases equally deadly, we are driving a hard bargain.

It is a problem that has not been conclusively determined. Instead, it has merely became a hobby of the time, which will, if not proved more definitely than it yet has been to rest on a sound scientific foundation, go out after its predecessors, and be classed among the delusions which had their day and then were forgotten.

According to Dr. Gregory, late of the London Small-Pox Hospital, there is no perfect vaccine protection. "The doctrine of proto and deuto-vaccination will soon merge into trito, and, ultimately, as time creeps on, into poly-vaccination." He further asks, "Will a man be perfectly safe who is vaccinated or subjected to vaccination every year?"—*Braithwaite's Retrospect.* Part II., page 59.

A MORE EXCELLENT WAY.

I am perfectly aware that no impeachment

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of the practice of vaccination will weigh with the public, except some equally sure protective against small-pox is proposed. Popular prejudice has set in that direction; and though we believe that the contamination of vaccine disease is a worse evil, and sure to entail a train of diseases in its way, we are aware that most persons will regard small-pox as the immediate peril to be escaped, and risk the chances on fifty others which they have not learned to fear as they ought. They will hardly heed that small-pox itself will recur a second time, and even oftener, and that the vaccinated often have it under the fictitious appellation of *varioloid*. It will be of little use to assure them, further, that even three vaccinations will not protect persons of a peculiar diathesis or condition of body; and that experienced physicians of small-pox hospitals doubt whether an annual infliction of the vaccine pest will answer that end. The law-makers have adopted the popular notion, and the time may not be far distant when we ourselves, as well as the wretched children at school, will be required to submit to this blood-poisoning by force.

The surest prophylactic against small-pox is found in the maintaining of a proper degree of health. A well man can not be infected. Whether the contagion be from spores, fungus, or, as we apprehend, from an emanation from the body of the patient, it can find no *nidus*, or field for propagation except where the integrity of the physical constitution has been impaired. Fear and apprehension, everybody knows, do this. So does excessive fatigue. So does the spending of considerable periods of time in an unwholesome atmosphere, the eating of unwholesome food, and neglect of physical conditions. A person who is not in a condition inviting contagion, has no ground for fear.

We would call attention, first of all, to the condition of the skin. Its foulness is enough to find a lurking-place for the spore of every contagion that a pathologist ever dreamed about. Bathing in warm or tepid water every night will not only remove every such contaminating entity that may have lodged, but will enable the skin to unload the blood and relieve the lungs and mucuous surfaces of whatever noxious element they may have absorbed. Good food, well digested, will enable every lymphatic to do its part toward keeping the body in tone, as well as in separating for elimination whatever ought to be rejected. Every reader of the *Science of Health* and PHRENOLOGICAL JOURNAL ought, by this time, to be thoroughly indoctrinated.

In short, due attention to hygiene and proper sanitary conditions will keep small-pox at a distance, and prevent it from becoming epidemic anywhere; while without it there is no security whatever. Vaccination is a rotten stick, dirty at that, and not strong enough for even a toddling child. The resort to it is a humiliating acknowledgment of medical ignorance. ALEX. WILDER, M. D.

HEALTH AND TALENT —"It is no exaggeration to say that health is a large ingredient in what the world calls talent. A man without it may be a giant in intellect, but his deeds will be the deeds of a dwarf. On the contrary, let him have a quick circulation, a good digestion, the bulk, thews and sinews of a man, and the alacrity and unthinking confidence inspired by these, and, though having but a thimbleful of brains, he will either blunder upon success or set failure at defiance." So writes some one in the *Merchants' and Manufacturers' Bulletin*, but if he had a thimbleful of—observation—he would have known that it takes a good deal more than a thimbleful of brains to drive such a carcass as he has described. Setting aside all questions of honesty and other qualities of a good character, the late James Fisk, Jr., was one of the most thoroughly energetic men this country has ever known, and after his death it was found that his brain weighed some four ounces more than the brain of Daniel Webster, and only about four ounces less than the brain of Cuvier, who is said to have had the largest brain ever weighed. It takes brains, as well as muscle, to drive the business of this busy world.—*Mining and Sc. Press.*

[Fisk died in the full flush of health, and in the strength of his strong manhood. Webster's brain was diseased and weakened by the excessive use of stimulants, and he had attained to over seventy years of age, when the brain had lost, not only weight, but size. The bodies of stalwart middle-aged men might as justly be compared with those of advanced age, and in a state of disease and decay, as to compare their brains. — ED. PHRENOLOGICAL JOURNAL.]

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Department of Literature, Science, Education.

True philosophy is a revelation of the Divine will manifested in creation; it harmonizes with all truth, and can not with impunity be neglected.—Gall.

THE SUN'S DISTANCE AND THE PYRAMIDS.

SOME of the results of the observations made by astronomers during the recent transit of Venus have already appeared, and they are peculiarly interesting, because of a certain archæological relation. M. Puiseux has communicated to the Academy of Sciences in France the conclusions based upon late observations of the transit at the Island of St. Paul and at Pekin. The solar parallax is given at 8″.879, the remarkable feature of which is its exact correspondence with certain dimensions found in the great pyramid in Egypt, and which for a long time has been thought by astronomers and antiquaries to have been founded upon an extensive knowledge of astronomy possessed by the people who built that pyramid. Heretofore, among moderns, the solar distance has been estimated at two and three per cent. more than the recent investigations show it to be, and, of consequence, the dimensions in the pyramid did not closely accord. Now, the correction of the error in our calculation of the sun's distance shows an almost perfect agreement. The conclusion from this goes to prove the height to which astronomical science had been carried at the period when the pyramids were constructed, whether four thousand years ago—which the Usher chronology asserts,—or from ten to twelve thousand years ago, as is believed to be more nearly in accordance with historical fact. Old readers of the PHRENOLOGICAL may recall an article on the "Pyramids of Egypt," in which allusion was made to the learning of ancient Egyptians in the departments of engineering and astronomy; but it is not out of place to append the following interesting statements, which we find in the *Scientific American:*

"Several features in the Egyptian pyramids, especially the large one (that of Cheops), have long been a matter of surprise to scientific visitors; for instance, of having the sides of the square base exactly in the direction of the cardinal points of the compass—north, south, east, and west; of having the long tunnel leading from the side at the mouth obliquely down to the center of the pyramid, inclined under an angle exactly corresponding with the latitude under which the pyramid is placed, so that when looking from this center outward through this long hallway or tunnel, the polar star is always seen. This induced investigators to find more peculiarities having relation to astronomical data, and it was found that the pyramid abounded in these; for instance, the distance and size of the interior chambers, gangways, etc. At every step most curious relations were found, which certainly could not have been the result of accident.

"The solar parallax means the angle under which the earth's radius is seen from the sun. As we know the correct dimensions of our earth, it becomes a simple geometrical, or, rather, trigonometrical, question to find the distance; it is simply the problem to find the height of a very long triangle, of which the small base and opposite angle at the top are given. This angle at the top is the parallax-is, and if it be 8 seconds and 879 thousands, we have only to find the Sine of this angle, which will be to the Radius as the radius of the earth is to the distance of the sun. For very small angles the Sine is equal to the arc, and we have only to divide 8″.879 (or, for simplicity sake, 8″.88) into $360 \times 60 \times 60 = 360 \times 3{,}600 = 36^2 \times 1{,}000 = 1{,}296 \times 1{,}000 = 1{,}296{,}000$, the number of seconds contained in the whole circumference, and the quotient 145,946 shows the fraction of the circumference corresponding to the Sine of the arc of 8″.88, and this is equal to $2 \times 3.1415926 \div 145946 = 0.00004305145$; accepting now the radius of the earth in round numbers as 3,950 miles, we have the proportion that the Sine of the

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earth's parallax is to the Radius as the radius of the earth is to its distance from the sun, or Sine 8″.88 : R—3,950 : solar distance, or 0.00004305145 : 1—3,950 to solar distance, we have therefore only to divide 3,950 by the decimal fraction 0.00004305145, which is equivalent to 3,950,000,000,000÷4305145, which gives 92,000,000 miles very nearly.

OUR CURRENCY AND HOME INDUSTRY.

THE following letter from our subscriber, M. E. V. de Boissiere, of Kansas, corrects a statement respecting his private history given in the December number of the PHRENOLOGICAL JOURNAL, page 414; and also gives his views of the plan of representative money issued on combined State, county, and private security contained in the essay by Charles Sears, a sketch of which appeared in the article entitled, "The Money Unit—Representative Money," in a recent number.

That M. de Boissiere is a benevolent man, will appear from his letter; but he is more than this, he is a philanthropist in the best sense; not of the vague, dreamy sort, but practical and scientific.

Regarding the present modes of industry as a mingling of chaos and order—chaos in the absence of organization, a measure of order where organization prevails, as in government, church, education, mining, manufactures, transportation, etc.; regarding the relations of men to each other as hostile in their economic interests; and regarding the system of hireling servitude as but one remove from chattel slavery, M. de Boissiere, for a large part of his life, has sought to extend organization to all the labors of life, particularly where it is conspicuously absent, as in agriculture and domestic labor; and to abolish the hireling system by instituting co-operative labor and a ratable distribution of profits; and so enfranchise the laborer—woman as well as man—and reconcile the interests of capitalist and laborer. With these views he purchased, about nine years ago, an estate of 3,000 acres, near Williamsburg, in Franklin Co., Kansas, and is there devoting his life and fortune to the work of preparing the material conditions of the orderly, adequate commonwealth.

"DEAR SIR: I think that an amount of currency large enough for a first issue would be caused by the demand from the country and cities wanting to build improvements, at such cheap rate of interest; and that the present depression would be so well relieved by the demand for labor and the demand of laborers for goods, that an enthusiastic movement would follow for other plans of reform. * * *

"My story as given by the PHRENOLOGICAL JOURNAL is not quite correct; I did not sell any part of my property near Bordeaux. I went to New Orleans in 1866, after the war, and gave ten thousand dollars toward the purchase of a plantation for providing an asylum for colored orphans, that is all. During slavery no colored foundlings were left destitute; but directly after the war many were to be provided for, and there was no institution for that purpose in existence.

"I agree fully with your plan for distributing currency in sinking fund loans. The bonds pledged by the counties and States will be a complete security against over-issue, and will guaranty the 3.65 bonds and exchangeable currency as the most sure investment. John Bull himself would accept them at par with his own consols (3 per cent. at 92), and our paper currency would be accepted by Europe, giving the lie to the axiom that gold only can be employed as means of exchange with foreign nations.

"What rejoicing there would be in Kansas if the farmers could get money at seven per cent. for building improvements, and at this rate pay off principal and interest in sixteen years! They are not able now to borrow at twelve per cent. interest; and have to repay the principal besides. Their capital is absorbed by usury.

"This question is certainly the most important ever agitated, and the present condition of affairs makes the present time important for its discussion. If your plan were adopted, its organization would be succeeded by a period of prosperity unprecedented in the history of nations.

"Then the plan proposed by Thomas J. Durant ought to be discussed, because it is the only one adapted, with modification of details, to the creation of a currency proper to float the necessaries of life from producer to consumer at the least cost.

"I would like to have it well understood that the 3.65 bond exchangeable currency is intended only for the creation of improvements—of things realizing their value by annual income, that is, for permanent investments not destined for consumption. The currency de-

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signed to float products of consumption must represent such products; must be issued against deposit or attachment of such goods sufficient to cover fully the currency issued; must be exchangeable at sight for any goods of like value, and be canceled or kept from circulation when the consumer gives it in payment for supplies. * * *

"Our neighbor, Mr. Leutsk, told me lately that he would try rye as a crop in Kansas, because he thought the straw would become hard before the chinch bug would be ready to suck the sap. Flax for seed, and castor beans are chinch-bug proof; but the last declined in price since last year in St. Louis, being quoted at only $1.50, and flax at $1.68.

"Cheese factories are multiplying around me, and probably I will start one in the spring. At Lindon the cheese-maker said that he got a cheese weighing 340 pounds from 1,050 pounds of milk, which cost him one cent per pound. Milk at a cent a pound makes eight cents a gallon, and the farmers eight miles around find the price satisfactory. The cheese is very good, and sold in October at 12 cents, now at 14 cents a pound. Lindon ships to Galveston, Texas. * * * Yours, truly, C. V. BOISSIERE.

"WILLIAMSBURG, KANSAS."

Our correspondent evidently mistakes the theory of the advocates of the 3.65 bond reciprocally convertible with greenbacks, if we comprehend their views. They argue that a nation so fearfully indebted as we are, can not, with any show of propriety, be a loaner of money. They especially condemn the loaning without interest to the national banks of $354,000,000, while the same liberal loaner, the Government, is paying the same borrower an usurious rate of interest, aggregating, with exemption from taxes and premium on gold, fully nine per cent. per annum, which is just three times what England pays on her consols, of which she has repudiated the principal.

What they do claim is that every dictate of common sense and patriotism should induce us to give our own citizens the privilege of being their own Government creditors by holding the small bonds called greenbacks, without interest, with the privilege of converting the same into larger bonds bearing 3.65 interest, payable in currency, instead of hawking bonds bearing usurious interest in gold all over Europe, and taking pay for the same (as per testimony of Bonamy Price) in carpets, dry-goods, and nick-nacks, our own furnace-fires being extinguished and our factory wheels stopped while our consumers are using up those fabrics which should have been produced at home, thus forcing our workmen into idleness, beggary, starvation, and suicide.

UNCONSCIOUS FASCINATION.

THE influence which some people possess, almost unconsciously, over others is so marked as to be undoubted. There are people so constituted that their opposites in temperament seem to have a perfect control over them, leading them, at times, into by-paths against their better judgment. For my part, I never condemn the boy or girl, man or woman, who is thus led astray. One might as well blame the bird that flutters into the serpent's mouth to become food for the monster. It is conscious of its danger, and is in mortal terror of its adversary, and seems unable to resist the fascination that is leading it to destruction. The serpent knows its power over the bird; so some men and women know their power over other men and women. Again, this power is used unconsciously, sometimes for good, and sometimes for evil. How often do we listen spell-bound to a speaker, and wonder afterward why it was so; recalling nothing but commonplace remarks, and feeling conscious that we have wearied while hearing better discourses. To illustrate the power of fascination possessed by some people over others, I intend to give a bit of life-history, which may set the reader to thinking, if it does no greater good.

Some twelve years ago, in a small city in northern Wisconsin, resided a McCann family, the proud but poor descendants of a once famous house of Scots. It had a long lineage of ancestors, which its present members delighted in rehearsing to the few people whom they called friends. This family consisted of the parents, one son, and four daughters, all grown-up with one exception; though the third daughter, Belle, whose history I am about to give, was scarcely more than a child in years, only fifteen of which had been counted in her life. She was large for her age, and well developed, inclining to

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be rather stout and fleshy. She was a blonde of the fairest type, possessed of an easy, loving disposition, and had more than average intelligence for a girl of her years. The elder sisters were married, and had homes of their own. Ella, the oldest of the four, resided in the town of S——, and Lillian, the second, on a farm ten miles from S——.

After the marriage of her sisters, Belle found her home lonely. Mrs. McCann mourned over her lost wealth and station, and was so harsh that she became an uncongenial companion for her children. Mr. McCann was kind, but he was an easy sort of a man, who never interfered with his wife in any of her moods; and though the children loved and clung to him, he had no power to ward off the mother's harshness from them. Strange as it may seem, Mrs. McCann's ill-will fell most upon the gentlest of the flock, her daughter Belle, who was never brave enough to contradict any one, or even to set her will against that of her mother. She was fair to look upon, had light, curling hair, blue eyes, and small features. She was given to romance, and delighted in novels which had robber heroes. She had some talent, of a literary character, which might have won for her, if improved, some notice in the world. She was not a gloomy person, but was unhappy at home. Her very meekness only angered her mother. The married sisters, seeing how matters stood, resolved to take her to S——, and there educate her. They had great hopes for her future. Though they had married common-place men themselves, they prophesied a golden future for her. The proposition pleased the mother, and the change was made.

While at school in S——, Belle made remarkable progress in her studies, proving herself to be a steady and an apt pupil. But she continued her novel-reading, and dreamed of a daring hero who should snatch her from her friends, and make her queen of a pirate's castle.

"There he goes!" she exclaimed, one summer evening, glancing up from a novel she was reading.

"Who?" I asked. (They were neighbors of mine, and I had "run in" for a short call.)

"My hero," she answered with a laugh.

I looked out. In a sulky, driving leisurely along, was a man answering to her description of her heart's hero—slim, straight, and tall, with black kinkey hair and whiskers, and eyes black and flashing. His gaze was resting on the girl at the window, in a way that said, I shall know her better some day.

"Who is he?" I asked.

"I do not know," she replied; but she did not take her eyes from his face all the while.

"Come away, Belle," said Ella. "He will think you have fallen in love with him."

"I have," responded Belle with the utmost simplicity. "He is my hero, and he is my destiny."

"Hear the child talk!" exclaimed the elder sister.

"He is, and I know it!" persisted Belle, now turning her face toward us, for the stranger had passed out of sight.

"Don't talk to me about destinies. If you dare say 'beau' for five years to come, I'll disown you. We want to make something of you besides a husband-hunter. A girl of your age should think of nothing except her books and work."

There was a spice of bitterness in Ella's tone as she said the last. Belle made no response. She heaved a little sigh, and went on with her reading.

Ella and I had conversed some five minutes on some unimportant topic when Belle interrupted us—

"There he goes again!"

We both looked out now, and both saw the man in the sulky, driving in the direction from which he had come a few minutes before. His black eyes were fixed on Belle's face, and her gaze rested on him.

"Come away! You are making yourself ridiculous," cried Ella, angrily. But Belle moved not until the sulky and its occupant were out of sight; then she heaved another sigh, and, rising, left the room.

"Strange conduct," commented the sister.

"What is strange conduct?" asked a blue-eyed, brown-haired girl, who at that moment danced into the room.

"Why, a chap in a sulky staring in at the window."

"Oh, Harvey Williams, you mean, I guess. Can't expect anything better of him. He is a drinking, gambling *roué*, to make the best

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of him. But some girls think him splendid. He 'minds me of a snake, and charms like one. He has his eyes on some of you, likely; and if he has, you will think him splendid, too.'

She struck into a gay tune, never noticing the uneasy expression on Ella's face. For my part, I was mystified.

Mary Dale was the daughter of a neighbor, and an intimate friend of mine. She was also one of Belle's friends.

"I am going home; can't you bear me company, Mary?" I asked. I wanted to tell her about Belle's strange conduct.

She nodded her pretty head in reply to my question, and followed me into the street. Then I told her how Belle had acted.

"She will rue the day that she ever saw him," was the response. "I knew one poor girl that he drove to ruin, despair, and death. A hero, indeed!"

A week later Belle informed me that she had meet her hero at the house of a friend, the previous evening, and had had an introduction to him. He was a "duck" of a man, and she was already in love with him. Ella found this out, and forbade her sister to speak to Harvey Williams. But it did no good. Soon afterward Belle came to Mary Dale and me, and, with tears in her eyes, informed us that she should die if deprived of Harvey's society. He loved her and she loved him, and she could not give him up. We were sorry for her, and were soon won over to her cause. The meetings were continued. When two make up their minds that they *will* meet, they are very apt to do so. In this instance, Mary Dale and I helped the lovers, just out of pity for Belle. The two elder sisters grew furious whenever they chanced to hear of the meetings, and berated Belle for her ingratitude. They had even now selected a husband for her—a John Wilson, who was well-to-do in the world, and whose heart was already entangled in the meshes of her golden hair. Together these sisters had decided to marry her to this John Wilson as soon as she had completed her education. But it was not to be, for one evening, when both sisters were out of S——, Mary and I helped the infatuated girl to elope, a thing that both of us have regretted ever since. It was not really an elopement, either, for she was married secretly, and after the ceremony was ended, she went back to her sister's house, and remained there for several days so quietly that Ella never imagined that what she was trying so hard to prevent had really taken place.

The following Sunday, Williams walked uninvited into Ella's parlor. John Wilson was there, and so were Mary and I. We had expected a *denouement* on that day, and were watching for it. But John Wilson was as ignorant as Ella of the marriage.

"Introduce me!" said Williams in a commanding tone to Belle.

She turned white and faltered, but his dark eyes were on her, and she did not dare to disobey him.

"My husband," she said faintly.

The consternation of the party can better be imagined than described. John Wilson turned deathly pale, and Ella threw up her hands with a loud scream.

"I congratulate you," said the young man to Belle in tones of bitter irony. "May you be as happy as you deserve to be."

He then bowed himself out of the house.

Mary and I were sorry that we had had anything to do in the matter, and, following John Wilson's example, we took an unceremonious leave.

Half an hour later, Belle came to us with the information that her sister had ordered her husband and herself out of the house, and that Williams had gone for a carriage in order to convey her to his mother's residence.

Mary and I saw Belle sometimes after that, but not very often. The family breach was soon healed, but Belle kept closely at home in attendance on her husband. She pretended to be very happy, but she grew sad, pale, and dispirited, becoming, in a few months' time, a mere wreck of her former self.

At last we found that our friend was ill-treated by her husband. Her life had become one of torment, hopeless and aimless. Her husband never addressed a kind word to her, but was jealous, tyrannical, and abusive, treating her like a mere slave. He not only required that she should stay entirely at home, but he banished all books and papers from his dwelling, thus removing all means of recreation and improvement. He

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was very ignorant himself, as were all of his family, and he was not willing that his wife should excel him in knowledge. He spent his days in driving fast horses and his nights in gambling. Two children were born to this ill-mated couple—a boy and a girl, The girl died in early infancy, and the wretched mother thanked God that it was so.

We advised our friend to break her chains and begin a new life away from the tyrant; but she told us that she could not do so. She did not love him as she once had done, but he possessed a power over her that she could not resist. What the power was, she could not tell, but that it did mold her every action she could not deny. He had ruled her thus since the first time that his eyes fell upon her, and she feared that he would always rule her thus. We had much advice to give; but advice is so easy to give and so hard to follow. A cold philosophy is of little benefit to a woman's heart. It cheers about the same as the sun does a frozen plant —withering instead of refreshing. Here men are grander, better fitted for life. Its coldness does not freeze, its sun does not wither their souls. Belle clung to her husband through several weary years, living a life that was a curse and longing hourly for death — clung to him until, one morning, when she discovered that he had eloped with a widow, who had resided in the same village. Then, woman-like, she wept for him and for her lost happiness. But her child demanded her care, and she was obliged to seek employment in order to support herself and him. The work was a panacea for her sorrow, and her health began gradually to improve. As the months came and went, without bringing word from her husband, her eyes began to brighten. Fully removed from his influence, she despised him, and hoped he would never return. "I will never live with him again if I can help myself," she would say. "I think his influence is gone, but I fear that it is not. I hope he will never return; if he does, and I show a disposition to follow him, I hope that somebody will shoot me, for I would sooner die." But he did return, after a two years' absence, and demanded that she should accompany him South — yes, returned just as she was thinking about asking for a divorce.

"I must go with him—I can not help it," she said in a broken-hearted sort of a way; and she went.

If his power over her is not fascination, or psychological influence, what is it? If it is fascination, then how is she accountable for her acts? Again, if one person can exercise such an influence over another, is not the wrong person often condemned for a crime? How great our charity for the erring should be!

BELLA FRENCH.

A NEW AND HUMANITARIAN INDUSTRY.

HOW GOOD MAY BE DONE AND PROFIT REAPED TO CAPITALIST AND COMMUNITY.

FROM the San Francisco *Chronicle* we obtain the following:

"At the corner of Sixth and Berry streets, workmen are now raising the frame of a new building 60x240 feet. This building is intended for the manufacture of agricultural implements—a new industry here, for all our agricultural instruments have been hitherto made in the East, or at the State Prison. Yet, had it not been for the public spirit and liberality of one man, the application of free labor in San Francisco to this branch of industry might have been much longer delayed. The way workmen come to be now putting up the frame of this new building, is this: Mr. Soule, who is to have charge of the new factory, is an old resident of this State, who was for many years a valuable and honored citizen of Sacramento City, where he was known as a most energetic and worthy mechanic. For several years passed, Mr. Soule has been superintending convict labor at San Quentin, which has been repugnant to his feelings, and he has often so expressed himself to his friends. He has often been heard to say, that his ambition would be filled if, instead of teaching convicts, he could be so situated as to impart his skill to the boys of California, before they were contaminated by vice and branded as criminals.

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"These facts were recently brought to the knowledge of W. C. Ralston, who, with that prompt decision which characterizes all his actions, said, 'Send him to me.'

"The party to whom this was said soon communicated with Mr. Soule, and in a few days he and Mr. Ralston were brought face to face, when the the following dialogue took place:

"'Mr. Soule, I know something of your antecedents, and have been told that it is your ambition to devote your energies and skill to making mechanics of our boys.'

"'Yes, sir, you have been correctly informed. I am at present directing one hundred convicts at San Quentin, and am imparting to them my skill as a mechanic, and though profitable to me, it is repugnant to my feelings, and I would greatly prefer to be training hundreds of the youths of this city.'

"'What amount would enable you to carry out your plans and make the enterprise self-sustaining?'

"'With an investment of say twenty thousand dollars I can, I am sure, make the institution not only self-sustaining, but a dividend-paying enterprise within a year's time after it is under way. I will, in addition thereto, within five years, turn out hundreds of skilled mechanics, and, in the meantime, save to the State of California hundreds of thousands of dollars, which would otherwise be sent out of the country to pay for such articles as I can produce.'

"'I see it. *You can have the money.* Secure a good location and commence operations at once.'

"Thus ended the brief interview. The great banker turned his thoughts upon other matters requiring his attention, and the hopeful mechanic, at last on the road to the gratification of a noble ambition, wended his way in quest of a lot suitable for his purpose. Five minutes conversation with another energetic and public-spirited man, Henry F. Williams, settled this matter, by a lease from Mr. Williams of a suitable lot on the most satisfactory terms, and the erection of the building is now going on.

"Thus starts a new enterprise; but who will venture to estimate the harvest of good to be reaped from this small planting of seeds sown by a generous capitalist, and nurtured by a no less deserving mechanic? Are there not others in the community who will imitate this example?"

The proprietors of a large establishment in the city of New York afford educational advantages to the young men employed in its different departments, and is of great service to society on that account. And are there not others who will follow so good an example, and give American industry a help in a most profitable way?

A NEW VIEW OF SPIRITUALISM.*

A VOLUME of somewhat remarkable interest has just been issued. It consists of the notes of a special inquiry concerning the etiology of certain phenomena called spiritual, which are now attracting the attention of the most alert scientific minds, both in this country and in England.

The author of this work claims to have settled, by facts of observation and by actual experiment as to their nature, that the phenomena of Spiritualism are constantly associated with the epileptic temperament, and are really transformed epileptic paroxysms. His method of investigation, as regards this issue, has consisted simply in a careful and minute inquiry concerning the early history, parentage, and hereditary tendencies of professed spiritual mediums, among them Mr. Home, Foster, Andrew Jackson Davis, the late Judge Edmonds, J. R. Brown, and many other noted exponents of the system. In the well-known case of the Eddy Brothers he traces the hereditary taint for two generations in both the father and the mother of the mediums. He has, he thinks, collated a sufficient number of cases to establish this point as an undoubted scientific verity, and boldly asserts that, from this aspect, the phenomena, whether purely psychic in their attitude, and consisting of clairvoyance, trance, and prevision, or of a more dynamic type, as in table-tipping, induced rappings, and writing

* "Ten Years With Spiritual Mediums." A inquiry concerning the etiology of certain phenomena called spiritual. By Francis Gerry Fairfield. Published by D. Appleton & Co., New York. Price, $1.25.

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with phantom hands, are to be regarded as the exponents of perversion of the nervous system, and as having no ascertained or ascertainable relation to true spiritual culture. His view is that trance of the higher type is the exponent of morbid function of the cortex (or convolutions) of the brain; and this view he supports by the fact that, in persons of this temperament, trance generally supervenes under the action of anæsthetics, particularly those of the ether class, after the ordinary motor and sensory functions of the nervous system have been completely extinguished. He gives several instances in which this has occurred, and one in which the habitual use of sulphuric ether was instrumental in developing spontaneous and periodical attacks of this kind. He, therefore, regards somnambulism as an initial stage of the same disorder, quotes instances in which it has coexisted with clairvoyance, and, what is more singular, states, as a fact of personal observation, that in the several instances he has had an opportunity of observing, the somnambulistic attack has been invariably heralded by slight but perceptible nocturnal convulsions. If these facts are universal, the presumption that somnambulism, with all its singular psychical phenomena, is in the nature of a nocturnal epileptic spasm, is certainly a very strong one. Pursuing this aspect of the subject, he adduces facts to show that the literature of Spiritualism is the product of an intellectual aura engendered by nervous disorder.

According to his view, the particular portion of the cortex of the brain, in which this morbid function is set up, determines the type of the phenomena that result. If, in the convolutions of the anterior lobes, the extinction of consciousness is not necessarily complete, and the morbid sensorial impressions may coexist with conscious cognition of environing facts. If, in the convolutions of the coronal region, the impressions take the type of morbid religious or spiritual imaginings, and more definitely participate in the preternatural. Or, depending upon the centers affected, the trance medium may paint strange interior pictures, or break into gusts of music, which he could no more imitate in the normal condition of his nervous system than he could produce something from nothing. The author instances cases in which the trance activity has taken these specific forms.

Another point which Mr. Fairfield regards as an established verity is that the trance phenomena of Spiritualism are invariably associated with the cerebral temperament, while table-tipping, rappings, spirit-materializing, and the kindred dynamic phenomena are invariable in their association with the vital temperament. To enforce this point, he carefully specifies the temperament in each case, and concludes by stating that he finds not a single exception to this rule in the many instances he has personally investigated.

And this leads to the discussion of the third main point of the volume, namely, that the nervous perversion of epilepsy develops in many instances, simultaneously with the attack, a true sensory and motor aura (or nervous influence), which he traces to the molecular disturbance of nervous tissue. This, in common with medical psychologists, he styles nerve aura, meaning by that term the specific molecular influence of nervous tissue under conditions of extreme excitation such as occur in epileptic disturbances of the nervous system. His claim is that the psychic force insisted upon by Dr. Crooks, as concerned in these states, is an incorrect term to apply, and that the force concerned in them is a nervous influence specifically resulting from extreme molecular disturbance of the nervous centers of the brain and spinal cord, or both. In accordance with ascertained facts of nervous physiology, he refers this nervous influence to the gray excitor tissue of these tracts, and being himself an amateur experimentalist in physiology, supports his views both by pathological observations and by experimental data. The nervous influence is, he claims, of the same nature and genetic origin in all instances—that is to say, the direct and immediate exponent of molecular disturbance of the gray excitor tissue. The question whether it exhibits itself in psychical phenomena and morbid sensorial impressions, or in dynamic and motor phenomena of the table-tipping class, depends purely upon the temperament of the medium. If the temperament is cerebral, the sensory class will follow; if, on the other hand, it is vital, the motor class will follow. If, again, it is evenly balanced, both may occur, but neither in its most extraordinary development.

For the facts that support these somewhat extraordinary and subversive views, the reader must scan Mr. Fairfield's volume, which is a museum of facts, with very little theorizing, except such as the nature and bearing of the facts themselves have required. It should be added that Mr. Fairfield expends no ingenuity in attempting to deny that extraordinary phenomena are really associated with Spiritualism, or in trying to explain them by vague electrical

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theories. The detection and exposure of fraud was not within the scope of his plan, which seems to have been to collect, sift, and record such phenomena as are undoubtedly genuine, and to offer the simplest physiological explanation of them.

The *Home Journal*, of this city, has the following brief biography of Mr. Fairfield, which will both answer for his competence to discuss these issues, and tell what manner of man one of the frequent contributors to the PHRENOLOGICAL JOURNAL is:

"Mr. Fairfield is a native of Connecticut, and was born August 18, 1839. His first lessons in Latin and Greek were taken at Monson Academy. Passing through the collegiate course, he finally graduated in the theological class of 1862, at the Lutheran Institution, Hartwick Seminary, having been in the seminary less than two of the prescribed three years. In his seminary days he was known as a promising mathematician, metaphysician, and philologist rather than for literary talent, and more particularly distinguished for his knowledge of German literature. When, in 1864, he came to New York, it was with the purpose of supporting himself as a journalist, while devoting his leisure to physiological and psychological studies. In the latter pursuit he has made successful progress. For knowledge from actual dissection and from preparation of specimens of the comparative anatomy of the nervous system, from the ruder forms of insect life, to the higher forms of animal, and for range of experiments on living bodies, he has gained a high place among professional physiologists. His powers of analysis and subtile thought are extraordinary, and he has a memory so tenacious of facts and ideas that he may almost be said to absorb a volume at a single reading, and never to forget the details of an experiment or the general statements of a scientific author."

NEGRO LIFE IN FLORIDA.

ORANGE SPRINGS, FLA.

DEAR PHRENOLOGICAL: Let me show you a few phases of African character; we have here a good opportunity for studying their oddities and absurdities. I have one unique specimen about the house as help, who, as she frequently expresses it, has a "hanful ob chillens," the eldest named Chance, and subject to epilepsy. The mother causes the trouble, I think, by her inhuman treatment. Only last night she tied him up by his thumbs, and gave him (as she said) 150 lashes. These blacks are, as a class, very cruel, and beat their children savagely. Our Mary is one of the most enlightened of the community, and greatly looked up to because she owns forty acres of land, and possesses a small house thereon. She seems to have an absorbing thirst for knowledge, which is sometimes inconvenient, as she is given to roving around, book in hand, after me, when busy about my household duties, never considering a half-made pudding or a partly kneaded loaf the slightest obstacle to my wishes or teaching. I assure you she makes a picture out in her kitchen, when curled up on the floor beside the dog, in front of a huge pine knot fire, and bending over her books with the fire-light flickering around her dusky face. She is in the choir of her church, which is quite near, and when not there joining in the "mighty chorus," and causing us sleepless nights, she is practicing at home the wildest and most dirge-like refrains; for example:

"Yus I've triuls *truber*lations
Oh! *yus*, triuls—I'm boun to leave dis worl."

H——, in desperation the other morn, asked her "why (in thunder) she did'nt *go*, then?"

Another of our *attachés* is a boy of fourteen, who styles himself Willie Sam; he dresses in any tatters he can find, but on Sunday is resplendent in a pair of bed-tick pants, red flannel shirt, lost in a coat H—— bestowed in pity for his rags, and wears a cap that is so capacious as to leave but a small section of chin visible. The combined effect of his costume borders on the ridiculous.

We attended the colored church last Sunday; its ceremonial was rich. How we laughed when we saw the *preacher* "heave" in sight, mounted majestically on a solemn cow, the reverend gentleman looking most profound under a tall beaver, a blue cotton umbrella in hand, blue goggles upon his nose, and a white choker around his neck.

The text was, "Get out ob de door ob de Kingdom, fur you don't go in yourself nor let in any oder brudder." Some of the remarks

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were these: "I'se no coward, but its berry hard to preach to a runnin' or a walkin' congregation. I hab plenty ob time to worship de Lord, as dere's only me and my ole woman. I tries to lay close under de feet ob Jesus, as I donno how soon I may be called off de field; so listen chillens, as when I *see* you agin I *may* be *gone*; but I tells you dat whereber you goes, either to Heben or hell, I'll watch fur ye and meet ye. What is puttier dan to see a man an' woman goin' togedder on de Lord's day to de church house to 'wash up.' De walls ob Jerusalem tumbled down wid a shout, but good ole Methusal*um* was saved by lub to Jesus, so ought all you sinner men."

After a half hour's discourse he said: "Does you tink I'se preachin' to you now? No; I hab'nt begun yet. I'se only preparin' ob my mind to preach. I don't look at de book, cause why? I hab catracks ober my eyes, and de Doctor say I mus'nt look at *black* and *white talkin'*."

Then after some characteristic singing, all beating time with one foot, a brudder led in prayer, during which the sisters chanted in an under tone. He closed by pathetically imploring de Lord to "see us all to our *watery* graves in peace."

After more singing a brudder rose and said: "Dey was a berry poor church, but dat last year a white lady *threw up* five dollars for their benefit, and he would be glad if we would do something too." So a hat was passed and we "threw up" to their great delight.

The services closed with the "Holy dance," all singing and jumping about to the tune, and shaking hands with owl-like solemnity. One preacher has been known in his fervor, to leap over the pulpit and "shin" up the posts to the roof, whence he triumphantly watched the proceedings below.

Now orange trees look very beautiful, being white with blossoms, the golden fruit of last season here and there peeping through the green leaves, while the air is heavily laden with fragrance.

The birds are of gorgeous plumage; blue jays, red birds, black birds, and pink and white cranes abound. I believe Europe boasts the sweetest songsters, and America the most beautiful birds.

Quail and doves are numerous, sometimes a dozen are brought down at a single shot; while deer hunting affords great sport for the gentlemen. I had the pleasure of roasting a sixteen pound wild turkey for dinner, but as my oven is small, was obliged to do it in *sections*.

The soil of Florida is so sandy that it requires a vast amount of fertilizing to raise anything besides the orange, which will grow anywhere in Florida. With skilled cultivation, however, one can have crops the year round. The changes of weather are sudden and tremendous; I dressed this morn in a thick winter dress, by a log fire, and am now, at noon, sitting with the windows and doors open in thin summer clothing, having in six hours seemingly traveled from December to June. Some of the children here eat clay, and have even been discovered devouring the plastering on the walls. I suppose the climate engenders such a morbid appetite. [It is the need of phosphatic matter felt by the system.—ED.]

Inland towns are by far the most beneficial as a residence, as along the coast and rivers the fogs are dense, and dampness almost continuous; while in this high pine country the atmosphere promises the best for invalids.

Yours, sincerely, M. H. WIDNELL.

SUGAR AS A REMEDY FOR WOUNDS.—A correspondent of the *Rural New-Yorker* sends the following recipe:

The inclosed is excellent, and ought to be published once a year. I found it in a paper sometime ago, and have tried it and can recommend it from experience: Take a pan or shovel with burning coals, and sprinkle upon them common brown sugar, and hold the wounded part in the smoke. In a few minutes the pain will be allayed, and recovery proceeds rapidly. In my case, a rusty nail had made a bad wound in the bottom of my foot. The pain and nervous irritation was severe. This was all removed by holding it in the smoke for fifteen minutes, and I was able to resume my reading in comfort. We have often recommended it to others with like results. Last week one of my men had a finger-nail torn out by a pair of ice-tongs. It became very painful, as was to have been expected. Held in sugar-smoke for twenty minutes, the pain ceased and promised speedy recovery.

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HOW TO DRAW THE FACE, ETC.

CHAPTER III.

THE FACE AS A WHOLE.

WE will now take up the features in that combination of them which constitutes the face, and comprise in our consideration the entire head.

With the same diagram as a general basis, we will commence with the *profile* view, as

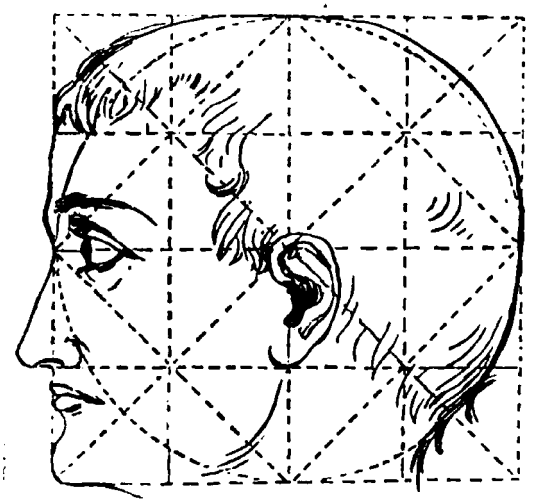


Fig. 30.

most serviceable, we think, for preliminary illustration; and, as in the eye, we shall still adopt the left-hand perpendicular for the facial line, or direction from the forehead to the chin, only here we will use the outside line of the whole square for our guide, instead of the line of the smaller inside square.

This line, we perceive, is divided into four equal parts, on which we will locate the features in reference to each other. The first division from the top will comprise that portion which the hair generally occupies, and may be called the top-head proper. The second includes the forehead to the center of the eyes, the root of the nose, and is on a line with the top of the ear. The lower extremity of the third division will mark the end of the nose, and the bottom of the ear, and may be called the face proper. The fourth, or lowest, extends from the end of the nose to the bottom of the chin, or beginning of the throat, and includes the mouth and lower jaw, and may be called the lower face. The mouth is about one-third of the space from the nose to the bottom of the chin, and the ear occupies the same longitudinal space as the nose, and is parallel to it in position.

The ear we mark on the center perpendicular line, the opening being on the line, as a standard. Deviations express their own significance. The nose projects beyond the square, and the mouth and chin are independent in outline of the *circle*—which, though not absolutely essential in this view, we would yet recommend to be used at first. It shows that the general form and dimensions of the side-head are, as a standard, nearer the shape of a circle than the front view, which we shall next consider. Retaining the square as at first, on drawing our circle as for the side-head, we at once see that it is a poor standard of reference. The square is evidently too wide in proportion to its height for the symmetry or character we require. It may express some phases of childhood consistently with a true ideal, but in adult subjects it makes the face too round, squatty, or moon-faced, and can therefore only express deviations from the true standard, which are usually mere caricatures (figs. 32, 33.)

Let us, then, get at the true proportions. As the square for the standard side-head was

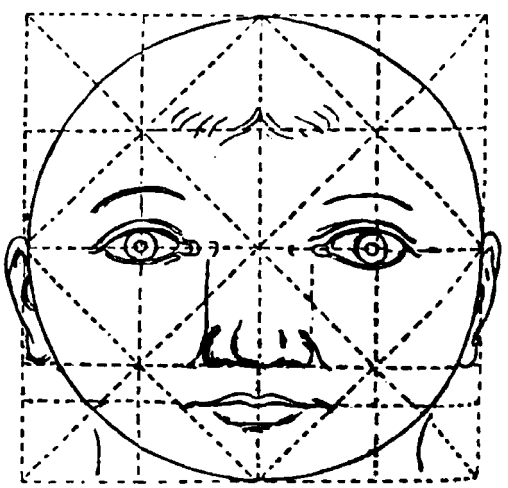


Fig. 31.

appropriate, but for the front face is too broad, we see that symmetry calls for a mod-

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ified form, and we obtain that by cutting off one of the compartments, leaving the figure



Fig. 32.

only three-fourths as wide as it is high—an upright parallelogram.

This, however, we will re-divide, as in the case of the square, and use the divisions, as in the side-face, for locating the features, only using the center perpendicular instead of the side for the prominent features, the nose, mouth, chin. This will bring our curved



Fig. 33.

form into that of an ellipse or oval, which looks more like our true idea of a standard of proportion.

We can here express the three prominent types or temperaments all within the standard proportions, according to the sweep or form of the curved figure.

If its widest part is on the center horizontal line (fig. 34), it forms a regular ellipse, and well expresses the vital temperament. If the widest part is on the upper horizontal line (fig. 35), it is of an oval, or egg-shaped form, and expresses the cephalic-mental, or nervous temperament. This is the pyriform type. If the widest part is on the lower horizontal (fig. 36), it expresses the abdominal, gastric, or lymphatic temperament, and is a low form or type of character and conformation.

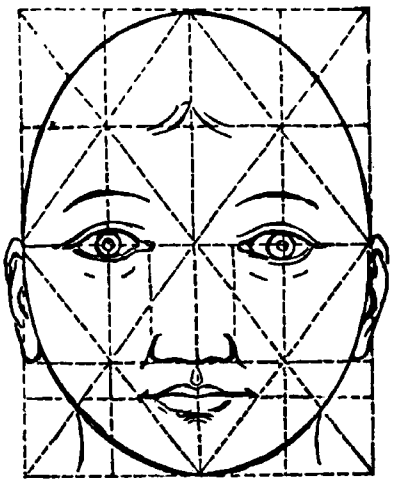


Fig. 34.

The prevailing tendency of each of these may be united, or augmented to extreme instances, by modifications of the square and oval, according to the end aimed at.

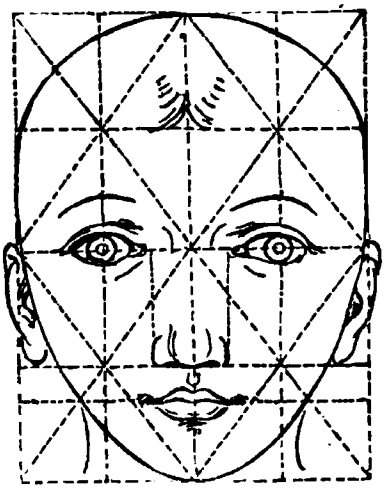


Fig. 35.

The width between the eyes is, as a standard, equal to the width of the eye itself, and

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the same as the width of the nose at the lower part or wings of the nostrils.

The eyebrows should be about the same distance above the iris as the mouth is below the nose, say one-third of a space.

The three-quarter or diagonal view of the face is also deducible from this method by

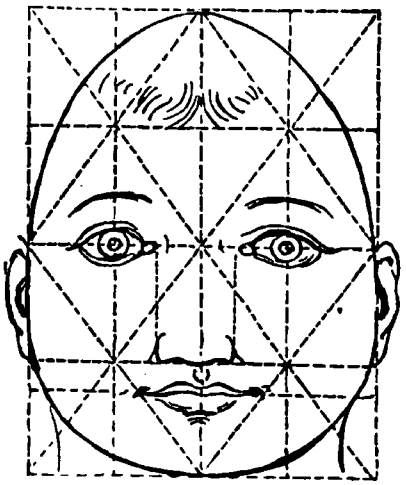


Fig. 36.

making the facial line a curve from the top of the center perpendicular to the horizontal center, either right or left, as the face may be intended to look, and then back again to the corresponding point at the bottom. Or, for still further looking off, to half way between the outside and the next inside line in the same way. Or, at any other point between the outside and the center perpendicu-

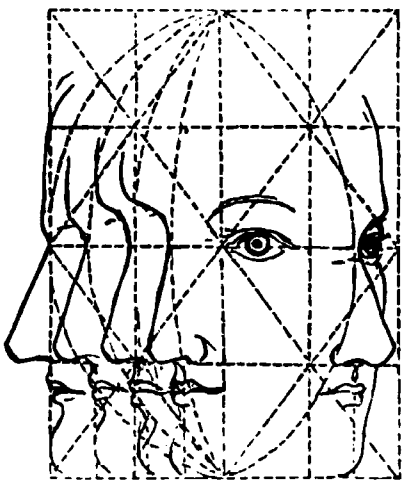


Fig. 37.

lar decided upon, for the angle of incidence or vision. Of course when it reaches the outside line it will form the half of the ellipse used for the boundary of the head, and

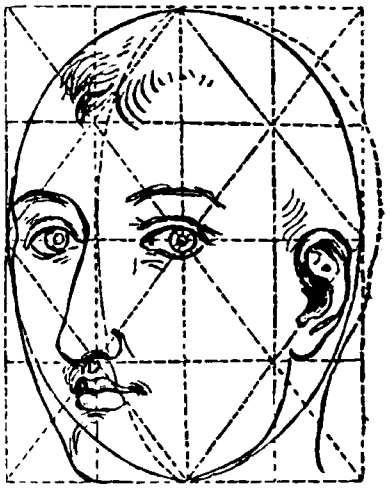


Fig. 38.

the view will then be a perfect profile (see fig. 37).

Mark the features generally on this line, as in the case of the front face, only giving that aspect of them as they are represented in that position in the preceding chapter. The ear will be removed backward or forward, in accordance with the angle to which the face is turned (see diagrams 38, 39, which will

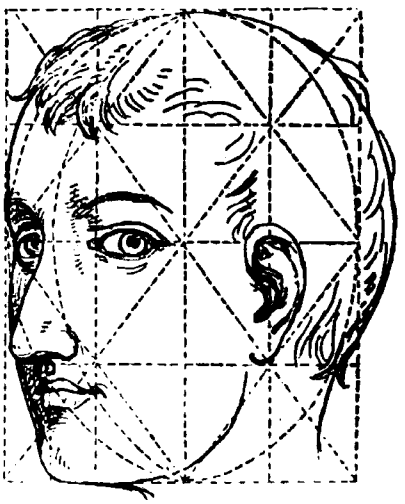


Fig. 39.

explain better than any language, perhaps, the idea aimed at).

In this way the face can be analyzed and drawn to a great extent, and foreshortened, either looking up or looking down, in front or oblique views (figs. 40, 41, etc).

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The square and oval are constructed in the same way, only different lines of horizontals are adopted for the location of the features, as in looking up in the full face the eyes are on the upper horizontal instead of the center, or may be on any space above the center line, according to the degree of elevation.

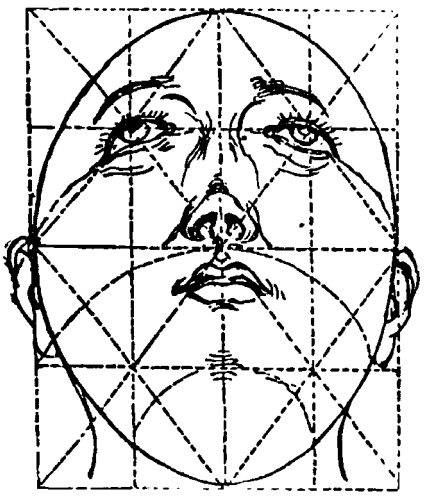


Fig. 40.

So in looking down, the eyes may be on the lower horizontal, or any space below the center; and in the diagonal or oblique face the same, with the rule for the angle of incidence, as stated in the level view. For the location of the ear a curved line may be drawn between any of the horizontal lines, corresponding to the spaces of the other features and

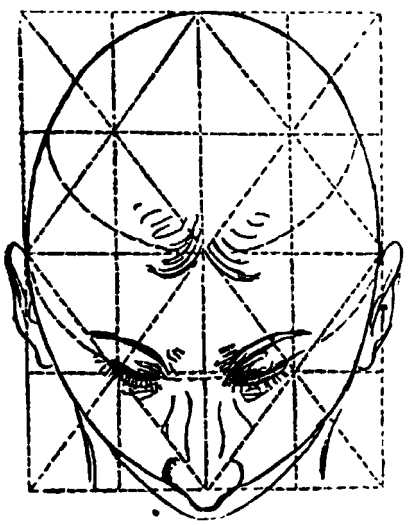


Fig. 41.

its relation to them, remembering that the head is not only round like a sphere, but also like an egg, which it most resembles, and which is an excellent object for practical illustration of this subject.*

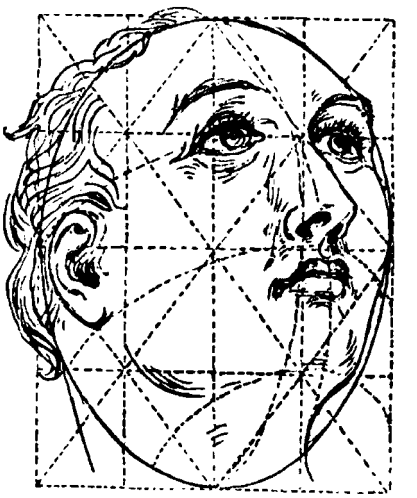


Fig. 42.

Inasmuch, however, as the features are projections or depressions, which a smooth surface would not exhibit, lines for their aspect, when changed from the level front-view, may be drawn, as shown in the diagrams. As when the face is turned to one side, as in figs. 40, 41, the mouth and chin are not

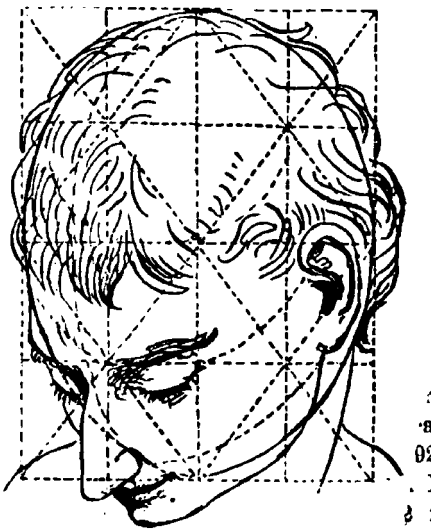


Fig. 43.

on the curve of the oval, and a line is drop from the center of the base of the nose

* Take an egg, or egg-shaped object, and draw th izontal and longitudinal lines—as the parallels, etc globe—and marking the features, turn or hold it at ous angles to the eye, and observe the apparent tions of position that the features will present.

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pendicularly to the lower line of the square, to mark the position and relations of those features.

So, also, the lines of the cheek, forehead, and back-head deviate from the oval according to the degree the face is turned toward the profile, which, as shown by our standard (fig. 30), would fill the equal-sided square.

In the faces looking up and down (figs. 40, and 41), the end of the nose may be marked in the first and third by upright triangles, the base on the center line. In the others by an inverted triangle from the lower line, modified in the oblique cases, within which the nostrils and the tip of the nose may be described in accordance with its form and position. In other, and perhaps in these respects the diagrams will best explain themselves.

WOMAN'S RIGHTS, MORALITY, AND RELIGION.

EDITOR OF PHRENOLOGICAL JOURNAL:

AS one who has for more than twenty years made the disenthrallment of women a prominent life-object, I am pleased to see by what the PHRENOLOGICAL says upon that subject that it is not blown about by every wind of doctrine, but keeps on the even tenor of its way, without yielding to the temptation to win public favor by morbid sensationalism. But I hope to see it "lengthen its cords and strengthen its stakes" preparatory to covering more ground in the directions indicated in my title.

After a long process of disintegration, reformatory people are showing more disposition to aggregate, to gather into cliques, the differences of whose views are sharply defined. It is becoming more and more necessary for the true friends of woman's rights, for instance, to show their colors, and make known their positions. They behold strange phenomena presenting themselves to view among the prominent and the notorious promoters of this cause. On the one hand they see many friends of woman's emancipation, who had been also decided friends of evan-

'ical Christianity, turning their backs upon latter, and wandering off toward utter ism. On the other hand, they behold (and women of unblemished lives lend- ncouragement to views of the sexual re- is which seem to them calculated to rather than to improve these relations. would like to see the PHRENOLOGICAL om forth, in the fullness of time, into ost thrilling illustrated periodical of lar day, full of the most exquisite pen and or vivil sketches, and holding up before the rld, among other attractions, such enchanting pictures of pure religion and pure marriage as it never saw before, and which would charm it into goodness and purity almost unconsciously. I notice that there is a large Christian illustrated paper in circulation now, which makes a very pleasing and touching exhibit of "pure religion and undefiled." But never will such papers attain the *height* of their possibility until they boldly take the position that marriage is a thing of the heavens and the eternities; that next in importance to the love of the Creator is the love of the conjugal companion. All thinkers and close observers know that this is the strongest element of human nature. The great success of novels and of periodicals which treat of this emotion in its normal or abnormal developments, is sufficient proof that this is a fact. Such being the case, we must "fight the devil with fire." If we find old and young fascinated by such vile pictures and stories as are found in some of the illustrated papers, we must determine to make pure love and pure marriage more attractive to the commonest minds even, than impure love and scortations.

But I would especially dwell now upon the religious question. Though fully in accord with Mrs. Stanton and Parker Pillsbury, who edited the *Revolution*, as to the need of our breaking woman's chains, "bringing deliverance to the captive, and the opening of the prison doors to them that are bound," I was always sorry to see that neither of them appreciated "the unsearchable riches of Christ." I was grieved, also, to see that Mrs. Stanton has assumed an apparently untenable position with regard to the nature of the equality of the sexes. I think Mrs. Farnham's doctrine that woman is superior to

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man (in the adroit way in which she puts it) is more tenable than Mrs. Stanton's doctrine that woman's equality with him consists in parity of creative and ratiocinative faculties, as well as others. If woman is really our equal in these respects, she is in the average vastly our superior; because she is so far ahead of us in her religious, intuitional, and affectional nature. It was because of Mrs. Stanton's small estimate of woman's religious nature that she made these mistakes.

For one, though not a *sacerdos*, I consider the old world-wide coalition between women and priests is a natural one, and that those who try to break up this relation will be found fighting against God; and no periodical will meet all woman's demands for mental pabulum which does not furnish an abundance of such material as her strong religious nature craves. I know well, without seeking evidence, that thousands of devout, cultivated women are weeping in secret this day over the religious declension of the times, and especially over the fact that the men and women who most loudly denounce the wrongs of their sex are so generally indifferent to all but the barest outlines of Christianity. Such, prostrating themselves in secret, are crying out in bitterness of spirit, "They have taken away my Lord, and I know not where they have laid him."

Whatever else, then, the PHRENOLOGICAL does, by the way of a new departure, let it make a more steadfast effort than ever to present to its readers "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" in the way of religious truth, incident, and doctrine.

S. L.

WAS IT CLAIRVOYANCE?—Mr. T. S. COX, a resident of Macon, visiting Rome, Georgia, had a most remarkable dream last Sunday. He was in this office Monday morning and repeated it at that time as follows: He dreamed that his house in West Macon, occupied by his wife and family, was entered Sunday evening and a certain bureau drawer robbed of some silver ware, and that a woman committed the theft; that she was a dark-complexioned, dark-haired, blue-eyed woman, and a stranger to him. Yesterday morning he received a letter from his wife confirming his dream, and that a package of silver spoons was stolen from the bureau drawer sometime during Sunday afternoon. A description of the suspected party was also given which coincided with his dream. This is no fancy sketch. The dream was repeated to us early Monday morning and the letter from Mrs. Cox was received yesterday morning.—*Rome Commercial.*

[Another incident in our mental wonder life, which awaits an explanation.]

PAPER.—It is estimated that the Russians consume paper at the rate of 1 pound per head per annum; the Spaniards 1½ pounds; the Italians 3½; the French 7; the Germans 8; the English 11½; the Americans 17. There are in the world 3,960 paper-making establishments, the aggregate annual product of which is estimated at 1,809,000,000 pounds of paper. One-half is used for printing, one-sixth for writing, and the remainder for packing.

OCEAN STEAMERS.—The total number of steamers running between the United States and Europe is 216, of which 187 sail from the port of New York.

ACRES.—The total number of acres in the United States is 2,273,719,680, which would furnish 7,579,065 farms of 300 acres each—an interesting fact for agriculturists.

TEMPERATURE.—The mean annual temperature of New York City is 51° Fahr., and that of New Orleans 70° Fahr., which is an increase of 1° for every forty miles of southern approach.

INDIANS.—The cost of maintaining the Indians in comfortable savagehood for the year ending June 30th, 1874, was $6,602,462.09. If they could be made producers as well as consumers, they would be less expensive.

IMMIGRANTS.—The number of immigrants into the United States for the past four years is stated as 1,499,298, of which number 492,501 were from Germany, etc., 321,830 from England, Scotland, and Wales, and 257,222 from Ireland.

PINE LEAVES — UTILIZATION OF PINE LEAVES.—Pine leaves are largely utilized in Europe. They are converted into a kind of wadding, which is used for upholstering, instead of hair. A kind of flannel is also made from this fiber. Vests, drawers, loose shirts, etc., are made of this material.

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MRS. C. FOWLER WELLS, *Proprietor*.
H. S. DRAYTON, A.M., *Editor*.—N. SIZER, *Associate*.

NEW YORK,
JULY, 1875.

VOLUME SIXTY-ONE.

THIS number begins Volume LXI. of the PHRENOLOGICAL JOURNAL. The reader has noticed the announcement, doubtless, already. But does he realize fully the fact that this magazine is one of the oldest monthlies now existing in the United States? If so, he will respect its age, since that age is certainly a guaranty of its success. For no publication could endure a career of failure for upward of thirty-six years.

And there are among the readers of the PHRENOLOGICAL men and women who have been its supporters from the beginning—how few publications of equal age can say as much!—and who have rejoiced in its steady development from a small periodical with a scattered and weak constituency into a large, well-furnished monthly, with a subscription list in which every country having commercial relations with the United States has its representatives.

The cause of Phrenology as advocated by this JOURNAL is of universal application in the affairs of mankind. This truth is becoming more and more apparent to the thinking world, and scientific minds, consequently, are giving more attention to the subject than ever before. An article in the June number answered the question so often addressed to us, Do scientific men generally believe in Phrenology? in the affirmative, giving most cogent reasons for the opinion so entertained by the author, himself an ardent investigator in cerebral anatomy. It is the skepticism and doubt of people which have raised the most serious obstacles to the extension of our circulation. But as the public have become acquainted with the character and scope of the PHRENOLOGICAL JOURNAL and of the other related publications of this house, the opposition born of disbelief or doubt has weakened, and the current of opinion has turned more in the favorable direction.

This JOURNAL has been foremost in popularizing scientific knowledge, and can claim much credit to having broken down the old barriers between technical learning and the masses. But it is not the verity of phrenological principles only which has gradually obtained in popular esteem, but also the fact that our columns are made the vehicle for conveying to the reader information of a general character, that especially being prominently set forth which serves to instruct the mind and give it a higher, nobler tone. The useful, the good, the true, are sought in the ever-active current of affairs, and made contributory as instrumentalities in promoting the best interests of society, so far as it is possible, through the influence exerted by our publications on their readers. That this influence is far from weak, is evidenced by letters which we receive daily from men and women, old and young, who feel actuated to do something more as an expression of gratitude for benefit experienced than merely to renew their subscription when the time comes round. Here is one from an old Kansas reader:

Dear Editor—The JOURNAL is, to me, the most valuable of all journals, magazines, or papers. I love to read stories, but nothing suits my fancy so well as the solid, sound, sensible facts in the AMERICAN PHRENOLOGICAL JOURNAL. I have let others read it, and they express themselves highly pleased with it, and promised to send for it—but I am tired of

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waiting on them; but I will use my efforts to have them take it immediately. Ours is a young State, and people think more of making money than improving their intellect; yet I believe they read more, as a mass, than they do in the older States. I hope the day may come when the JOURNAL will be a visitor to every family in the land—when every man and woman shall be what they should be, splendid animals, as well as noble-minded and pure.

The JOURNAL makes me more manly every time I read it, and I would not be without it a year for twice its price. No money I spend during the year brings me more benefit than that which you get; and you may look for it every year while I live. T. C.
EMPORIA, KAN.

Encouragement of this kind has done much in the past toward keeping us braced up to our work, and now that there have been so much assurance and confirmation of success, it seems to us that our course can not be otherwise than well sustained.

Our work is representative. All who have a sincere charity for their fellows are as much interested in it as ourselves. Therefore, subscriber and reader, we feel that we are warranted in looking to you for continued cooperation in helping to disseminate those grand principles of mental and moral reform which lie at the basis of true social prosperity. Don't draw back from your place in the ranks of the workers. God expects every man and every woman to do their duty. So take a stronger hold and give a bolder pull for truth and humanity.

INDEPENDENCE DAY.

PROBABLY no event in human history has been more important to mankind than the Declaration of American Independence, July 4th, 1776. It lacks still one year of a hundred since this great event occurred. Practically the continent of North America was then a howling wilderness; a little line of settlements and rude culture existed along the Atlantic coast from Maine to Georgia, but the Alleghanies were substantially the western boundary; now populous cities smile on the Pacific, and the hum of industry and the strifes of enterprise are to be met with from ocean to ocean. The network of railroads and telegraphs, unknown a hundred years ago, not only covers our broad continent, but vibrates under the seas, and almost belt the earth.

The results of the American Declaration have been scattered like leaven throughout the earth, and are taking root and bearing fruit elsewhere. The millions of emigrants from the Old World that have established themselves in the New have, by their letters to the various countries from which they came, inspired the minds of millions in the father-lands with ideas of liberty, human rights, the possibility of the poor who are industrious and moral rising to intelligence, wealth, and respectability. France and Spain, England and Germany, Russia, China, and Japan, are to-day feeling the influences of American civilization. Laws are modified, the rights of the people more respected, and, as a consequence, human liberty and happiness have been greatly enhanced.

Is it claiming too much to say that the impulse through this progress and improvement has been radiated from America and her institutions? We have furnished a home for the struggling sons of toil in every land and clime, thus disburdening the Old World of its surplus population, and transforming ignorant boors and serfs into free men, and making them missionaries, at least with the pen, to enlighten their brethren who are left behind. This experiment of popular government could never have been verified except in a new country. Where there are crowns, and vested rights, and titles of nobility, and consolidated wealth in the hands of a few, the poor have no chance to assert their capacity for improvement.

On the broad bosom of the fertile West the American people have learned the lesson, and taught it to their ancestors beyond the seas, that liberty and law, freedom and virtue, self-government and righteousness, are not incompatible; that earnest, industrious, honest men need neither king nor noble to preside over and govern them.

We have no doubt that a year hence, when our centennial of liberty shall be celebrated, every nation in the world will have ample reason to rejoice in the settlement of this country, and the establishment here of popu-

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lar liberty and equal rights; and doubtless this sentiment will be largely and cordially expressed by millions of the common people, whose brethren in this country are illustrating the principles of the Declaration of American Independence.

Not a few of the great thinkers of all foreign countries appreciate the greatness of the subject, and many of them will cordially respond in acts and language to the great, throbbing sentiment of America: "Liberty and Union, now and forever, one and inseparable."

It is not mere national growth and strength which we have occasion to remember with thankfulness and pride; it is not merely liberation from the thralldom of kings, and lords, and lazy drones who suck out the products of industry, and leave the poor poorer and hopeless, but as moving machines, stimulated by poverty, and enforced by necessity; it is not merely that we have liberty to act without external restraint, and the paralyzing influences of ancient custom. The progress in mechanism or in industry, and the freer acquisition of wealth, are not to be ignored or lightly esteemed, but the free diffusion of knowledge—the public-school, the basis of our Republic—ought to stand among the first and most signal triumphs of government for the people and by the people. The sublime spectacle of a great people freely taxing its property and its citizens for the support of schools that offer education to every son and daughter of the people, is worthy of a place on the brightest page of universal history.

Freedom of religious opinion, or what is sometimes called free toleration of all persons in respect to their religious opinions, is another grand fact nowhere else exemplified. The growth of literature, the progress of science and art, take eminent rank in the list of things to be thankful for, as the fruit of the ninety-nine years just ended.

In our own field of inquiry—Phrenology—which is now but eighty years old, we may proudly stand in the center of the realm of reform, and claim that our theme, since it treats of the mind, which is the master of all things, should stand first in the regard of all who prize education and human progress. The world has suffered more from a lack of a true mental philosophy than from any other cause.

When true Phrenology is thoroughly understood, the springs of human action will be comprehended, and jurisprudence, and theology, and education, will be more wisely and effectively administered, and the whole race thus lifted to a higher plane, may go on its way rejoicing and achieving, illustrating better than ever before that man is made in the image of God, that he is not the mere animal that he has for so many ages seemed to be, but destined to a career of wonderful development on earth in the ages to come, and a blessed immortality hereafter.

AN AMERICAN CARDINAL.

THE American religious world has been much exercised upon a recent event, that of the appointment of an American clergyman to the dignity of the cardinalate by the Roman pontiff. This being an entirely new experience in the life of the vast body of Roman Catholics resident in the United States, and its importance in their ecclesiastical system being only inferior to the pontificate, it can not be considered strange that so much interest has been awakened. On the part of the Roman Catholic the investiture of Archbishop McCloskey with the *beretta*, or red cap, indicative of the princely station to which he had been raised, was an occasion for extraordinary ceremonials, festivity, and rejoicing.

On the part of the Protestant this affair has been viewed with various feelings, according to his opinion of the religious and political relations of the Roman Catholic Church in American affairs. For our own part, and we must confess to being ranked among those who do not consider that great hierarchy as filling up the measure of a perfect religious system, we regard it as but one of the leading sects into which the visible Church on earth is divided. As a contemporary says, and with all truth, the Roman Catholic Church claims for itself, as each of the other great sects, Baptist, Methodist, Presbyterian, Episcopalian, a special superiority over all others. "It claims a Divine authority, which gives it peculiar sacredness;

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but so do its competitors, each for itself." The assumption of peculiar privilege and of special relations to the Divine favor, is the basis of sectarian distinction. This is undeniable. "My church is better than your's," is the sentiment, whether men declare it or not, which segregates them in their small or large communities. With the increase of intelligence and the advancement of society in refinement and culture, however, men become more appreciative of the principle that religion is a matter of personal, individual account, and that man's relations to his Maker are such as admit of no human interposition, except, perhaps, in the way of assisting one toward the clearer recognition of his duty and accountability, and, as a consequence, there is more toleration of religious differences.

We believe, with the *Christian Union*, that "the prosperity of religion demands that Christian sects should treat each other with respect, and suffer each to exercise its rights of government, of worship, and of belief, in its own way, without molestation or reproach;" and that "there is no reason why the Roman Catholic Church should be exempt from the Christian toleration accorded to all other sects."

Therefore we do not participate in the apprehension entertained by some ultra-Protestants, if their utterances through the press are evidence of their real sentiments, that in having a Cardinal among us we are, as a Christian people and a nation, suffering the establishment of a precedent whose influence can not be otherwise than dangerous, politically and socially. Besides, if what we have heard concerning the character of Dr. McCloskey be all true, we have little ground to fear that his sudden elevation will affect materially the current of his life in its relations to those who recognize rules of faith and discipline different from what he represents. We can not think that he will imitate the excessive zeal which Cardinal Manning, of England, has shown in behalf of his Church, but will, as heretofore, exercise prudence and sagacity in the untried relations which his new position may develop.

In another part of this number the reader will find some account of the new Cardinal, with his portrait.

TRADES FOR BOYS.

A CORRESPONDENT propounds the great question of occupation, by asking if "a person should follow the trade or pursuit for which he seems to have a liking?"

The liking which a person seems to have may be based on insufficient knowledge; in fact, on fallacy.

All persons are influenced in their feelings and tastes largely by public sentiment. In New Bedford, Mass., where whale-fishing has been the business of the people, everybody who was ambitious to succeed, saw in whale-fishing the probable source of success, and therefore the smell of whale-oil was always grateful to him who was carried by the tide of sentiment, as a floating log is carried by the stream, not because he was best qualified for that work necessarily. Those who were by nature qualified for it, had, perhaps, inherited, from fathers engaged in that business, the required courage and aptitude. New Bedford boys are probably more frequently fitted by nature for that pursuit than boys elsewhere. In Northampton, Mass., every boy who knows enough to get an education is ambitious for but one thing, and that is, a place in the pulpit; and they go to the pulpit as readily as boys in New Bedford go whaling. In some other towns which we could name, the successful and wealthy men all have factories, and boys who seek wealth and success in those places, think only of factories as a means, for they have before them no other examples of success.

A desire, then, for a particular pursuit does not naturally pre-suppose talent for it; but if a young man, uninfluenced by particular circumstances, visits one department of business after another, and sees the processes and has a chance to think for himself, he may be likely to have awakened in him desires for particular pursuits by the natural excitement of the faculties which would insure success therein. But Approbativeness often leads people to wish for a nice, respectable business, simply because it is nice and respectable, when their talents are by no means well adapted to it.

In regard to inheritance and circumstances, persons are influenced mainly by inheritance. We inherit fear, reason, integrity, ingenuity,

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affection, or fail to inherit these, and no amount of training, or culture, or circumstances can overcome altogether the effects of such inheritance. In regard to circumstances, we may say that these are very influential. A child may be born into a philosophic family, and transferred at once into the family of an Indian; and though he, by inheritance, will be superior to the Indians, their training will lead him to use his superior talent in low and narrow channels. If such a person should be compared with his ancestors, it would be seen that Indian circumstances had done the business for him; but when compared with the Indians, it would be seen that he had inherited something which made him more than an Indian; that inheritance from his white ancestors had made him superior to Indians; and on the other hand that circumstances among the Indians had made him less than a white man should be.

It requires good inheritance to lay a good foundation, and favorable circumstances to build the proper superstructure. When both combine, we have the best results. When both are adverse, the unfortunate person rises but little above the brute.

TO THE FRIENDS OF PHRENOLOGY.

IT had long been the desire of my husband, and I heartily approved the object, to place Phrenology on a solid and self-perpetuating foundation. His labors for this life are now closed, and the work is left for me to accomplish. To carry into effect this object, money will be needed to purchase or build a plain, substantial, fire-proof edifice, say five stories in height, which shall serve as the depository of our large cabinet—which it is my object to contribute to the enterprise! and of the valuable additions which may be donated by travelers and scientists, thus forming a perpetual Museum of Phrenology and the related sciences, open and free to visitors.

This Museum should be so arranged as to include a large auditorium of circular form, with tiers of seats rising one above the other; the walls and panels of the hall containing pictures of eminent persons and objects of interest illustrative of Phrenology and kindred sciences. Space should be given, also, to crania, busts, etc., arranged in glass cases for observation and reference. Such a room or hall would be exceedingly well adapted for lectures.

There should be connected with the Museum, the American Institute of Phrenology, holding its lectures at stated seasons in each year as heretofore, the various objects of science and art now in the collection being admirably adapted to the full illustration of its curriculum of study. Every city and town throughout the country needs a practical phrenologist, hence the necessity of such an Institute as ours to instruct and train young men and young women of intellectual culture for the purpose of disseminating the valuable truths which the science of Phrenology and Physiology indoctrinates.

The object of this announcement is to bring the subject to the notice of the friends of Phrenology, and to ask their advice and aid toward obtaining the means to procure such a home for Phrenology and a place wherein our cabinet can be on perpetual, free exhibition.

We would invite all who are interested in Phrenology and the kindred reformatory sciences to contribute as liberally as they are able toward the accomplishment of this important work. Who will offer a thousand dollars toward the establishment of the Institute? Who five hundred dollars? who one hundred dollars? who fifty dollars, or twenty-five, or ten, or five, or even less? Small amounts given heartily are just as acceptable to the "eye that seeth all things," as the large sums. Let no man despise the day of small things. The beautiful Masonic Temple in this city, recently dedicated, is the result of a few remarks made by Mr. Herring twenty years or so ago, which were to the following effect:

"Gentlemen—Something must be done for the widows and orphans of our departed brethren; and as a pledge of my sincerity, here is one dollar to start the subscription list!" Within the memory of many of our readers a mission ship was purchased, and sent out through the aid of Sunday-school children. A story is told of a little boy who visited the ship while she was lying in port, nearly ready to sail. He asked the privilege

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of going aboard and examining the vessel, asserting that he was part owner in her, as he had contributed ten cents toward her outfit.

There is a no-better time than *now* to do good. Delay till a more convenient season is usually fatal to the accomplishment of good resolutions.

I should like to hear from our friends with regard to this project. It lies very close to my heart, and I have determined to devote much of my time and resources in its accomplishment. For myself, I would not ask outside help if I could secure the desired end without it. In the next number of the PHRENOLOGICAL more shall be said on this subject. CHARLOTTE FOWLER WELLS.

THE WAY TO LOOK AT IT.

THE study of the science of human nature is becoming more and more interesting to the public, and not a few earnest souls are anxious to learn all that may be known of it, and to devote their thought and effort to the promulgation of this great theme.

In the February number of the JOURNAL we gave an account of the closing exercises of our recent course of instruction, which found its way not only throughout the older settlements of the East, but through the great and growing mountain district of the far West.

We received from a friend in one of the Territories a letter on the subject, from which we make an extract:

"When my eyes fell on the notice of professional instruction in practical Phrenology, and the class programme for 1875, I could not help crying for joy; as I read the article through, every word seemed to give me fresh courage. For years in my own family I have been called an enthusiast on the subject of Phrenology and human nature. When I was a child I had access to some works which I studied thoroughly, and I came to the conclusion that nature had not done as much for me as I might desire; but I determined that if cultivation could help make up the deficiencies, the fault should not be mine. I have not been idle. I have made effort to obtain instruction as I could, but thus far I have not been able to obtain that which I need; but the desire has been burning strongly within me, and would burst forth occasionally. When I read your notice to my husband and proposed to him that I take a scholarship in the American Phrenological Institute, he told me to do as I thought best. I then resolved for the ten thousandth time to devote the rest of my life to that cause. If I had been fully qualified, I would have visited every school in the United States. I did so in San Francisco, and was surprised to see the interest manifested by the children, as well as teachers, amounting to enthusiasm. There is certainly a very great and growing demand by old and young for more light and familiarity on the subject. I wish to join your class on the first of October next, and shall look forward to it as the greatest joy of my life. In the meantime, I will study the works recommended by you.

"MRS. L. A. B."

Thus we are encouraged in our good work, and we shall make an effort to enhance this woman's power, to do good by imparting to her all that we have been able to acquire by close study and extensive practice. Those who have any desire to enter this glorious field, and wish for such aid as we may be able to render, may send to us for a circular entitled, "Professional Instruction in Practical Phrenology." We expect our class, commencing in October next, to be the largest and best we have ever had.

OUR TREE BOOK.

A SUGGESTION which we published a few months back in the PHRENOLOGICAL JOURNAL, with regard to the preparation of a book on the trees of America, has found much favor with the press. Some of our contemporaries have seen fit to give the matter a pretty thorough ventilation, particularly those publications which are related specially to agricultural interests.

The *Christian Intelligencer* recently devoted a column or so to the subject, and pronounced it as a most valuable thought, and one which should be acted upon. We feel it our duty to urge the consideration of the tree question, for the palpable reason that our great timber-

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bearing sections are rapidly being denuded of their splendid growths, and measures must be set on foot speedily, if the trade in woods is to be kept up, and continue, as heretofore it has been, a most prolific source of national wealth. The *Intelligencer* cordially agrees with us on this point, saying:

"The production of such a work would have a most valuable effect in stimulating a love for and a knowledge of arboriculture. Already many of our trees are doomed to extinction by the inroads that are made upon them for purposes of building, fuel, and railroads. Like the Indian, these aboriginal inhabitants of our woods and forests are fast vanishing before the white man. And unless something is done to create a taste for, and to spread a knowledge of their propagation and culture, the time is not far distant when they will be, far more literally even than now, like angels' visits, 'few and far between.'"

We are promised papers on arboriculture by writers well informed in that branch of science, and shall keep the subject before the people.

THE NEW POSTAL CHANGES

THE legislation of the late national Congress will not redound to its credit, distinguished as it was for the consideration of measures having in view chiefly the advantage of capitalists, railroad schemers, official jobbers, and other persons who seek to aggrandize themselves at the expense of the national treasury and of the people. One of its latest evidences of incompetency, if not of malignancy, was the amendment to the postal law, by which some of the rates are increased in such a way as to strike directly at many important features of the every-day business and social relations of the public.

By this amendment the speeches of members and other stuff are to be sent free, while the postage charged to the people is doubled in price. Instead of half a cent an ounce, the scale is now altered to one cent an ounce on every one of the following articles: Books, pamphlets, maps, prints, engravings, transient magazines, periodicals and newspapers, circulars, handbills, posters, occasional publications, prospectuses, book manuscripts, proof-sheets, blanks, patterns, samples, and, in fact, all articles sent by mail except letters, and newspapers and periodicals sent by publishers. The new rate imposes an enormous expense on those who use the post-office as a means of transmission for articles more bulky than simple letters.

As a contemporary says, it appears that this burdensome imposition was brought about chiefly through the influence of lobbyists in the interest of express companies. Evidently not a few of our sagacious "statesmen" were on the lookout for themselves. We trust the new Congress will more wisely and faithfully represent the people, and legislate for the country in real earnest.

OUR PREMIUM ESSAYS.

THE Committee to whose judgment the manuscripts were submitted which have been offered in competition for the premium announced in our December number, has at length been heard from. The essays were read by the gentlemen of the Committee entirely apart from each other, and their opinions were rendered in such a manner as to preclude any form of bias, if it were at all reasonable to entertain the thought that such could be the case in any relation. These opinions are so nearly alike in expression that they may be deemed unanimous, and are to the effect: that they find the Essay of "Philanthropos," entitled "Reason and Religion, including the Functions and Relations of the Religious and Intellectual Organs in Mental Phenomena," and the Essay entitled "The Psychological Basis of Religion," to which no signature is appended, to be about equally entitled to primary consideration. That the treatment of his subject by "Philanthropos," in presenting the principles of phrenological science and their relation to religious life, is eminently philosophical and clear, and well adapted to the intelligence and instruction of the general reader; while the author of the second essay named has presented the deductions of extensive reading and experimental observation, making up a treatise in which much technical learning and ratiocinative ability are displayed, and which is admirably suited to the careful examination of minds cultured in the higher walks of scientific thought.

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The Committee recommend the publication of both essays, and as they have but one premium to bestow, they suggest its division, should the writers of the essays mentioned offer no objection to such a course.

THE GRASSHOPPER PLAGUE.—The depredations of the grasshoppers in some of the far Western States so early in the year have awakened serious appehensions for the safety of the cereal crops in those vast regions where the major part of our bread-stuffs are raised. From Kansas, Nebraska, Missouri come reports of the destructive ravages of the terrible insect multitudes. We trust that these reports are greatly exaggerated, and that our Western friends who have been visited by the plague will find nature on their side after all, making compensation for apparent losses. We believe that there is a *providence*, even in grasshoppers.

AGRICULTURAL HINTS.

Farm Profits.—A writer in the *Rural New-Yorker* thus furnishes a year's experience in figures: Below you will find the product sold from 100 acres of land, too rough to be worked scientifically, but what was done was well done and in season. The amount is of actual sales. We have on hand for use of team, family, and seed, 100 bushels oats, 100 bushels corn on ear, 100 bushels potatoes, 1,200 pounds pork and beef; also, hay and rough fodder for wintering 10 head of cattle:

Eggs, 20 cents per dozen	$14.48
Butter, 25 cents per pound	208.65
Pork, $9.50 per 100	161.43
Potatoes, 63 cents per bushel	243.55
Hay, $10 per ton	90.00
Beef, $10 per 100	74.76
Rye straw, $14 per ton	78.22
Rye, 85 cents per bushel	112.18
Poultry, 15 cents per pound	25.00
Buckwheat, $1 per bushel	36.00
Oats, 50 cents per bushel	45.00
Total	$1,089.87
Expenses for help $250.00	
Rent and taxes 400.00	
	$650.00
Profits	$439.87

Flour for Bees.—A correspondent of the Massachusetts *Plowman* says: As bees will not be able to gather natural pollen much earlier than the 20th of April, they should have flour supplied them. This can be done by putting about a pint in a box eight inches deep, and placing it in some sheltered spot where the sun will shine directly into it.

In the stomach of a valuable horse that recently died at East Nantmeal, Chester County, Pa., were found half a pint of cinders or sand, six fourpenny nails, seven pieces of horseshoe nails, one carpet tack, a rooster's spur one inch and a quarter long, six stones the size of beans, and one cent bearing the date of 1864. Was it the fault of his groom?

A Charming Fruit-Farm.—N. Ohmer, of Dayton, O., sends the *Horticulturist* a lithographic sketch of his well-known fruit-farm. The editor says of the picture: It is really a beautiful sight, and tempts us to go there for a long visit. His place is very systematically laid out; and being already so well grown and developed, the trees make groves of dense regularity. Upon his place are 2 acres of grapes, 2,125 pear trees, 1,364 apple trees, 300 quince trees, 1,244 peach trees, 1,500 dwarf pear trees, with a large space which is devoted to small fruits.

The *Philadelphia Press* publishes reports from more than one hundred places in the fruit regions of New Jersey, Maryland, and Delaware, which give promise of an abundant crop of peaches. The season is likely to be late, but the harvest now promises to be abundant.

Cheap Pots for Small Plants.—As small earthen pots are somewhat expensive, we have been making a supply in this way: A billet of timber, or stick of fire-wood about four inches in diameter, is secured in the vice of the work-bench, into one end of which a hole is bored with a two-inch auger to the depth of about three inches. A piece about three and a half inches in length is then sawed off, which makes a neat little plant-pot. A half-inch hole is then bored through the bottom to facilitate drainage and ventilation of the soil. A single tomato or other plant is transplanted into such a pot with rich and mellow soil, and the pots are kept in a warm apartment, growing luxuriantly until the weather becomes sufficiently warm for the plants to be transferred to the open ground, which is performed simply by splitting the wooden pots and dropping the contents carefully into a mellow seed-bed. When plants are started in the house in such small pots, they continue to grow rapidly after they are put out in the garden. As the roots are not mutilated, they never experience injury as those do which are taken up in the usual way, and transplanted with roots badly mutilated. If one has a quantity of tin cans, rich soil and a little stable manure may be put in, and one plant transferred to each can. A few holes should be punched in the bottoms to

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allow surplus water to escape. Such cans may be unsoldered and the contents turned out bodily, when the time has arrived to put the plants in the open ground.

Cheap and Good Bed-Stuffing.—A most soft, comfortable, and wholesome lining for beds or for mattresses can be procured in most country places by getting a farmer to allow oat chaff to be saved. It is soft, light, elastic, and very sweet. The cost is very little. Oat chaff is so very light that a slighter kind of bed-tick than is necessary for other kinds of filling is quite sufficient. Another advantage is that the chaff can be changed with so little cost that it is within the reach of every one. For children's beds it is perfectly satisfactory. It is only necessary to keep a sack or two stuffed full of oat chaff in a dry place, and thus new and fresh filling is at hand to make a good bed, whenever accident may have befallen the cot mattress.

Relative Value of Manures.—At a recent meeting of the Franklin Harvest Club, John W. Hubbard, of Northampton, a market gardener of experience, said he was no friend to commercial fertilizers, but preferred barn-yard manure for every crop. It should be finely broken up, and if he could afford it, he would not use any until it had been stored or composted two years, mixing some ingredient with it to keep it from heating. If he was obliged to buy, he would prefer to pay ten dollars per cord for stable manure than to invest in commercial fertilizers. Spinach, lettuce, and celery must have rapid growth to get the good quality. His method of cultivating celery is to make a trench twelve inches deep, and fill up six inches with fine manure before setting the plants, and to fill up with earth as fast as they grow. He always sold it in the fall, and has had no success in keeping over the winter.

Sugar.—The foreign sugar trade appears to be concentrating at New York and New Orleans; Boston, Philadelphia, and other ports showing a heavy decline. In 1874 New York received 431,315 tons, an increase from the previous year of 54,746 tons; New Orleans received 27,141 tons, an increase of 10,903 tons, or more than 50 per cent. The production of maple sugar in this country is 15,000 tons annually. The annual consumption of sugar of all sorts amounts to about 40 pounds per head of our population, which is, say 40,000,000.

Crops in Utah.—In Utah, last season, fruits of almost all kinds yielded 25 to 50 per cent. above the average; sweet potatoes yielded in some places about four tons to the acre; wheat, corn, cotton, sugar-cane, and all other crops, were a full average. Farmers in almost all parts of the Territory are forming co-operative companies, and those who worked on that system last year did well. This is a wise move. Co-operation should characterize all our industries.

Our Mentorial Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH *that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.*

QUESTIONS OF "GENERAL INTEREST" ONLY *will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.*

THE MINISTER.—What organs should be large, or what should be predominant to qualify a young man to enter the ministry?

Ans. We can not, in this department, do justice to the subject here proposed. The minister, in the first place, ought to have a good body and excellent health. He ought to have a strong base of brain to lay the foundation for courage, energy, and force. Combativeness and Destructiveness need not be small in him. They were not in the disposition of St. Peter. He should have strong moral and intellectual faculties, for he has to lead the moral, and ought to be able to lead the minds of his congregation. He should not be second in intellect to any of his congregation. He should have the organs of memory, so as to be able to carry knowledge in abundance in his thoughts. He should be very affectionate, especially to children, so as to make him the natural teacher of the young, that he may mold their characters and guide their energies in the right channel. For a full analysis of the calling and qualities required for the clergyman, and for seventy-four other professions and trades, see "What to Do and Why." Price, by mail, $2.

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FARMING.—Why is farming generally looked upon as an inferior pursuit?

Ans. If this be the case, we should look for the reason in the fact that there is not generally brought to the business of farming so much culture and intelligence as is brought to most other pursuits. Men go into it without much information as to soils, fertilizers, and the adaptation of particular crops to different soils, and they bruise their way along ignorantly; and whatever pursuit is followed largely by men wanting in culture, is very apt to take its complexion from the attainments and character of those who follow it.

In neighborhoods where men are intelligent, educated, and high toned, if they follow farming, it very soon rises in the scale of reputation. A poor woman who goes out to wash and does for the community one of the best and most needful things, in ministering to cleanliness—if she be ignorant, the vocation does not seem very attractive to others; but let some man of sense and intelligence start a laundry on scientific principles, and a dozen respectable men would like to take stock with him, or set up a rival establishment.

The intelligent, educated farmer elevates the business he follows, and we regard the cultivation of the soil a noble pursuit, when it is liberally mixed with brains; and no other pursuit that does not carry a good share of that ingredient, is very reputable. Muscular force does not always demand a great deal of intelligence, consequently mere muscular labor, without intelligence, does not rank high, and never will.

TELEGRAPHY.—What intellectual development is necessary for a telegraph operator?

Ans. Full or large Individuality and Time, and as many other qualities as may be convenient to have; but no one makes a good operator with poor Time; and we think Tune helps, if one reads by sound.

CURLY HAIR—ELECTRICITY.—What is the philosophy of curly hair? I have seen it stated that it is the absence of electricity in the hair. If so, then straight hair must be the result of its presence. Is there any uninjurious means of abstracting this fluid from the hair by means of an electric comb? If so, where can this article be obtained.

Ans. The claim is arrant quackery. Be thankful for the hair you have, whether straight or curly, black or white, red or gray. If you have a straight, honest character, a spirit of submission to the will of God, it will not matter whether your hair be straight or curly. But avoid the quack, who spoils the hair, the health, and who often destroys human life.

PROCRASTINATION.—What organs are deficient in the brain of a person given to procrastination? Might not this habit arise from nervousness or physical ill health, independent of mental faculties?

Ans. Large Cautiousness sometimes produces procrastination; moderate Combativeness has a similar effect; large Continuity leads one to stick to things he is at, and leave the things which he ought to adopt. A dull temperament and lazy spirit, or a weak condition, might lead to procrastination.

MENTAL TELEGRAPH.—If two persons at great distances apart who have sympathetical feelings toward each other, and one earnestly thinks of the other, will it awaken a corresponding state of mind instantly, or at all?

Ans. There are many persons who claim that they can have with each other mental sympathy and intercommunion, while they are widely separated. We have heard many extraordinary cases, in which there seemed to be such telegraphic sympathy, but it does not seem subject to the ordinary laws of investigation. They would be considered psychological; some would call them spiritual. In the "Library of Mesmerism" there are a great many such topics treated.

EMBARRASSMENT.—What kind of development accompanies a person who always feels embarrassed in cultivated society, and who, when among those who are his equals or his inferiors, can talk with ease and success?

Ans. Large Cautiousness and Approbativeness, and moderate Self-Esteem, would produce this result, especially with the mental temperament.

TO MAKE THE BEARD GROW.—Will you please inform me if there is any preparation which will cause the beard to grow on the face; I am a young man of twenty-one years, have been shaving once a week for about two years (or, rather, going through the performance), but the hairy part don't amount to much yet. Will more frequent shaving have any effect toward "hastening them forward?" My father and brother have heavy beards. My brother commenced shaving when about fifteen years old. Any information on the subject will be gladly and most thankfully received by your humble servant, * * *

P. S. If you make any charge for information on the subject, which in any way will be beneficial to me, state charge and I will gladly remit.

Ans. Wait. There is no "preparation" save the blood in the human system which will hasten the growth of the beard. Throw away your razor, and be thankful that you have a face on which the beard will some time grow. Be patient.

AGES OF CANDIDATES FOR MATRIMONY.—Is it advisable in matrimony that the wife should be older than the husband? Or, in other words, if a young lady of twenty-three say, shows a disposition to accept the advances of a man of twenty-one, would there be any impropriety (writing phrenologically) in their uniting their fortunes for life, if everything else be in harmony and love? For heaven's sake (as well as my own) lend a helping pen with your advice, for this is a serious case.

Ans. If there be no greater difference than two or three years, the match may be consummated, all other things being as they should be. But it would be *better* if the difference were the other way. We have given full information on all similar questions in our work on Wedlock.

CHARLIE ROSS.—This unfortunate youth has not been restored to his parents. It is generally believed that he is dead.

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What they Say.

FAST.—This is a fast country and a fast age. The term "fast" is particularly applicable to the Yankee nation. All Christendom feels and manifests the quality; but the impatient Yankee, ever poking his nose forward in everything, feels it his privilege to be first in being fast. He works fast, travels fast, eats fast, sleeps fast, lives fast, dies fast. He does not live in the hope or on the principle of living happily, and enjoying a tranquil old age. He has no time to think of quiet and repose; no time to waste on the decline of years. He lives to do the most that he can in as little time as he can, and to die as quickly as he can when he can do no more. On the journey of life, as on every other journey that he takes, he prefers to be whirled along at the craziest speed, and detests all stops and hindrances, and slow stages at the end. If the wheels want greasing and the journals heat, he has no time to stop for repairs. He hastily dashes at them some lubricating fluid, and speeds on; as much as to say "You may burn out, but I can't stop."

Your impatient Yankee must *go* and must push things along with him. He is fast wherever he may be. He is content with nothing as it is; everything is too slow. The great desideratum with him is speed. If he be on a farm, he looks out for the fastest working machinery; no old sickels and flails for him. If in the work-shop, he does more work by extending the application of machinery, than by working according to the old methods. If in the pulpit, he preaches fast—must do it, or his audience will get done listening before he gets done preaching.

Speed is the great object of the present age. A difference of two hours in the time made by one of two railroads between New York and Omaha, would be likely to enrich the one and ruin the other. Safety is but a secondary consideration. Men would rather risk their lives at a rate of forty miles an hour, than ride in safety at half the speed. An occasional "smash-up" passes with hardly a reprimand; but a slow train is the detestation of all American travelers. E. T. BUSH.

A CLERGYMAN'S VIEWS.—*Dear Editor:* As a minister, I, of course, look with interest into all that is said of and with reference to us as a class. I am glad that you speak out so nobly and faithfully. Go on; don't spare!

I take my stand as a believer in and an expounder or teacher of the natural laws. The Gospel, based on the true constitution of man, and considered in its relation thus, is what I am endeavoring to teach. Preached and accepted in this, its only true light, it will be the "power of God unto salvation," physically, intellectually, and spiritually.

A studious reader of the JOURNAL for several years, I owe, in large measure, my corrected and truer notions of the Gospel to it and kindred writings. I look with the utmost interest for the JOURNAL as it comes each month, so heavily freighted with such valuable merchandise. It has become a necessity to me. The light within is as yet, in some things, dim and hazy. Thoughts, new and strange, yet high, are struggling to give themselves form and shape. The chaos within has been long in motion, and strata after strata of rectified thought have been forming and developing; and I look to the JOURNAL and to kindred scientific writing for the motive inspiration under God of this necessary activity. Thus the Spirit of God is moving upon the great deep within and light is developing. "The truth as it is in Jesus," based on truth as it is in our constitution, is what the world needs. This is the divine arrangement. How slow we have been to discern this fundamental, this necessary connection! J. CLEMENTS.

THE DUTY OF PARENTS TO WATCH THEIR CHILDREN.—The struggle in behalf of temperance has suggested some thoughts which I submit to the reader. While we would encourage every *consistent* public effort to stay the progress of the greatest evil in our country, we earnestly entreat mothers to watch and pray at *home*, especially *watch!* lest the serpent, in an hour they think not, wind his poisonous folds around the child of their love, and he enter upon the path of ruin ere they are aware.

One such case comes so vividly to my mind. 'Tis, with but a little variation, the old story of a broken-hearted mother, who had, as she thought, guarded her son from vice with peculiar solicitude. He was her only one, and surrounded by all the attractions a home of wealth and affection could give.

While a boy at school, he was induced by those who value *gold* more than soul, to drink first of soda-water, and again of a little stronger drink, and so on, till one night he was taken home in a state of deep intoxication. This was the first that mother knew of his unfortunate habit, so artful and stealthy had been the work of the destroyer. It was sure! She says she has buried him now, not in the grave—perhaps it were better if he were quietly resting there—but he is lost to her in this world; she may find him in the next—God knoweth.

This lady, almost frantic with grief, and possessing an unusual amount of courage, resolved to investigate this matter of thus deluding unsuspecting youth. In disguise she visited saloons and drug stores in various places, and should the names of some of those respectable and religious (?) rum-sellers be given, their friends and admirers would shrink away in horror. O wretched men! Have ye ever read in the Book of books, "Cursed is he who putteth the bottle to his neighbor's lips and maketh him drunken?"

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We rejoice in the aid many of our clergymen are conscientiously and faithfully giving to the work of reform. We honor them for it, and thank and bless them from our hearts. May the time soon come when our sons and daughters may breathe a purer atmosphere than now.

A FRIEND TO HUMANITY.

DISCOVERY OF IRON ORE AND HEALTH.—We have received the following letter, which must be its own orthographic, mineralogical, and psychological exponent, as we are not sufficiently versed in the profundities it treats of to interpret it satisfactorily.

Dear Sir to make a long story short I discovered two beds of Iron ore last july magnetic Iron, and to go whare the beds of irone ore is it seams to inger my helth and herts my memory the last time I went thare I was not able to do any work for thre weeks and my memory is hardly recovered yet, I think it was a bout the last of September that I was thare the last time

Thar is not but one man in this town that knows that I have discovered this ore that I know of I am a Beshilder (?) and my helth has not been good for 14 years or more

thar was a man discovered a magnetic Iron ore beed in this County and thare was an other man went in Pardenner Ship with him and that man was a bashilder (?) and they went to the mine a good many times and folks sed that they was crasy

thare was Iron Pyrtes in the ore and they thaught it might be gold, weather the thoughts of gold was the caus of it or the magnetic influence of the Iron ore I do not know. My gbject in Writing this letter to you is know how to go up whare the ore beed is and not have it hert me. I do not hardly think you can tell me

Yours Respecfully

D. S. Lewis Co. N. Y.

WISDOM.

"Think truly, and thy thought
Shall be a fruitful seed."

WHEN we read, we fancy we could be martyrs; and when we come to act, we can not bear a provoking word.

IF we lose a piece of good money, we may find it again; but if we lose a piece of good temper, it is lost forever.

MEN are often accused of pride because their accusors would be proud if they themselves were in their places.

As bees breed no poison, though they extract the deadliest juices, so the noble mind, though forced to drink the cup of misery, can yield but generous thoughts and noble deeds.

CHARACTER grows; it is not something to be put on, ready-made, with manhood or womanhood; but day by day, here a little and there a little, it grows with the growth and strengthens with the strength, until, good or bad, it becomes almost a coat of mail.

WE are apt to mistake our vocation in looking out of the way for occasions to exercise great and rare virtues, and by stepping over the ordinary ones which lie directly in the road before us.

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

A SUNDAY-SCHOOL scholar, being asked what became of men who deceived their fellow-men, promptly exclaimed, "They go to Europe."

AN Irish lawyer, in a neighboring county, lately addressed the court as "gentlemen," instead of "your honors." After he had concluded, a brother of the bar reminded him of his error. He immediately arose to apologize thus:

"May it please the court, in the hate of debate I called yer honors gentlemen. I made a mistake, yer honors." The gentleman sat down, and we hope the court was satisfied.

BIG TREES.—Those of our readers who have never made the overland trip to California, may, perhaps, need to be informed that at a distance of exactly one thousand miles from Omaha, there is a tree which has been adorned by a sign board, and is known as the "1,000 mile tree." This is one of the features of the Union Pacific Railroad, and is illustrated in the guide books and time tables, together with other notable places on the route.

A young lady lately made the trip across the country, and having read of the wonders of the western part of the continent so "modestly" described in the guide books, was evidently prepared to accept as truth anything which might be pictured by the most vivid imagination. Not fully comprehending the significance of the name of the famous tree, she inquired of the writer, with all sincerity, if it was true that there was a tree on the line of the road which was *a thousand miles high!*

It was cruel to be obliged to reduce her visions of miles to a few feet, but it was unavoidable.

On being correctly informed as to the facts, she remarked, "I have heard of the big trees, but didn't believe there could be one as high as that."

PHRENOLOGICAL ENIGMA.—A problem for our young readers to solve: I am composed of 28 letters. My 16, 21, 5, 17, 28, 3, 10, 25 is one of the organs of the head; 11, 9, 6, 14 is a city; 20, 24, 1, 8 is a bird; 2, 15, 4 is enjoyed by most young people; 7, 27, 22 is found in every kitchen; 26, 18, 13 is what no one wishes to be; 23, 12, 19 is disliked by all business men. My whole is taught by Phrenology.

M. H. W.

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Library.

In this department are given the titles and prices of such NEW BOOKS *as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.*

LONGEVITY: The Means of Prolonging Life after Middle Age. By John Gardner, M.D. Third edition, revised and enlarged. 12mo, cloth. Price, $1.50. Boston: Wm. F. Gill & Co.

The purpose of the author in giving this work to the public is worthy enough, and is stated briefly in the preface to the first edition, thus: "To call attention to those peculiarities of the constitution which distinguish age from youth and manhood, to point out those symptoms of deviation from the healthy standard which are usually disregarded, or considered unavoidable incidents of age, but which insensibly glide into fatal diseases if neglected."

The important causes of prolonged life Dr. Gardner properly states to be public sanitary improvements, wholesome and provident habits, good food, sufficient clothing, good ventilation of dwellings, cleanliness, drainage of lands, progress in the arts of medical treatment, and he urges their application in youth as well as age.

The epoch of the commencing decline in life he places at sixty-three years, which "corresponds to what the old philosophers designated 'the grand climacteric'—seven multiplied by nine," and advises a persistent watchfulness on the part of those who have gone beyond this period, if they would preserve a firm state of health.

As an experienced medicist, the author takes into account the influences of race, family, and peculiar constitution, and enjoins habits of "*sobriety* as most congenial to health and life." But we can not approve his suggestions with regard to the use of wine. He says "a judicious use of wine" is beneficial to the aged, to be sure with the hinted proviso that a physician should prescribe the kind and quantity, but does not tell us that few old men can be controlled in this matter, and that persistent moderation with the aged is exceedingly rare.

He speaks rather disparagingly of farinaceous food, and as far as we can learn from the context, bases his opinion on "arrowroot, some forms of starch," etc. So far as such farincea are concerned, we are ready to agree with him. But if "aged persons require a diet containing most nutrition in least bulk," it seems to us that they will find it in pease, oatmeal, cracked or crushed wheat, and other grains from which the vital principles have not been taken by the processes of the mill. The latest analyses of oats, wheat, pease, barley, and maize compare not unfavorably with the best beef and mutton.

Dr. Gardner's advice with regard to the use of water is in most respects valuable, and we approve heartily what he says with regard to rubbing-baths, and the avoidance of excitement.

Of course, the author being a physician of what is called the regular school, his counsel in the consideration of many states and maladies peculiar to old age now and then, includes the use of medicaments, mineral or vegetable, as the case may appear to his experience to require. But his prescriptions are tempered with so much moderation and appreciation of the necessity for care in the use of drugs, that we feel confident that the aged who read his book and follow closely his precepts will receive benefit. —

THE ADVENTURES OF THE CHEVALIER DE LA SALLE AND HIS COMPANIONS. In their Explorations of the Prairies, Forests, Lakes, and Rivers of the New World, etc., two hundred years ago. By John S. C. Abbott. Illustrated. 16mo, cloth; pp. 384. Price, $1.50. New York: Dodd & Mead.

In the field of biography Mr. Abbott has been too well known for the past twenty-five years to need any new commendation to the reader. His style is of that pleasant, simple order which engages and keeps the attention of youthful inquirers for more substantial reading than the story books of the libraries. In this fresh book the author has opened a new vein of interest, and we invite all our young friends to invest in it, if they are given to conning the adventures and trials of fictitious pioneers and hunters. They will find in its pages enough of exciting incident, startling emergency, and hair-breadth escapade, and at the same time much historical instruction. The author says of his hero: "Fear was an emotion La Salle never experienced. His adventures were more wild and wondrous than almost any recorded in the tales of chivalry.

"In these adventures the reader will find a more vivid description of the condition of this continent and the character of its inhabitants two hundred years ago than can be found anywhere else. Sir Walter Scott once remarked that no one could take more pleasure in reading his romances than he had taken in writing them. In this volume we have the romance of truth."

THE BROOK, AND THE TIDE TURNING. 16mo, cloth. Price, $1. New York: National Temperance Society and Publication House.

Two stories in one cover, and both of the purest moral tone. "The Brook," by Sarah K. Hunt, is of a charming simplicity and naturalness. It relates the struggle of a young wife with the drink demon for the possession of Edward Clifton, and how that struggle terminated in victory for the devoted wife, restoring a gifted man to his normal place in society and in the business of life.

"The Tide Turning," by Miss L. Bates, relates the efforts of a band of men and women in a Western city for the moral and religious conversion of poor victims of appetite. It is a well-written and powerful story.

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HOME TALKS. By John Humphrey Noyes. Edited by Alfred Barron and George Noyes Miller. Vol. I. 18mo, cloth; pp. 358. Oneida: Published by the Community.

This is a volume of the social talks of Mr. John H. Noyes, the well-known leader of the Oneida Community. The topics are numerous, and their discussion covers a period of nearly ten years. Many of them without professing to be *verbatim* exhibits of their author's thought, nevertheless are very close photographs of what he said in the gatherings of the Community in Putney, Vt., in Brooklyn, N. Y., Oneida—at the beginning of the enterprise which has so successfully been developed there—at Wallingford, Ct., and at Java, on the Oneida Lake.

Mr. Noyes is a man of very strong individuality, and that quality utters itself sharply in all that he says and does. Witness some of his statements. For instance, under the topic of "A Healthy Appetite," he says: "Whoever abandons himself in natural love, or even in science, special or general, thereby loses his appetite for other things, and is diseased in the same way as the drunkard is." In another place, in speaking of "Home Spoilers," he says: "The terrible agencies that are always busy in this work of baffling men's attempts to rebuild paradise, are marriage and death. These are the twin fatalities of human existence as every newspaper bears witness by coupling them in standing records."

His sayings are chiefly of a religious nature, exponents of his views of the life of man on earth in relation to duty, to God, and his future state. He says, in his "Hygiene for the Head:" "Our health and peace depend, not on the communication to the external world, but on the communication with the internal world. Thus we hear that the overworked head gets into a false spiritual position, and the true order of our faculties is inverted. The world prevails over the head, and the head prevails over the heart, which is the same thing as having the children rule the woman, and the woman the man."

Besides those noticed, the topics which appear to us to contain the more vigorous strokes of thought are "Full Growth," "Improvement of Character," in which he states some views in thorough harmony with phrenological precept; for example: "The idea prevails generally in the world that character can not be radically changed, that the peculiarities of the mind and spirit, that persons have received by chance or inheritance, must be retained through life. In this theory, unbelief has one of its terrible strongholds. If it were true, there would be little hope for humanity; the whole theory of Christianity is based on the assumption that character can be improved—yea, radically change;" "Out and Back," "The Law of Fellowship," "Salvation from Sin," "How and Where to Pray," "Grace Better than Suffering," "Help Yourself," "Heaven Coming."

Those people who are very much given to berating the moral atmosphere of the Oneida Community should read Mr. Noyes' "Home Talks" to obtain an appreciative view of the great Communist's inner life—of what we believe have been the motor principles of his outward conduct.

CONDITIONS OF SUCCESS IN PREACHING WITHOUT NOTES. Three Lectures Delivered before the Students of the Union Theological Seminary, New York, January 13th, 20th, 27th, 1875. With an Appendix. By Richard S. Storrs, D.D., LL.D., of Brooklyn, N. Y. One vol., 12mo; pp. 333; muslin. New York: Dodd & Mead.

This book is literally what it purports to be, and should be studied by all who are to become public speakers, whether with notes or without them. Dr. Storrs believes in keeping the mind active, discharging the last subject or topic when the next is taken in hand; thus, with all the faculties alert, and the body constantly in high health, come before the audience charged with your subject, and you will meet with a stimulating response that will make speaking without notes more easy and acceptable than if the mind had to work against the negative influences of prejudice, and an excited brain unsustained by a healthy condition of body. Of faith he says: "It is the true power of heroism over the world; not in religion only, but in all common and secular affairs. It gives the power that moves mankind."

AMERICAN NEWSPAPER DIRECTORY. Containing Accurate Lists of all the Newspapers and Periodicals published in the United States and Territories, and in the Dominion of Canada. Large octavo; pp. 984; cloth. New York: George P. Rowell & Co., Publishers.

This edition of the "American Newspaper Directory" for 1875 is the seventh in order of issue, and contains a description of 774 daily, 100 tri-weekly, 121 semi-weekly, 6,287 weekly, 27 bi-weekly, 108 semi-monthly, 850 monthly, 10 bi-monthly, and 71 quarterly publications; in all, 8,348 American publications. Considering this grand aggregate of enterprise in the line of the publication of newspapers and miscellaneous literature, it is not to be wondered at that more printing paper is used by the American people than by any other nation on the globe.

Besides this tabulation of newspapers, the "Directory" contains other interesting features. The increase of periodical publications in 1874 over 1873, was 1,057; the increase since the Directory of 1874 was published has been 564. A great many newspapers and magazines which started into life with a good deal of vigor, after an existence of a few weeks or few months, suspended. One newspaper in particular, the New York *Republic*, which commenced with a capital of $500,000, failed after less than a year's existence. Many merchants, men in professional life, teachers, clergymen, lawyers, and physicians, are found among the list of unfortunate investors in literary enterprise. They commenced, probably, full of hope and ardor,

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thinking that the making of a successful paper or periodical was not so great a matter after all; but after a short experience, ruefully concluded that there were many obstacles in the way of progress and pecuniary profit in the use of types and ink.

We are told by the publishers of the Directory that circulations have materially decreased during the past year, and that, with the exception of two Sunday-School papers, no periodical issued west of New York City sustains a claim to a regular issue of 40,000 copies. Failure of crops in the West, what are known as providential visitations in the way of tornadoes, heavy rains, floods, extensive fires, and the general depression in commercial affairs, have operated very unfavorably upon publishing interests. The outlook now, however, seems brighter. We trust that the intellectual growth of the people will demand further and better supplies of good reading material, and that they who publish good papers and periodicals will have the support they deserve.

GOD'S WORD THROUGH PREACHING. The Lyman Beecher Lectures before the Theological Department of Yale College. (Fourth Series.) By John Hall, D.D. One vol., 12mo; pp. 274; muslin. Price, $1.50. New York: Dodd & Mead.

This book embraces ten lectures, and an appendix—"written to be spoken, not read." Wherein Dr. Hall hits right and left the follies to be met and overcome by our teachers of morals. He counsels the pastor to notice the poor and the children, to look up the wanderers, help the needy, and comfort the burdened; or, in other words, to attend to all the small amenities of social and pastoral duties, and not leave any to feel that they are not recognized, and their absences and requirements unnoticed by him. He believes in *working clergy*, and that they should make themselves needful in their position, so that their place need not be supplied by a substitute while they have life and health to perform their pastoral duties.

THE GRANGE MAKES CHANGE; or, the Farmers' Candidate. Such is the title of a drama just completed by Col. A. J. H. Duganne, who has favored us with a perusal of the original manuscript. It is timely in its production, and, it seems to us, that should any of our theatrical managers produce it in the style which its merits justify, it would have a most successful run. The *dramatis personæ* are:

PAUL FERRIS, railroad president, bank director, and candidate for Congress.

MARK MEADOWS, a young, enterprising farmer, ultimately the successful candidate as opposed to Paul Ferris.

BAGSLEY, an unscrupulous lawyer and wire-pulling politician.

BOB CANNON, an overgrown lubber, whom an injudicious father has so educated that he considers farmers and farming as very "low."

CANNON, Bob's father.

HOGAN, RUSSELL, and VAN TINE, Farmers' delegate to convention to nominate Congressmen.

PHILLIP, servant to Ferris.

Sheriff's Officers and Auctioneer; Mrs. Meadows, Mark's mother; Emily Meadows, Mark's sister; Pauline Ferris, the banker's daughter.

The characters are sharply defined, and such as every one recognizes as among his acquaintances. The incidents are mostly those of every-day occurrence, the plot natural, and the interest sustained without flagging.

THE LAND OF THE WHITE ELEPHANT, (Frank Vincent), which Bayard Taylor called a real contribution to the literature of travel, saying that the field it embraced possessed a very rare and genuine interest which had here been described in the right manner, the simplest and frankest style—seems to have met with unusual favor both from press and people at home and abroad. It is now in its fifth edition, and has received the honor of translation into German and French. It has also been republished in England, where it was commended by the leading English reviews—merciless critics where they do not approve. Thus, the *Examiner* assigned it "a place of foremost interest among the travel books of the year;" the *Saturday Review* thought it "a welcome addition to our knowledge of the Indo-Chinese peninsulas;" and the *Pall Mall Gazette* styled it "a model book of travel."

MAGAZINES, ETC., RECEIVED.

BRAINARD'S MUSICAL WORLD, for June, with a good variety of discussion and gossip on current musical topics, besides several vocal and instrumental compositions. Price, 25 cents; $3 a year.

TENTH ANNUAL REPORT OF THE NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE. Presented May 6th, 1875. This document shows marked progress in temperance affairs generally, and will be read with interest and gratification by all who favor true reform.

THE CATHOLIC WORLD, for June. This number contains a vigorously written article under the title of "Specimen Charities," in which a comparison of work alleged to be done, with the expenses of its performance by certain Protestant societies, is a leading feature. Perhaps the *C. W.* is right in some of its strictures.

THE MONTHLY WEATHER REVIEW, for April, 1875. Gen. Meyer has our thanks for his monthly remembrance of us. The number for April is noteworthy as a record of many remarkable meteorological occurrences.

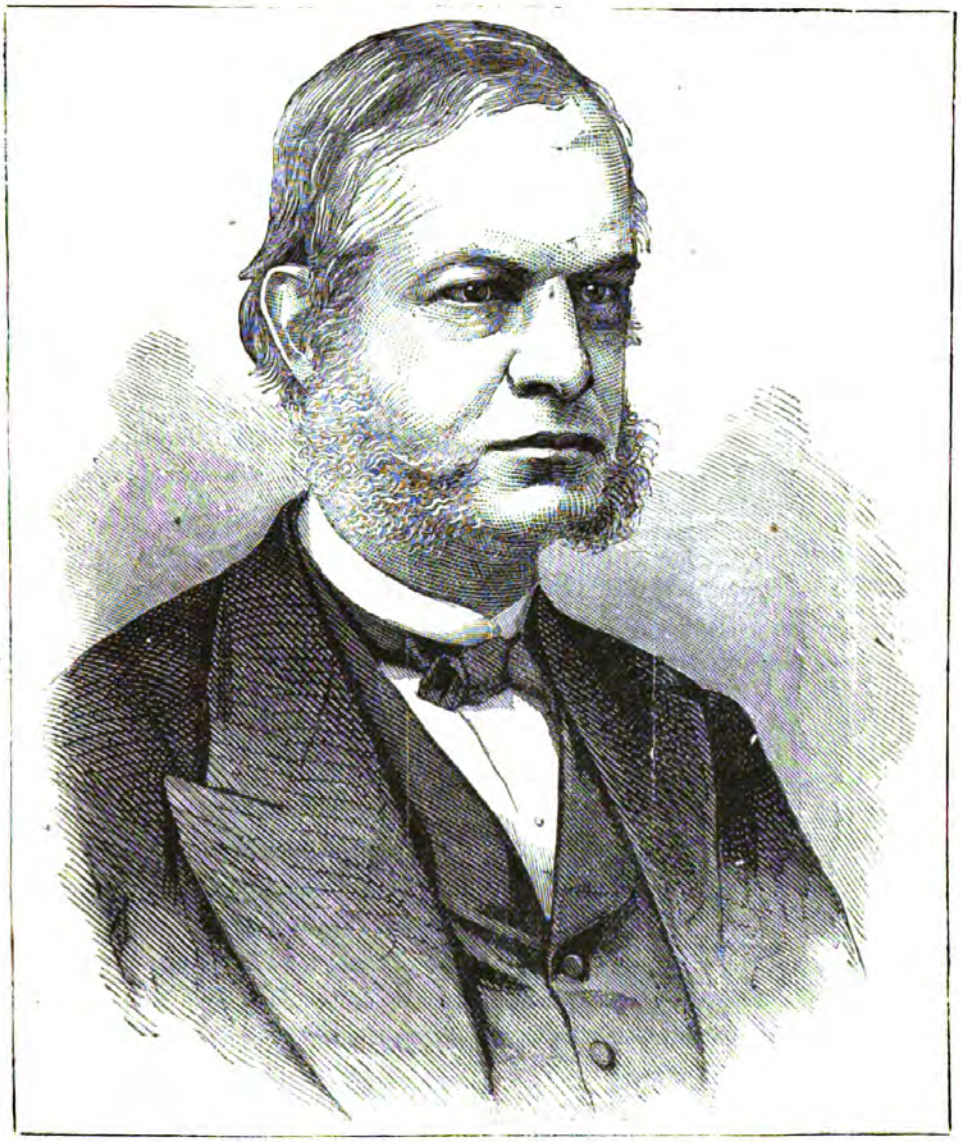
SCRIBNER'S MONTHLY, for June, abounds, as usual, with miscellaneous information, wit, and amusement, and with finely executed illustrations. It has gobbled in another periodical, *Old and New*, late of Boston.

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THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

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HOWARD CROSBY, D.D., LL.D.,

CHANCELLOR OF THE UNIVERSITY OF NEW YORK.

DR. CROSBY, eminent as an educator and as a divine, is distinguished phrenologically for a fine-grained organization. Few men possess his mental impressibility; few his responsiveness to emotive influences. His life-time pursuit, that of the educator,

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and, we may also say, correlatively of the close student, has developed his reflective faculties, and disposed him more and more to interior thought-life. He is a man of original ideas in a marked degree, not inclined to take subjects at second-hand. Although liberal toward all that he deems good and true, he will, in his presentation of whatever he may be required to discuss through the medium of a lecture, a sermon, or a volume, deliver it thoroughly impressed with his own individuality of thought. He has a ready judgment, a sharp discrimination, a keen analysis.

His Language is well developed. There is so much of the direct, analytical, and logical in his tone of thought, that he expresses his ideas in a clear, well defined, crisp manner. His Language has an edge, as it were, so pruned are his expressions of unnecessary verbiage. He can be rhetorical—highly so; indeed, there is a finish in his phraseology which few men of culture can claim. But there is so much completeness, so much direct application, such nice discrimination of terms, that the ordinary reader or hearer is impressed by the characteristic of terseness. Without affectation, without preliminary flourish, he goes directly to the center of the matter in hand, and they who listen to his remarks feel that there is a man speaking who understands his subject, and who knows how to make others comprehend his views of it.

His Benevolence is large; so, too, are the other moral organs. The reader, if he examines the portrait, will be impressed by the grand development of the top-head. Such a man drifts naturally toward the ministry, or into some form of work essentially missionary and philanthropic in its nature. Dr. Crosby possesses a good deal of aspiration, but he believes in real worth, and for himself would accept no position unless he felt thoroughly convinced that he could fill out the measure of its requirement. He has a strong will, a positive, direct earnestness of disposition. He is not much influenced by considerations of fear or apprehension where duty is concerned. He follows the line of his convictions, and is willing to accept the responsibility of his utterances and acts. If called upon to take a position before the public, and his views differ from those of other prominent men, he is not the one to draw back from their utterance. He is not combative, never enters into a controversy from the love of it; his spirit is not that of opposition naturally, so that he contends never for trifles, but when necessary for principles and on the ground of moral obligation. His Conscientiousness leads him to expect every man to meet his responsibilities squarely, yet he is not the one to punish an offender with undue rigor. He is a sociable man, very genial, sympathetical, kind-hearted, and his religious sense is very strongly marked. We rarely find so much reason and so much religion in a man's composition; these principles are correlated in his thought-life. We think that he would be as competent to present a body of metaphysics which would approximate to a resolution of the much-vexed question of the harmony between science and religion as any living thinker.

His bodily vigor is not well indicated. His habits of study and of intense thought draw too much upon the resources of his physical constitution for perfect health, and it is difficult for him to preserve a good balance of brain and body. Men of his mental capabilities are of such great value in society that their bodily condition is a matter of public concern. Often in their zealous pursuit of some important object they neglect the body, and need to be admonished with regard to taking care of their health.

HOWARD CROSBY was born in the city of New York on the 27th day of February, 1826. After a course of preparatory training,

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he entered the University of the City of New York, and pursued the studies prescribed by the department of Science and Letters, graduating in 1844. He then studied theology privately. Later, he visited Europe and the East, and traveled extensively. Returning, he published in 1850 a book entitled "Lands of the Moslem," in which he graphically related the more interesting incidents of his Oriental experience. He remained some time in Greece while abroad, acquiring a thorough knowledge of the Greek language, and also studied other Eastern tongues. In 1851 he published an edition of "Oedipus Tyrannus," one of the plays of Sophocles.

Shortly after his return to America he was invited to occupy the chair of the Greek language and literature in the University of New York, his *alma mater*. Accepting this position, he entered upon its duties, and continued to discharge them with eminent acceptability until failing health compelled him to withdraw in 1859. Having been previously offered a similar professorship in Rutgers' College, at New Brunswick, N. J., and thinking the change of residence would be beneficial, he accepted it, and amid the rural scenery of that old town he found agreeable employment and improved health. While there he occupied the pulpit of the first Presbyterian church, thus adding the pastoral relation to his college duties. In the spring of 1863 he was invited to become the pastor of the Fourth Avenue Presbyterian Church, succeeding the Rev. Dr. Joel Parker. He returned to New York and assumed that pastoral relation, and has remained so related until the present time. In 1863 he published a Commentary on the New Testament; in 1866, "Social Hints for Young Christians;" in 1869, his "Bible Manual;" in 1870, "Jesus, His Life and Works;" in 1872, "The Healthy Christian;" in 1873, "Thoughts on the Decalogue;" and not long since a volume entitled, "Expository Notes on the Book of Joshua," which is highly esteemed by Bible-readers as a valuable aid in the study of that portion of the Scriptures to which it is devoted. Besides these publications, he has been a contributor to the leading reviews, periodicals, and religious newspapers, and has issued several pamphlets on theology and educational subjects.

Upon the retirement in 1870 from active service of the Rev. Dr. Isaac Ferris, Chancellor of the university in which Dr. Crosby was at one time a student, and afterward a professor, he was elected to fill the important position of the chancellorship; and under his supervision that institution has acquired a higher place in the esteem of the public, and has, through endowments and additions to its curriculum, grown in usefulness and strength.

At the meeting of the General Assembly of the Presbyterian Church, at Baltimore, in 1873, Dr. Crosby occupied the very important position of Moderator. He owes his degree, D.D., to Harvard University, it having been conferred in 1859. His LL.D. came from Columbia, in 1871.

He is somewhat above the average height, of a delicate mold, but possessed of that nervous vigor which seems to compensate so much for mere physical strength. As shown in the portrait, he has a steady, penetrating glance of the eye, but a kindly expression. A gentleman of varied and profound scholarship, with unusual quickness of intellect and great perseverance, he has attained a comprehensiveness of learning which has given him a high rank among the learned of America and Europe.

A writer, Mr. Patten, says, "Dr. Crosby belongs to a most valuable class of living scholars. He is neither of the juvenile nor the hoary-headed. He occupies that middle and safer ground of learning where the energies are unrelaxed by reason of inordinate conceit, and the mind is unfettered by the position and advancement growing out of success in early life. Nor does he sit gorged with triumphs, and egotistical from these crowding honors. On the contrary, he finds that he has work to do. He belongs to the workers, and not to the idlers, egotists, and dreamers. He is a part of the vast body of men which is bringing this century to the most glorious page of all history. With a prospect of many useful years before him, energetic in the prosecution of all that he undertakes, and enthusiastic in the developing of the resources of intelligence, he can but be a most efficient laborer in the cause of knowledge."

The same writer, in allusion to his man-

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ner and style of preaching, uses language which will be seen to be confirmatory of the description given in the opening of this article:

"Dr. Crosby is an agreeable, interesting preacher. The observer is at once struck with his entire want of display in both matter and manner. He announces his text twice, and looks steadily at his congregation until he is seemingly satisfied that they comprehend it. Without any trouble about fine writing and brilliant oratory, he reaches the argument which he desires to present. While his language is well selected, and used with the skill of a professional writer, there is no effort to cull especially eloquent and poetic phrases; and as to his declamation, while it is vigorous, there is no attempt to parade oratorical graces. In truth, he is a plain, practical reasoner. His power is in systematic argument, in the irrefutable maxims of logic, and in Christian zeal. His congregation certainly enjoys a great advantage from his preaching as regards the particular and learned elucidation of the true translation and meaning of the Scriptures. Being a trained classical scholar, and an accepted commentator, his sermons are very rich in these particulars. At times he is considerably animated. Absorbed in his theme, and moved by the force of the reasoning, his voice rises, and he gesticulates with some vehemence, soon falling back, however, to the calm course of his argument."

As a specimen of Dr. Crosby's clear, logical, incisive method of speaking and writing, we quote from his "Notes on Joshua," in that part of the appendix where he discusses the question of miracles, and alludes to the account given by the sacred historian of the sun and moon standing still while the battle of Gibeon was in progress, which astronomical occurrence has been the subject of so much anxiety to skeptics and "free inquirers:"

"That a miracle is impossible, is an absurdity to any mind that believes in God, and, if possible, then here is just the place for miracles. Further, that a miracle can not be proved by evidence, is an absurdity to any one who believes in man. If men are good witnesses to a steamer's explosion, they are equally good witnesses to a rapid river ceasing its flow for several hours, and then resuming its fullness and force. As to the miracles of the Book of Joshua, the evidence for each is the same; and yet it is strange how many who accept the miracle of the Jordan and of Jericho hesitate at the sun's standing still, and endeavor to explain it away. They say it is poetry. But if it be poetry it is quoted as history by the sacred historian in a most matter-of-fact narrative. To introduce a mere flight of poetry in such a narrative would be not only awkward, but false. But, beside this, no poetry would dare to make a mere wish of Joshua's, or a retrospective rejoicing of Israel, take the form of this quotation from the Book of Jasher, thus (Josh. x. 12–14): 'Then spake Joshua to Jehovah in the day when Jehovah delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is this not written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that Jehovah hearkened unto the voice of a man; for Jehovah fought for Israel.' Surely, if the sun and moon continued their apparent courses, this would be poetry run mad. The quotation from Deborah's triumphant song is often used as a parallel: 'The stars in their courses fought against Sisera;' but this would be a perfectly legitimate hyperbole for the shrouding of the stars in darkness, by which God may have made the night too dark for successful flight.

"The detailed statements of our passage in Joshua bear no comparison with this poetry of Deborah. But, still further, it is highly improbable that the passage, after the mention of the Book of Jasher, is either quotation or poetry. It is, rather, the sacred historian's comment on the quotation, and his repetition of its main truth.

"The argument against the miracle, that it is never again mentioned, has no force whatever, even were it true, for many wonderful manifestations of God's power are mentioned but once. But it is not true, for

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in Hab. iii. 11, the reference to this event is unmistakable.

"As to the miracle itself, no one for a moment would suppose that a literal standing still of sun and moon is intended. To argue from this phraseology that it shows an ignorance of astronomy, and is, therefore, a part of a false record, is puerile, and should be so held by every one who says, 'the sun rises,' and 'the sun sets.' There was *apparent* stoppage of the apparent courses of the sun and moon, whether by action through the laws of refraction or otherwise it matters little. God could do it, that's enough. This apparent stoppage of sun and moon occurred early in the day, as the sun stood still over Gibeon, and the army of Joshua was at the west of that city. This shows that the ordinary reason of the miracle (that the day should be prolonged, and give more time for the pursuit) is incorrect. The miracle was wrought early in the day, probably as an encouragement to Israel, to whom it was announced by Joshua as a sign of Jehovah's presence and blessing. The stoppage may have continued only a few hours, long enough to serve its purpose as a Divine sign. The phrase 'hasted not to go down about a whole day,' does not militate against this view, for that passage, strictly rendered, should read, 'hasted not to go down as a perfect day,' *i. e.*, tarried, and did not hurry on, as it does on every ordinary day."

THE HUT.

UNDER thick trees, about it swaying,
A humped-back hovel crouches low;
The roof-tree bends—the walls are fraying,
And on the threshold mosses grow.

Each window-pane is masked by shutters,
Still, as around the mouth in frost
The warm breath rises up and flutters,
Life lingers here—not wholly lost.

One curl of smoke is twining
Its pale threads with the silent air,
To tell God that there yet is shining
A soul-spark in that ruined lair.

THOPHILE GAUTIER.

GROWTH OF CHARACTER IN OLD AGE.

WE might also infer a continuance of life beyond death from the continued growth of the character in extreme old age. The moral principles and habits become more and more profoundly fixed with every added year of a long life, and never appear more characteristically, or manifest themselves in fuller vigor, than in its last days and scenes. All those powers which are related to the present state alone are liable to decline. The perceptive, apprehensive, and active organs and faculties lose their quickness and keenness. There remains the wonted capacity neither for business nor for enjoyment. Yet there may still be increase of virtue, a progressive refinement and exaltation of character; nay, often a peculiar ripeness and mellowness, as of fruit which grows luscious only as it drinks in the sunbeams through the thinned leafage of autumn. Above all, love, which the Christian writers tell us is to outlast faith and hope, to constitute the essence of the heavenly life, to supersede, by its loyal affinities and infallible instincts, the doubtful reasoning and lame philosophy of this world, so that knowledge in its wonted forms shall cease to be its own interpreter from spirit to spirit, so that tongues shall fail — love, both Godward and manward, grows under the lengthening shadows, and is never so radiant and genial as in the latter days of a devout and kind pilgrimage. I knew of an old man of a hundred and five years, blind and deaf, roused only with the utmost difficulty to take notice of the presence of persons and objects around him, whose lips were incessantly moving during his waking hours in audible and fervent praise and prayer; and I could number up (and so could some of you, I doubt not) a

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goodly list of old men and women who have seemed to belong more to the heavenly society than to the world in which they lingered, and with whom our converse has been like that of Bunyan's Pilgrim with the Shining Ones who walked at times in the country of Beulah, on the hither side of the death-river. In our domestic and social circles have we not a like experience in the tender sympathy, the persistent charity, the forbearing, forgiving, exhaustless affection, the intense kindliness of our aged kindred and friends, who never seem so dear as when they are spared beyond the wonted term of the earthly life? Now, this growth of that which constitutes all moral, spiritual vitality, after the law of decrease has superseded that of increase in everything else, this culminating, as one declines, this nearing the meridian of a higher sphere as one approaches the earthly horizon, indicates, as seems to me, with clear and strong emphasis the survivance of the moral nature when dust returns to dust.—*Peabody's Lowell Lectures.*

[Observation proves what is advanced above, and it is altogether in accordance with the order of nature, and, therefore, of the Creator. In youth and middle-age the *base* of the brain, which includes the "senses," the perceptives, and all the organs which put us in relation to the material world, are most active and manifest. But, as we advance in years, these organs diminish in power and influence, and we move on up into the moral sentiments, which become more and more illuminated, especially if the man be well organized and cultured. It is in old age that the true man comes into closest relations with the spiritual and divine.]



Physiognomy, or Signs of Character.



Of the soul, the body form doth take,
For soul is form, and doth the body make.—*Spenser.*

LESSONS IN PRACTICAL PHRENOLOGY—No. 2.

CORRESPONDENCES OF HEAD AND CHARACTER.

IN the previous article on this subject, we gave some illustrations showing the type of development where one set or class of organs predominated. As no two heads are often found so nearly alike as not to present such marked differences that can be readily detected by the eye half across a room, we desire our readers to become familiar with this ready estimation of character. It is not expected that in general society one will have the opportunity of laying his hand on the heads of people, therefore the more one can know of Phrenology, technical and general, the better will he become able on casting a glance at a stranger to take his mental measure.

There are parts of the head which are almost always so presented to the eye that the touch of the hand is not necessary to determine the sizes, absolute and relative, of the organs in those regions. Occasionally we find a head with the hair so laid, that a practiced phrenologist would be able to stand and describe the character quite thoroughly without touching the head.

Bald-headed people frequently show their moral development, or the want of it, with a significance that is very creditable in some cases, and the reverse in other cases. We have often fancied that if some bald-headed men knew how quickly and thoroughly their moral developments could be read by the phrenological observer, they would lay out a little money to purchase a wig to hide their deformities. Occasionally we find a top-head revealed by baldness which commands our admiration and reverence. We feel like lifting our hat in the presence of such men. Now and then we see a man with such a top-head, and he is unwise

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enough to wear a wig. He had better let the "noble dome," which reveals morality and religious sentiment, be uncovered, unhidden.

We have four portraits to present in connection with this article, and we will try to describe them so that even school-children will not forget the forms and general qualities belonging to each.

Fig. 6, the philanthropic man, has a gentle, kindly face, and this alone, if the head were covered up, would give us a good opinion of the person. There is strength and dignity in the nose, there is generosity, kindness, and sympathy expressed in the region of the mouth, and patience, leniency, and gentleness in the whole countenance. We can imagine such a person angry with a wicked, wayward boy; we can imagine him punishing such a boy; but we can also see in that face that it would be done "more in sorrow than in anger." If one draw a line upward and backward from the opening of the ear to the crown of the head, he will find the line is short; the head is not elevated at the region where Self-Esteem, Firmness, and Approbativeness are located. Hence there is nothing of the tyrant in that person; in fact, he ought to have a larger and higher crown. The back-head, in a line directly backward from the opening of the ear, is seen as fully developed, showing friendliness and affection. If we draw a line from the opening of the ear upward and forward, and to the region where the the front hair is lifted in a kind of tuft, which is in the region of Benevolence, it will be seen that the line is long; that part of the head is largely developed and it is the controlling portion, hence his philanthropic spirit, his leniency and kindness, his desire to help and to benefit others, and his moderate development at the crown of the head makes him willing to serve others. If he were large at the crown, he would want to be captain, and command, and control, and govern. As it is, he is willing to "spend and be spent" in the service of other people. He inclines to think of others first; himself, last; is full of generosity, of consideration for others, and anxious to render such assistance as he may. That face and head reminds one of the celebrated Father Matthew, and one can hardly help thinking that he would take a similar course under similar circumstances.

Fig. 7, the *élégante*, does not permit us to see the form of his head very accurately, but the way he dresses his neck and beard and hair shows that he thinks of himself first and chiefly. He is not wanting in intelligence, but that intelligence would seem to be devoted to the service of ambition, pride, and taste; and if he were to think of others in connection with himself, it would be that he might cater to their intelligence, display, decoration and ornamentation. Hence he would make a caterer to the fashionable world, as a jeweller, milliner, hatter, clothier, or dealer in things ornamental. He would not think much of men's minds or morals, nor of the unwashed *miserables* who have nobody to care for their souls or bodies. He would gather up his garments and step daintily aside from contact with rudeness and untidiness, even though the breaking heart and the crushed hope and the yearning soul were struggling beneath those untidy garments, for the necessity of using which the wearer was not to blame. His delicate sensibilities would be awakened to all agreeable flavors. An elegant lady or a fine gentleman, scented with "attar of roses," or that abomination called musk, would awaken his susceptibility, and lead him to step with more lightness and elegance, so as to show off his own precious person and dress to excellent advantage, and thus win the admiration of those whose ways and tastes he would admire; while fig. 6, not being high at the crown of the head, not very large in the upper region of the temple at Ideality, would look with pity, if not with contempt, upon the race of butterflies who think, or appear to think, ten times more o. the body than of the soul, of an elegant dress than of an excellent spirit. Fig. 7 seems high from the opening of the ear upward to the crown, and we know that Approbativeness and Self-Esteem are unduly developed. He has also a large development of the social elements, and the word "society" means to him about as much as the kingdom of heaven. Such a man mourns when he sees that he is growing old, when those wavy locks begin to get thin and gray, and the seemly features become lined and scarred with age. In short, a person who is highly developed in the facul-

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ties which think of self, of taste, elegance, and refinement of external character, lives in an artificial and superficial realm. Such persons are made better by misfortune. If their wings can be clipped in the direction in which fancy and vanity find their chief delight, and they can be driven right down to the solid realities of life, they may be found to possess strength of thought and real moral power. The persimmon is not rendered sweet by sunshine alone, though peaches, apples, cherries, and other saccharine fruits are made mellow and luscious by sunshine. The persimmon needs sunshine, and it needs frost before it will yield, and some people need misfortune, trials, and reverses, to develop their interior and long-hidden excellences. This man will make himself the Beau Brummel, or the Count d'Orsay of his neighborhood. We believe in tidy regard for the body, and it should be made as ornamental, or at least as acceptable as nature and decency warrant, but every well-organized mind readily recognizes the "dandy," or extra dressing and the taking of extra pains with the body, as readily as they recognize a deficiency in these respects.

Fig. 8 is the head of Samuel Beighley, who was executed for the murder of Joseph Kerr, on the 20th of January, 1875, at Greenburg, Pa. He says of himself, in his confession, "From my earliest recollection, I was a disobedient, stubborn boy. I was severely whipped very frequently for my bad conduct,



Fig. 6—PHILANTHROPY.

but I think it only made me worse, as whipping only angered me, made me more obstinate and wicked. When very young I learned to chew tobacco; to gratify the appetite for it, I began stealing money with which to buy it. At a very early age I stole a great many little things, as well as small sums of money; sometimes I was found out and sometimes



Fig. 7—ELEGANTE.

not. Father punished me very severely for it, and told me the consequences, but it had no effect. Others also gave me good advice, but I refused to hear it."

He early ran away from home, associated with the lowest characters, followed horse-stealing, was guilty of other depredations, and finally committed the murder for which he was executed at twenty years of age. The portrait of him which we present indicates vigorous health, and considerable force of character. The head is broad and low. He was not wanting in intelligence, though by no means comprehensive in his intellectual activity. His head was wide at the region of Acquisitiveness and Secretiveness, showing the desire for gain and the tendency to be sly and indirect in his line of action. The whole head is wide, showing strong propensities and passions, and there is a lack of development in the upper part of the head, except at the region of Firmness and Self-Esteem. These are rather large, while Conscientiousness, Benevolence, Veneration, and Spirituality are unfortunately too small. In his confession he remarks, "With the exception of the time I lived at Carr's, I never went to church; I went then only because they would not go without me, or leave me alone in the house."

Fig. 9, Martin Millmore, sculptor. How this head differs in form from figs. 6, 7, and 8! The face has more of an intellectual look than

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fig. 6, more of an animated and serious look than fig. 7, and a more gentle, intelligent, and kindly look than fig. 8. Observe that expanded forehead, that high and capacious top-head, that comparative narrowness of the brain through the region of the ears. That full, clear, intelligent eye indicates talent for talking; the fullness across the brow, and the length of the head from the opening of the ear forward, shows practical intellect; the fullness across the middle line of the forehead, from side to side, shows tenacity of memory, while the expanded, elevated upper part of the forehead shows breadth and strength of thought, power of criticism, ability to reason, think, and originate. As we rise from the center of the forehead up to where the hair is located, we find Benevolence large, and running backward, a full degree of Veneration and Firmness. On the outer angles at the top of the forehead, just where the hair unites, we see large Imitation, power of copying and transferring to clay the images which are in his mind, or the subjects which sit before him. The upper part of the temple is well developed in the region of Constructiveness and Ideality. Hence his artistic talent. The narrowness



Fig. 8—Samuel Beighley.

of the head indicates amiability, comparative unselfishness in money matters, frankness, openness, and truthfulness. What a contrast in this respect with fig. 8! As the back-head is turned from us, we estimate the social elements, not by the head,



Fig. 9—Martin Millmore.

but by the face. That rounded chin and fullness of the lips indicate love and affection. An excellent head. If he had more side-head he would be a better financier, would have more policy, and more force.

Mr. Millmore was born in Boston, in 1845. He studied under Mr. Ball, whose studio he entered in 1860. In 1863, he modeled a statuette of "Devotion," representing a wounded soldier supporting a flag. He made cabinet busts of Sumner, Booth, Ball, and other celebrities from life. His life-sized bust of Charles Sumner was called by Wendell Phillips, "the best made in Boston in ten years." In addition to the "Charlestown Monument," and the $75,000 "Army and Navy Memorial," he has received orders for many other important works. He is now engaged at Rome on a monument to be placed in Boston Common, in memory of those citizens who fell in the war. The design is described as being very appropriate, and calculated to add to the reputation of the young artist. This monument has been in progress for five years, and will be dedicated September 17th, 1875, the 245th anniversary of the settlement of Boston.

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SOME GERM OF GOOD.

In each there is some germ of good;
Some nobler feeling than, perchance
Is manifest in word or glance,
Or deed, or in the various mood.

To live beloved is an art;
The accident of birth can not
Alone control the human lot,
Or shape the mind, or mold the heart.

To live, and hold an honored place
Upon the world's great throbbing breast,
And there at last to sink to rest,
A benefactor of the race!

To die lamented, 'mid the tears
Of multitudes when naught can save;
The body followed to the grave,
The memory handed down through years.

To die, not having lived in vain,
Is man's most high prerogative;
A name for charity to give
The world—a name without a stain.

Oh, may we cultivate the seed,
Implanted by the Hand above
Within each breast of truth and love,
To blossom into word or deed!

For good of self and fellow-man!
The seed is there and it will grow,
And, like a grateful river's flow,
Will bless the source where it began.

R. A. W.

HENRY M. TURNER, D.D.,

THE EMINENT COLORED PREACHER OF THE SOUTH.

DURING the late civil war there came upon the scene in the South a remarkable colored man, who declaimed in the interest of freedom. He attracted the attention of many, and at length found his way into *Harpers' Weekly*, "New Physiognomy," and other publications. He has grown since then, and now occupies the pulpit of one of the largest churches in Savannah, if not the largest in the Southern States. He has been called, on this account, the Beecher of the South. He is what Spiritualists would term an inspirational speaker. He acts upon the Scriptural promise, where it says, "Open thy mouth and I will fill it." He takes scarcely any heed beforehand as to what he shall say, but simply utters what is suggested while in the act of speaking. He has a large brain on a strong, well-built body. He has great powers of endurance, both physical and mental. He believes in the genuineness of his "call" to preach, and is most zealous in presenting his mission. As will be seen further on, he regards the two races, white and black, as separate and distinct, with no likelihood of their amalgamation. He would have them live apart, and to that end has shown warm interest in the Liberia enterprise, and advocated other schemes for the establishment of the freedmen in a region by themselves, believing that there are civilizing elements enough in the negro character to render them independent and progressive as a people, if they should but make the effort to start a nation on their own account.

He was born in 1833 at Newberry, C. H, South Carolina. Early conceiving the desire to enter the ministry, he prepared himself as well as the very limited advantages for education which were accorded to him as a colored boy admitted, and was licensed to preach in his twentieth year, and at once exhibited his remarkable powers of oratory and executiveness.

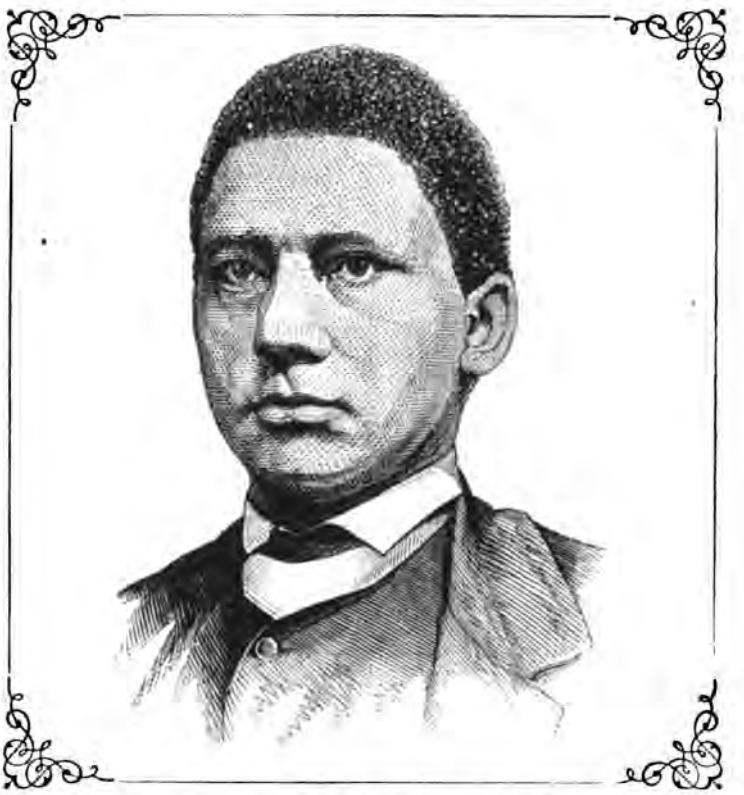
In the late war he took part as a chaplain, being appointed such to the 1st Regiment of United States Colored Troops, and remained with his regiment until the termination of the contest. Subsequently he was commissioned by President Johnson a chaplain in the regular army, but resigned and returned to his ministerial labors in civil life, making Atlanta his residence.

The disordered political condition of the South enlisted much of Mr. Turner's attention, and of course he sought to do his part in behalf of those of his own color. His efforts were recognized, and he was given a seat in the Constitutional Convention of Georgia in 1867–8, and later he served two terms in the Legislature of that State. Here he entered into the consideration of impor-

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ant measures with great earnestness. He, however, gladly returned to his ministry at the close of his official terms, finding therein the sphere more in harmony with his temperament and purposes.

In 1872 he was distinguished by receiving the degree of LL.D. from the Pennsylvania University, and in 1873 Wilberforce University, of Ohio, conferred the honor of D.D. upon him. During his career as a minister he has studied much, and in great part compensated for the lack of academic training in youth. He now possesses a good knowledge of the classical and Hebrew languages, with some German, and is well informed with regard to the progress of modern science.



PORTRAIT OF HENRY M. TURNER, D.D.

An extract from a speech delivered in the Legislature of Georgia, on the 11th of August, 1870, will give the reader some impression of his style as a political speaker:

"But I know where the secret of this opposition lies. It is not so much whether this is a legal Legislature or not, as it is to form the basis of a criterion by which to test the question of our Senatorial rivalry. In other words, whether Mr. Hill or Mr. Farrow, Mr. Miller or Mr. Whiteley, shall take seats in the United States Senate, and how the eternal Mr. Blodgett shall be kept out; which, and who among them, would take up the cause of the negro and recommend him for positions in Washington. Well, it so happens that I am on friendly terms with all these gentlemen, and, while I do not know what any of them would do in that respect, nor do I care a fig, it is so insignificantly worthless, compared to the bloodshed which men are trying to bring about over it, that I shall not consent to allow that question to be thrown in the scales of my judgment. Let these gentlemen fight it out before the door of the United States Senate. It will have to be done anyhow, if we have a thousand elections this fall, for they all have certificates from the Governor, and the Senate has been styled the white man's heaven anyway, so let them rip and dance out their jig of competition in Washington. But neither political aspirants nor their friends shall grind my constituents to powder through their wiry

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intrigues if I can prevent it. I stand here to-day to guard their rights and keep sacred the threshold of their liberties, and will do it, so help me God. And I know of no duty which I could perform so serviceable to my people, as staying the bloody hands of the assassin, which would be unloosed if we have an election this fall.

"Were you up to the so-called citizens' meeting the other night? did you hear the members of the Legislature called devils, rascals, villains, hell-hounds, and the powers of the government defied by the greatest lights, too, in the State? is this the kind of language gentlemen are ranting to overturn the laws, to get on the stump with? if so, God forbid we should ever have another election. Ah, but some one says that was only a word; what does that amount to? That was a small thing, not worthy of notice. So was the gnat small by which Pope Adrian lost his life; so was the hair small by which a Roman counselor came to his death; so was the grape-seed small that sent Anacreon, the famous Greek poet, to his grave; so was the mushroom small that deprived the Emperor Charles the Sixth of his life; so was the grain of sand small that cut the optic nerve of the great Assyrian general's eye, and caused a defeat which bestrewed the ground with dying men and flowing blood; one infinitesimal particle of small-pox, whose smallness would defy the detection of a microscope that magnifies a million times, has again and again inflamed the body of the most stalwart man, and impregnated the atmosphere with its deadly virus till continents have been plowed by the shafts of death. A word has changed the destinies of nations and turned the tide of civilization; sunk men to infamy, and raised others to fame and immortality; yet men talk about such language as was used the other night as nothing. I can tell what it is, it is the entering-wedge to a useless effusion of blood this fall, that it is neither required by the laws of the land, nor dictated by any stroke of policy."

Here is a racy scrap from a correspondent of the New York *Herald*; it is certainly an acknowledgement that Dr. Turner exerts an influence of no mean importance in Southern affairs:

"The true Moses of the colored people has at last appeared. He turns up in Savan... Ga. He is, in fact, a Moses and an Aar... combined. He is law-giver and high-pri... at the same time. His name is Turner, a... his people, in their burning desire to do hi... honor and reverence, address him vario... as 'The Hon. H. M. Turner, LL.D,' 'Rev. ... M. Turner,' 'Dear Mr. Turner,' 'Rev. ... Dear Brother Turner,' 'Rev. H. M. Turn... D.D., LL.D.,' 'Rev. H. M. Turner, D.D.,' ... This modern Moses wants to lead his peo... up out of the land of Georgia, South Ca... lina, Alabama, Mississippi, and Louisiana, a... take them back to the banks of the Nile a... the Nigris—the very place, strange as it m... seem, from which the Moses of old starte... Mr. Turner acknowledges that it was an a... wise Providence which decreed that the... must pass a certain number of years in th... American Egypt, but he is certain that th... time has come for beginning the march through the wilderness. Mr. Turner is at present making a great stir in the South. He cries out with a loud voice to the Washington Pharoah, saying, 'Oh, let my people go.' The 4,000,000 negroes in this country, he says, are destined to return to Africa and instruct the 200,000,000 of their countrymen in the new doctrines as revealed to Turner during his wrestles with the ungodly Americans. For the present, Turner would have the Pharaoh of the White House give him the Territory of New Mexico; but that would be merely a rendezvous for the chosen people preparatory to the exodus in the direction of the promised land. His cries are almost heart-rending, and if many more of his countrymen join in it, it is almost to be hoped that our Pharaoh will let them go: and to avoid any necessity for the dividing of the river, the Government will give them enough good ships to carry them all safely over."

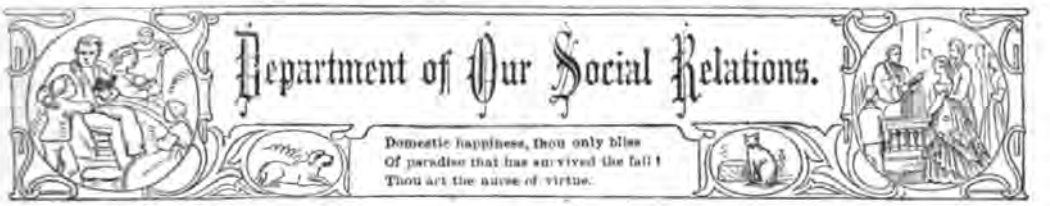
In a circular addressed "to the colored people" of Georgia, and to which the extract just quoted alludes, Dr. Turner thus characterizes the project he so heartily entertains of nationalizing the American negroes:

"So our only hope for the future is in God and our own energies. I do not say that there are not fine localities North and South, where we have excellent schools, and opportunities for political preferment, etc. I am

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not talking about the exceptions, but of affairs in the aggregate. I tell you as a man who has never either deceived you or trafficked with your rights in the Legislature or elsewhere, *that things are growing worse.* Not because of the recent Democratic victories, for that does not amount to a gnat in a whirlwind. I am not calculating from any political stand-point, I postulate from a higher basis than from any political ground-swell. You have got to interpret this question in the light of God, in history, and the tendency of things in the present."

Perhaps he is right in this. Perhaps he will prove a Moses to his people, and succeed in leading them into a good land where they can be by themselves. Many whites among us would make no opposition to such an hejira. Perhaps it would be the best for the development of the race.



AN AFTERNOON WITH LAURA BRIDGMAN.

EVERY reader of the PHRENOLOGICAL has heard of this physical and psychological wonder. When a mere child, but four years old, she sustained an attack of scarlet fever which deprived her of sight, hearing, and speech. A dreadful condition this—a complete severance of relations with the world around her, save in the particular of feeling. Yet, with this faculty alone as an available instrument of communication, Dr. S. G. Howe succeeded in educating her to read and write as the merely blind do, and to assist in many useful ways toward her maintenance. Dr. Howe, it should be said, has accomplished other results in training persons, idiotic and otherwise unfortunately constituted, which seem scarcely short of miraculous.

Everything written about Laura Bridgman is interesting, and this fact warrants us in reproducing a short article given to the readers of the *Christian Union* recently by Amanda B. Harris. In the museum of the Institue at 737 Broadway, is a plaster-of-Paris cast taken of the head of Miss Bridgman, and which has been always a feature of special attraction to visitors. A specimen of her handwriting is attached to it:

"If any one supposes that by reason of her deprivation she is queer or awkward in person or manners, he is altogether in error. There is nothing at all singular in her appearance. When I entered the parlor, a member of the family with whom she lives was playing on the piano, and close beside her, on a low seat, there was a very slight, very erect, quiet, self-possessed looking girl, who seemed to be listening to the music, while her hands were busy over some crocheting, or similar work. She would have been taken for a guest who was nimbly fashioning some pretty article while being entertained with music. The expression of her face was bright and interested; and one watching her satisfied look would have been slow to believe that she did not hear. The green shade over her eyes indicated that she was one of the blind. She had on a brown dress, a blue ribbon at the neck, a gold ring and chain, and a watch or a locket in her belt—a neatly-attired, genteel, lady-like person, looking about thirty-five, though her age is not far from forty-four, with soft, brown hair, smooth and fine, a well-shaped head, fair complexion, and handsome features. That was Laura. Dr. Howe spoke of her as 'comely and refined in form and attitude, graceful in motion, and positively handsome in features;' and of her 'expressive face,' which, indeed, in sensibility and intelligence, is above rather than below the average.

"As soon as the information was conveyed to her that she had a visitor from her native State, who knew people in the town where

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her nearest kindred live, she came swiftly across the room, leaving her work on the center-table as she passed it, and grasped my hand, laughing with the eagerness of a child. Then she sat down face to face with the lady who has charge of her, and commenced an animated conversation, by the manual alphabet, easily understood by one who has practiced it; but the slight-of-hand by which the fingers of the friendly hostess, manipulating on Laura's slender wrists, communicated with that living consciousness shut in there without one perfect sense except of taste and touch, was something mysterious, inscrutable to my duller sense. Yet that the communication was definite, quick, incisive, so to speak, was manifest enough, for Laura's face beamed, and she was all alert. Partly by the letters and partly by signs she said a great deal to me. She 'ought to be at home to be company for mother,' she said; and, once or twice she fashioned the word 'Mam-ma' very distinctly with her lips. With regard to this vocal expression, Dr. Howe says, 'She has attained such facility for talking in the manual alphabet, that I regret that I did not try also to teach her to speak by the vocal organs, or regular speech.' She asked me if I knew a member of her family now dead, and said, 'That was a long year after Carl died.' She seemed brimming over with things to tell me, and wanted me to know about her teaching some of the blind girls to sew, which is part of her daily employment in the school near by, and which she takes great pride in, threading the needles and making her pupils pick out their work if is not done nicely. She is a good seamstress herself, does fancy work, and can run a sewing-machine.

"Next, she caught hold of my hand and led me up two flights of stairs to her room, to show me her things; but the first movement was to take me to the window, where she patted on the glass and signified that I should see what a pleasant prospect there was from it. And there she, who had never seen or heard, waited by my side in great content while I looked and listened. The sky was blue, with white clouds floating over it, and birds were singing. It was a perfect April day, but she could get no consciousness of it except in the softness of the air. Yet her face was radiant, and she stood there if she both saw and heard. I wish I could bring before all those who are discontented with their lot, repining because God has withheld something from them or taken something away, the cheerful face of this girl, who has so little, but who accepts it as though she had all; who has never seen a human countenance or heard a human voice, who, in the infinite glory and beauty of the outward world, has no part, shut in by herself in that silent, dark, unchanging, awful loneliness.

"The next act was to show me how springy her bed was. Then she deliberately took off my shawl, as if she meant business, and showed me all the pretty things and conveniences she had in her room, opening every box and drawer, and displaying the contents. Her jet chain she laid against her neck, her bows and collars and embroidered handkerchiefs were taken up, one by one, and deftly replaced in their proper receptacles. Her writing materials, sewing impliments, little statuettes, trinkets, large Bible—I had to see them all—and then her wardrobe, and it was with the greatest delight she ran her fingers over the 'shirrs' of the flounce of her best winter dress and the cuirass basque, as if to say that her things were in the latest fashion. Finally she took out a sheet of paper, pressed it down on her French writing-board, examined the point of her pencil, and wrote her autograph, 'God is love and truth. L. N. Bridgman.' And then from her needle-case and spool-box produced a cambric needle and fine cotton, and showed me how she threaded a needle, which was done by holding the eye against the tip of her tongue, the exquisite nicety of touch in her tongue guiding her to pass the thread through. It was done in an instant, though it seemed impossible to do it at all, and then she presented me the threaded needle triumphantly, having secured it by slipping a knot.

"After descending to the parlor she told me how kind it was in Dr. Howe to fit her up such a pretty room; and then I must go into the school-room, whither she led me by the hand, and introduced me to several of her friends, and when I took my departure she would have the teacher go with me to the door to tell me which car to take.

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"The last report of Dr. Howe gives some particulars relating to the way in which he brought this very interesting girl into communication with her fellow-creatures, making her 'one of the human family,' patiently, laboriously, lovingly going over a tedious process month after month and year after year until she became what she is. He gives also some information with regard to her circumstances. She has a home during the cold weather at the institution. She earns 'a little money by making bead-baskets,' etc., and has the interest of two thousand dollars, which was bequeathed to her by two friends, mother and daughter, 'but still she barely receives enough for necessary articles of dress,' he adds, gently suggesting the needs of 'this dear child,' for whom he has done so much, to any who may be 'disposed to make an addition to the Loring Fund' for her support."

THE MOTHER'S JOURNEY.

A MOTHER sat looking at the glowing and fading firelight, with her foot resting on the rocker of the cradle, whose fretful occupant had at last been stilled. In her lap lay the torn garments which must be mended before the morrow, and her tired fingers held the needle. Her home was like that of the majority of people, wherein are many children and a small income, and through it had stalked the usual train of infantile maladies, each adding wrinkles to the patient face that gazed upon the fire. "Oh, my weary, *weary* head!" she exclaimed, as she lay back in her chair. An old man suddenly greeted her: "I have power to grant your wishes, what do you desire?"

"Rest, rest," she cried; "where the wearying care of childhood and infancy may not disturb. Give me this if but for one short hour."

"Come," said he; and taking his hand they soared through the blue sky to the planet Saturn, that old star with its crowns of glory. Through these shimmering halos they passed and alighted in the city of Saturnia. It was beautiful, cleanly, and regular, but very quiet, for business was only occasionally transacted at the ringing of the bells, and the inhabitants spent half of their ten-hour day in repose. So the mother's guide led her to an inn, where she lay down and slept so long and soundly, that on awaking she found she had lost her reckoning of time. But no rumbling of wheels, no shouts of youth or of children disturbed her, so she lay down and slept again. Once more she awoke, but all was still, and again she slept. At last rest itself induced weariness, and she arose and walked out. Only now and then a cart with provisions passed slowly along, the horse calling at regular places, which he seemed instinctively to recognize. She walked to the park. It was spacious and exquisitely arranged, yet few carriages were seen. Occasionally an aged couple drove past in a low, easy carriage, jogging slowly, with slackened rein, and one or two old men on horseback ambled along, their white locks floating on the breeze. On the beautiful river were only a few boats, and these rode lazily at anchor. There were no laughing pic-nic parties, no merry croquet games, no nurses wheeling along a small hillock of lace and muslin with a tiny speck of humanity peeping from among its folds. No children were in the woods playing hide-and-seek among the leaves, or pelting each other with the glossy brown nuts. A few old men and women gathered the fruitage of the trees, and bore their loads slowly homeward. She returned to the city, and, finding the stores open, entered to purchase some toys for the little ones at home. Nothing was there adapted to give pleasure to young people, so she wandered on till she met her guide, and explained to him the object of her quest.

"You will find none in the city," said he; "a toy store would prove a poor investment here."

Soon they came to a large building, surmounted by a cupola and surrounded by a fine lawn.

"I suppose this is a school-house?" said the mother.

"By no means," answered her companion; "we have no use for school-houses, and long ago converted them to other purposes."

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"How do your people live with so little labor?" she again asked.

"Luxuriously," he answered.

"But on our earth," was the response, "men toil early and late to earn subsistence for themselves and families; can the Saturnians feed, clothe, and educate their children without exertion?"

The old man relaxed his dignity and smiled slightly. "Have you not yet discovered that in this land are neither children nor youth? Long ago all the Saturnians were created, and no one dies as on your earth, so each is now able to work for himself and the production always exceeds the consumption."

"But for what end do they live?" the lady asked.

"Simply to be comfortable and happy," was answered.

"Do they attain this end?" she queried.

"The first, generally; the latter, rarely," said the guide; "for no true enjoyment is found except in living for others, and Saturnia offers little opportunity for that. You asked for rest as God's most blessed boon: I brought you here to find it. are you not satisfied?"

The care-worn face lighted with enthusiasm, which gave it more than youthful beauty, and the mother's heart swelled as she cried, "No, a thousand times no! What would life be with none to love, none for whom to toil? Let my limbs tremble from fatigue, my eyelids droop from weariness, and my head be heavy with the thought-tides of motherhood, it will be better, far better than the endless repose of Saturnia."

She placed her hand in that of her guide, and with the sweet light of hope and enthusiasm, tempered by a sweeter patience, learned from mother love and care still beaming in her eyes, opened them on the face of the sleeping babe, and softly sang, as she repaired the rents in the little garments:

Rest is not quitting
This busy career;
Rest is but fitting
Oneself to his sphere.

LODOLA.

MORE PRETTY FLOWERS FOR OUR GARDEN.

PERENNIALS.

"Bring Flora, bring thy treasures here,
The pride of all the blooming year,
And let me thence a garland frame."—*Shenstone.*

IN the last number of the PHRENOLOGICAL, a sketch of a variety of annual flowering plants was given. To give a sort of completeness to the subject, we now present a variety of those agreeable and perhaps more satisfactory flowers, called perennials. Technically considered a perennial is a plant which lives more than two years, and must be regarded as distinct from an evergreen, which retains its foliage during both summer and winter. Perennials continue to flower for several years in succession. The class embraces many of the most attractive ornaments of our gardens; the seed may generally be sown at any time from May to August, and, if possible, a soil that is warm and moist should be selected.

The Pentstemon, which is the first in the order of our illustrations, is a very desirable perennial, and much prized for its highly ornamental character, its graceful habit, and the abundance and beauty of its individual blossoms. It makes a very attractive and beautiful border, and its charms entitle it to a prominent position therein. Its tubular flowers are blue, rose, white, scarlet, and purple. The seeds of this variety may be sown under glass, or, if a cool shady place can be obtained, in the open ground. We give a cut of the plant, and a representation of the full-blown flower. It belongs to the class known as half-hardy perennials, and thrives when kept in frames or in a cool green-house during severe weather.

The French honeysuckle or Hydesarum, is a free growing plant of easy culture; it is hardy, and resembles scarlet clover. Seeds may be sown in the open ground.

We give an engraving of the plant and

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PENTSTEMON—FLOWER AND PLANT.

flower of the Funkia, which is also a desirable variety for beds or mounds.

The Oriental Poppy is one of the most beautiful perennials we have, and the intense scarlet of its large flower renders it conspicuous; when used in borders or clumps of shrubbery, it tends to give an effect to that which otherwise might appear tame and unattractive. Like most other perennial poppies, this specimen is quite hardy, and may be sown in the open ground.



HYDESARUM.

The Campanula, or as it is better known, the Canterbury bell, is quite a pretty perennial, being characterized by richness of color and profusion of bloom. There are many varieties of this flower, some of which are



FUNKIA—PLANT AND FLOWER.

remarkable for their stately growth, others for their close, compact habits, but the Campanula is one of the most charming specimens.

We now come to notice a very popular flower, the Carnation. It is, when fully developed, large, smooth-edged, with wide stripes running from the base to the outer edges of the petals. It is half, hardy, and should be protected during the winter.

The Hollyhock of our childhood's days has undergone changes at the hands of modern florists, until now it ranks even with the Dahlia for autumn decoration.

In childhood we admired the Hollyhock, and we still admire it, and love it for the sweet



POPPY—FLOWER.

associations entwined around it. Childhood, it is said, is especially the season of flowers,



CAMPANULA—FLOWER.

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CARNATION—FLOWER AND PLANT.

and the poets, therefore, have very appropriately compared that early period of our



HOLLYHOCK—PLANT.

existence to the spring-time of the year, when—

"There's perfume upon every wind,
Music in every tree—
Dews for the moisture-loving flowers,
Sweets for the sucking bee;
The sick come forth for the healing breeze,
The young are gathering flowers,
And life is a tale of poetry,
That is told by golden hours."

We present to our readers a picture illustrating a Hollyhock, which is considered a decided improvement on the old form.

An engraving of the Picotee is presented

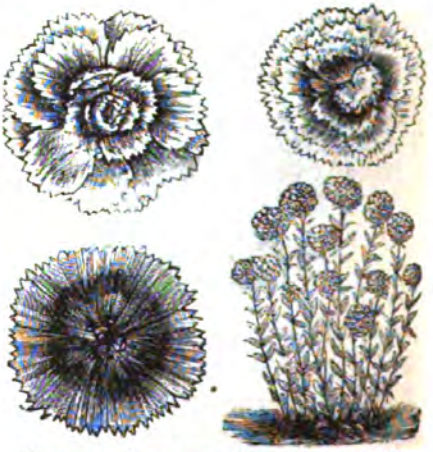


PICOTEE—FLOWER AND PLANT.

also, which is somewhat similar to the Carnation, only its stripes run around the edges of the petals, instead of longitudinally.

The picture of the Dianthus Barbatus represents the flower and plant of the well known Sweet William, which scarcely needs description here.

Under the general title of Dianthus are included three of the finest perennials we know, viz.: the Carnation, the Picotee, and the Pink; the first two we have already noticed,



DIANTHUS BARBATUS—FLOWER AND PLANT.

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PINK—FLOWER.

the last is the smallest, but by many considered the prettiest of the trio. None of these specimens flower until the second season, and the seeds may be sown either under glass or in the open ground. The shoots which prove imperfect should be destroyed, and only "the fittest" retained.



DIGITALIS—FLOWER AND PLANT.

The Digitalis or Foxglove, is a very ornamental plant, and is adapted to shrubberies and other half shady places. It comes from Europe, and is a hardy perennial. The stems of the plant are often as high as three feet, and the flowers are bell-shaped and beautiful. Being hardy, its seeds may be sown in the open ground in spring.

The Ipomopsis, of which we give an engraving, is remarkably handsome, with long spikes of dazzling orange and scarlet flowers. This plant attains a height of from three to four feet, and is very effective for conservatory or out-of-door decoration. It succeeds in light, rich soil.

A very vigorous perennial is the Delphinium, or Larkspur, and it is remarkable for its great beauty and highly decorative qualities. It sometimes attains to the height of four feet,



IPOMOPSIS—FLOWER AND PLANT.

and the spikes of the flower are about six inches long. The prevailing color is blue, shading from the softest celestial to the darkest purple blue, while all are, more or less, marked or shaded with some other color. The seeds of this variety may be sown any time in spring, and the roots of the old plants may be divided, and thus the supply increased to any extent.

It may interest our readers to know that it has lately been found that the greatest number of sweet-scented flowers are white, and out of



DELPHINEUM—FLOWER AND PLANT.

all proportion to the sweet-scented kinds in other colors; yellow comes next; reds and

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blues are nearly on a par; and their various shades follow the types, but the nearer they approach to white the more they are scented.

We have given space to this, and the other article which appears in the JOURNAL for July, for the purpose of awakening more interest in the cultivation of flowering plants. We know that flowers are much more esteemed now than they were ten years ago, and we would promote a further regard for them. May we, however, while admiring the beauty and fragrance of flowers, not forget the great Creator of all these "sweet nurslings of the vernal skies," who

"——— made the flowers to beautify
The earth, and cheer man's careful mood."*

SLOVENLY GIRLS.

I WAS visiting a young mother lately, in company with a lady of singular strength and wisdom. Our hostess, Mrs. French, was a high-spirited, nervous woman, with large Ideality and Constructiveness. She had two little girls, of ten and twelve years—bright, winning children, but organized quite differently from their mother.

My friend, Mrs. Jackson, and myself were often pained during the visit by the tone of criticism and coldness that characterized almost everything said by Mrs. French to her children. One day the mother complained openly to us of the carelessness of the little girls, saying:

"They are so different from what I was at their age, that I can not understand them or have any patience with them. Why, when I was twelve years old I made a dress for myself; and I used to keep my room and my bureau-drawers so neat that everybody praised me for my good order. I am really afraid Belle and Annie will grow up slovenly and idle, in spite of all that I can do."

Mrs. Jackson heard her through, and then she said:

"My dear Mrs. French, did your mother never feel dissatisfied with you on some other score, or were you perfect in every respect?"

"Oh, no! Satisfied? No, not by any means. Mother was a great student, and she was worried to death for fear I should grow up a dunce."

"Then I suppose she made you miserable by perpetually mourning over your dullness."

"You are wrong there; she was the most patient woman in the world. She gave all the opportunity I wanted to practice my housekeeping and dress-making skill, and then she coaxed me to stydy; if she hadn't led me gradually to take an interest in books, I never should have known anything."

"Your mother was a wise woman," replied Mrs. Jackson; "but you must pardon me if I say that you are taking exactly the opposite course with your daughters."

"My daughters! Why, they are crazy for books; they take after their grandmother."

"Very true; but can't you see what I am aiming to show you? You were undeveloped in one part of your nature, and developed in another; your mother kept you happily and usefully employed by allowing you to do that which was easy and natural for you to do; then she skillfully and gradually encouraged the part of you which had the poorer start, if I may so express it. Now, if you were to pursue the same course in regard to your girls, you would encourage and praise them in their studies, and then when they were glowing with the delight of congenial labor, you would direct their attention gently to the necessity of cultivating every part of the character. Instead of that, you assume that your daughters are to blame for not being developed as you were."

"You are right," said Mrs. French; "I am not acting as my mother did; but it has always seemed to me that it was unnatural for a girl to be careless about her room and her clothes."

"I don't think we well understand what we mean when we say unnatural. There are many gradations and phases of nature. It is also unnatural, if you will use that expression, for a girl to be dull at her arithmetic and botany. We are to consider our children and our friends as farms; the productive parts we must profit by, the rest we must cultivate; that is the way your mother acted, and that is the way you must do if you would not harden the soil till it is too late for seed-sowing."

Mrs. French was silent, but deeply attentive, and Mrs. Jackson went on:

* We are indebted to Messrs Butterick & Co., of New York, for the use of the illustrations which appear in this article.

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"I have known many cases of sad alienation in families from the lack of wise sympathy with the *order of nature* in children. Some children develop one quality or set of qualities first, and some another. What is wanted is sympathy and tenderness with the actual child. You can not produce new growths by fault-finding; instead, you must concentrate the sun of love upon the very places that are most sterile. Suppose the sun should refuse to shine except upon blossoms and fruit?"

At the end of this speech Miss Bell came rushing in, her apron full of flowers for analyzing, her dress torn, and her boots muddy. The mother opened her mouth to speak, but warned by a look, she was silent.

Mrs. Jackson called the sweet-faced girl to her side, helped her to classify her specimens, and then asked her gently how she got so torn and soiled. Belle looked a little ashamed, and meeting a smile from her mother instead of a frown, she owned that she had been very careless, and had been practicing leaping ditches with her sister, without thinking anything about her nice boots.

Then it was her turn for a lesson; and Mrs. Jackson explained to her how necessary it was for a lady to adapt her actions to the occasion and to her dress. "It is really a serious fault," she said, "to spoil your expensive boots in this way."

"You must wear your old boots when you go botanizing," said Mrs. French, indulgently.

At this Belle ran to her mother, and throwing her arms around her neck, promised to try very hard to be all she wished, if she would only let her go for flowers and stones, and not mind if she looked "like a pauper's child" when she was "on a tramp."

When Belle went out Mrs. Jackson said:

"You see the child is not careless because she lacks perception of order and beauty, but because her mind is directed exclusively to one set of ideas. Her vigorous body calls for open-air exercise, and her thoughts turn involuntarily to the subjects presented to her at school. She does not think about her room or her clothes. It is your business to develop her in that direction; but you must go to work in the same way that you would to teach her Latin or geometry. Above all, don't begin by assuming that iguorance is guilt in that department more than in any other. The child knows better, intuitively, and will lose faith in you and love for you in proportion as your management is unskillful and unsympathetic."

MRS. M. F. BUTTS.

THE BLUE JAY.

THE blue jay of America closely resembles the English jay, but, nevertheless, has a decided individuality of its own. It is found quite generally throughout the woods of North America, and is very plentiful, but never associated in large numbers. The flocks at the most number thirty or forty individuals, and these for a short time only in the course of the year.

The blue jay is a mocking-bird in the flexibility of its voice, being able to imitate the notes of nearly every bird in the forest; and it is very much given to attacking owls, and never can see one without giving the alarm and rushing to the attack, backed up by the other jays which have been attracted by the cry.

The blue jay is very fond of fruits and seeds, and sometimes does considerable damage to the agriculturist; yet the bird is not without its uses, for in storing up chestnuts and other provisions, the jay drops many in its passage, and thus plants many useful trees.

The jay is carnivorous, living upon more animal than vegetable food, and in the spring and early summer, young birds form a large part of its sustenance, and it robs many nests of their eggs.

In captivity this bird is mischievous, given, like the magpie, to the carrying off of small glittering objects and hiding them.

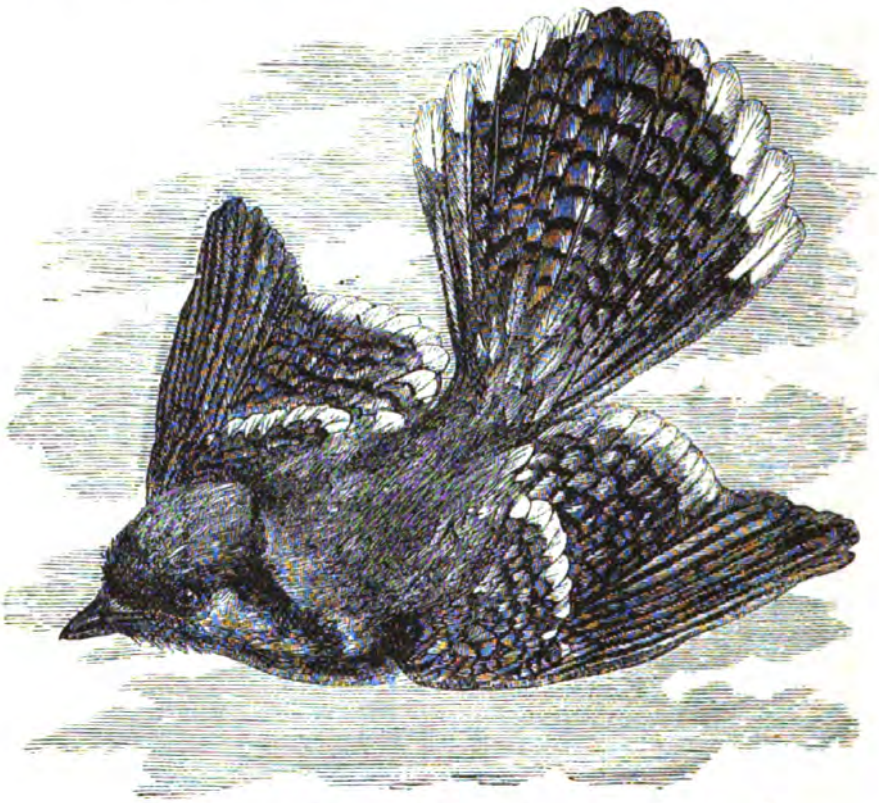
He even learns to talk, and, when trained in this respect, is very proud of the accomplishment. Kindly treated, the blue jay becomes very affectionate toward its owner, and can be trained to live in harmony with creatures which in its wild state it would eat. Its nest is large, compactly made, and set in the upper branches of some tall tree; the cedar is chiefly preferred for that purpose. The nest is lined with fine roots and soft fibers. Four or five eggs are layed by the female; they are of a dull, olive tint, spotted with brown.

So general is the blue jay's reputation for mischief, that the negroes of the South have generally regarded it in a superstitious and

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rather hateful light. The belief has been prevalent among those poor, benighted creatures that this bird is a sort of agent of the evil one, carrying tales to him of all kinds of slanderous gossip.

The jay is a bright-feathered, beautiful bird, and too well known to need description. The upper portions of the body are of a light-purplish blue; the head is adorned with a moveable crest of bright blue or purplish feathers, and on each side of the head runs a narrow black line, rising higher than the eye. The parts beneath the eyes and throat are of a rich azure, purple, and blue. The wing colors are a bright blue, and over that are rich bars with black streaks and white tippings. The two middle feathers of the tail are light-blue, dipping into purple at the tip, and the remaining feathers are also light-blue, barred with black, and at the tip with white.



THE BLUE JAY.

The jay belongs to the family *garrulinæ*, or talkative birds. It is nearly as large as a pigeon, the length being about eleven inches, and the extent of wings fourteen.

HOW TO VIEW LIFE.

FROM an article by J. R. Buchanan, in *Home and School*, we copy the following choice paragraphs of sound Phrenology:

"It is brave, generous, and loving toil which develops all that is good. It is the generous, loving, philanthropic soul which sees the vast beneficent tendency of all great truths, which never asks the stupid question of *cui bono*, or what is the use of it; but, quickly perceiving the much-loved features of truth, as the mother would perceive those of her child, rushes to its side to cherish and defend it. It is obvious enough that the generous, noble, loving emotions make us seek, espouse, and defend the truth; but it is equally true that they enable us to discover the truth, and that love is the essential inspiration of wisdom.

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"We perceive and comprehend nothing unless the mind is in harmony with the conception desired. If I look steadfastly at my finger, thus, the eye and mind are adjusted to the conception of an object at the distance of ten inches, and they can not recognize anything at the end of the hall; or, if I look at the end of the hall, I do not see my fingers, or I see them in a dim and contradictory way, each finger seeming to be in two different positions. Hence, to perceive anything, the mind must be adjusted to that perception.

"The spectator who looked at a jury and supposed them to be the group of robbers on trial, easily saw a villainous look in all of them, for he was looking at them in the spirit of vindictive hostility, unrestrained by any kind sentiment, and, therefore, his conclusion was false and devilish. And so are the conclusions of all who look at nature and the universe without being themselves in harmony with the divine spirit and love from which all nature came.

"To appreciate a picture your mind must be in harmony with the conceptions of the painter when he painted it. The cannibal savage who looks at a fine picture of a lovely woman and exclaims, "Humph! fat young squaw! good meat!" has no more understanding of that picture than the "pure reasoning" philosophizer has of the universe when he looks at a world all full of wise and exquisite adaptations, all full of budding life, of developed beauty, of ascending progress, and a towering destiny for man that pinnacles its height in the boundless heaven, shrouded from common vision lest it should make earth seem too dull by contrast; and looking at all this with eyes that scarcely pierce beyond the tobacco-smoke and beer around him, entirely unconscious of all that is above him, inspired only by the dim darkness in his own soul, he speaks of this world as one vast, godless, dreary scene of inflexible fate and pitiless law, in which nothing is perceived but miserable forms of animal life, hopeless and suffering, and quickly rotting back in the foul earth to reproduce similar worthless and miserable beings; a world in which the highest bliss is not to be born, or, being born, to die a quick and easy death. Such a conception, which in Germany is by some called philosophy, is the natural outcome of that long series of morbid speculations which from the time of Plato and Aristotle has afflicted the mind of Europe, and led it into a sleep of centuries like the phantoms that led Rip Van Winkle into the cave of his long rheumatic slumbers.

THE HIDDEN PALACE.

If every bird must have her home,
And every beast its lair,
Then surely thought must have her dome,
Her habitation rare.

A place where memory hides her gold,
Where hope can paint her skies,
Fancy her airy tent can fold,
Or through the ether rise.

High arches where her song can soar;
A chapel for her prayer,
Where organ tides of music pour,
A-down the sea of care.

A place where reason has her throne,
Gives her decisions fair,
Where faithful conscience sits alone,
O'er every deed has care.

A place where shelves are covered o'er
With thoughts in green and gold,
Where all life's marv'lous mystic lore,
Can silently unfold.

A dome where grandest tower can be,
Where soul can look afar;
Through love's unclouded blue can see,
Faith's rising morning star.

Beneath it gardens gay and green,
Where peace can plant her flowers,
Joy's roses intertwining seen,
With friendship's shaded bowers.

Angels have hung these hidden halls,
With gleaming star-lamps bright,
With living flowers frescoed its walls,
And bathed its floors with light.

And he who spends his heart and time
Searching the realm of thought,
Will find her dwelling-place sublime,
With mystic marble wrought.

Oh, hidden palace! house unknown,
That holds this soul of mine,
My only undecaying home,
Beyond the shore of time.

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It moveth with me whole and sound,
When I shall move up there,
My only roof that can not fall,
In all God's everywhere.

Oh, shame! that we should spend our all
Of this short life so fleet,
In rearing palaces to fall
And crumble at our feet.

If we should chisel ourselves out
Of this hard block of fate,
And polish here and polish there,
We something grand might make.

The only thing we're sure of here
Is this one house unbought,
Then let us store with jewels rare,
The palace of our thought.

LYDIA M. MILLARD.

Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth.—*William Penn.*

THE ABSORBING POWER OF INTEREST ON MONEY.

EVERY ONE HIS OWN ACTUARY.

THIS theme has been perhaps more fully discussed, and through longer periods, than perhaps any other now before the people, and the objective point of elucidation—that is, it being granted that money being an indispensable factor in production and exchange thereof, what compensation is it entitled to as contrasted with capital and labor—seems as distant and as obscure as ever.

In Hebrew theocracy, when the church was the state, Moses, as the direct mouthpiece of the Almighty, most unequivocally prohibited the taking of interest on money or merchandise from the Jews, but especially permitted it to be taken from all outsiders.

This, from a national standpoint, was shrewd statesmanship, though not as clearly demonstrated then mathematically as it now is that by usury the lender, whether as an individual or a nation—with interest more cumulative than production—was sure to absorb the borrower.

Ages after, when the work of "reconstruction" of the ruined walls of Jerusalem was in progress, perhaps from the ravages of war, perhaps for assessments for improvements, certainly to pay high taxes, an earnest cry of distress from the people came to Nehemiah (see Chapter V.), complaining that they had been forced to mortgage their homes for food, so fearful were their exigencies, and others had incurred the same liabilities to pay their taxes, then termed "the king's tribute."

Another class (perhaps those who had no houses and lands) complained that they had been forced to send away from home their sons and daughters to earn the required means, and the condition of things showed no prospect of alleviation. As these oppressions came from their own fellow-citizens, in utter disregard of the spirit and letter of the Mosaic teachings, the grand old patriarch was exasperated, as he says, Chap. V., verse 6, "I was very angry when I heard their cry and these words."

But unlike many of our present agitators, who would have simply held mass meetings and "cussed" things generally, he went straight to the "rulers and the nobles," as he called them, and, with a scathing sarcasm never surpassed, he showed to them the miserable inconsistency of freeing their countrymen from slavery to the foreigner, only to reinstitute the same relation to their own neighbors by the more insiduous but not less deadly means of usurious interest.

And having pointed out to them the ridiculous inconsistency of their practices as contrasted with their precepts in the eyes of other nations, which was especially a sensitive point with the Jews, deeming themselves

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(as we do ourselves) the very pattern of excellence, he waited for a response.

As no one "put in a rejoinder," he concisely put the question thus (10th verse): "I pray you let us leave off this usury."

Apparently without a dissenting voice the motion was carried in the affirmative, when Nehemiah swore in the priests, that the spirit and letter of the law should be observed.

And that no element of earnestness and solemnity should be wanting, the grand old functionary said (verse 13):

"And I shook my lap" (probably his apron), "and said, *So God shake out every man from his house and from his labor that performeth not his promise; even thus be he shaken out and emptied.*"

After the customary religious exercises the meeting adjourned, and the chronicler reports that the obligations then entered into were faithfully complied with.

Nehemiah included in the above-defined concession the restoration of the real estate, "also the hundredth part (1 per cent.) of the money, the corn, the wine, and the oil."

Commentators think that the 1 per cent. adverted to was the monthly rate, say 12 per cent. per year, payable "in kind."

Adam Smith tells us that Brutus, "the noblest Roman of them all," lent money in the first century before the birth of Christ, in Cyprus, at 48 per cent. per year; but under Alexander Severus, A.D. 230, the rate at Rome was fixed by statute at 4 per cent. In Athens the rate wavered from 10 to 36 per cent.

Both Catholics and Protestants seem to have united in combating the principle of usury, as no Christians until the fifteenth century were allowed to receive interest. The Protestant republicans of England under Cromwell reduced the rate to 6 per cent. This reduction worked so well that under Queen Anne (1714) the rate was reduced to 5 per cent.

The range in Great Britain of actual rates, as indicated by the price of consols, from 1731 to 1857 has been from 2½ to 5 per cent., with occasional oscillations, say April 22d, 1852, to 2 per cent., and November 9th to 10th, 1857, to 10 per cent., which is there deemed the panic point.

From 1857 to the present time the average rate of interest has there been considerably higher than during the previous century and a half, which is deemed by many as the cause, by others the effect, of her present decadence.

We ascribe England's decline, as contrasted with the simultaneous advance of France, largely to this cause, as English legislation has not, unlike the French, secured a supply of money apportioned to the demand, which neglect has resulted—

1st. In keeping her rates of interest for the use of money so high, as compared with the earnings of production, as to cripple the latter; and—

2d. By the violent fluctuations of her money market induced a feverish condition entirely unknown across the channel.

And if we are correct in this theory as regards England, what must be the effects of *our* most fearfully higher rates as compared with hers.

Thanks to the nineteenth century, whose mathematicians are as untiring as her mechanics (God bless both), we are better prepared than the grand old Nehemiah was to analyze the causes of national and personal prosperity and disaster, and propose in our next article to place such facts, data, and tools in the hands of our readers that in the long winter evenings they can figure out problems themselves, without sending to the stores of the middlemen for statistics in this matter, when they can make them satisfactory enough at home. J. G. DREW.

MAKE THEM CITIZENS.

UNDER the title of "Justice to the Red Man at Last," the *Christian Intelligencer* said: One of the most hopeful acts of legislation that has been yet consummated by Congress in the substantial and permanent interest of American Indians, is the act enabling them to enter public lands under the Homestead laws. This was incorporated in the Deficiency Bill by the late Congress, and has now become a law. By its provisions any Indian born in the United States, who is the head of a family or has arrived at the age of twenty-one, and who has abandoned, or may hereafter abandon, his tribal relations, shall be entitled to all the benefits

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of the act of 1862 to secure homesteads to actual settlers on the public domain. It is stipulated, however, that the title to lands acquired by an Indian under the act, shall not be subject to alienation or incumbrance, either by the decree of a court or voluntary conveyance, for a period of five years from the date of the patent. The effect of this provision will be to keep the Indian out of the clutches of speculators during the early years of his transition, and to save him from the temptation of parting with his lands for rum, or for a petty cash offer. The act further provides, most wisely, as an inducement to Indians to acquire homesteads and abandon their tribal relations, that they shall be entitled to the distributive share of all annuities, tribal funds, lands, and other property, the same as though they had maintained their tribal relations; and it declares that any transfer, alienation, or incumbrance of any of their interests growing out of their former tribal relations shall be void.

This act is an important step in the right direction. It will greatly strengthen the hands of the Indian Commissioners, and will powerfully reinforce the efforts of the missionaries of the various Christian bodies. The rescue of the Indian from savage life, and his advancement to the condition of citizenship, rest mainly on the success of the effort to Christianize him, and to cause him to settle down in a peaceful and permanent home. The implantation in his mind of the twin ideas of *Christianity* and the *family home* will be important factors in solving the problem of his civilization. Our missionaries will now be enabled to bring these two powerful levers to bear simultaneously upon our long-neglected and cruelly-wronged aborigines, and we may be justly sanguine of greater results than have ever before been possible.

[By this act, not as wandering vagrants, but as settled citizens, Indians may now be held subject to civil law, and *required* to earn an honest living. Industrious whites should not be taxed for the support of lazy, nomadic "redskins," and each should have a better opportunity to enjoy the results of his own industry. Let the Indian turn farmer, stock-grower, miner, or manufacturer, as he may prefer, and so add something to the wealth of the nation, instead of impoverishing it. Let us all help to educate and evangelize the Indian.]

GEORGE W. PATTERSON,

MEMBER OF THE ASSEMBLY OF NEW JERSEY.*

YOU have a sensitive, active and excitable nature. You are like the parlor-match more than you are like the old-fashioned kitchen-match—just one dash of the parlor-match sets it aflame, while the kitchen-match has to be rubbed two or three times in order to wake it up. Some human beings are slow, moderate, and cool; others are sharp, sensitive, prompt, ready, and enthusiastic; their powder is quick and strong. We find horses organized in the same way as human beings. We can understand them, but men are not always so well understood. Hundreds of men understand their horses, but do not understand their families and human nature in general.

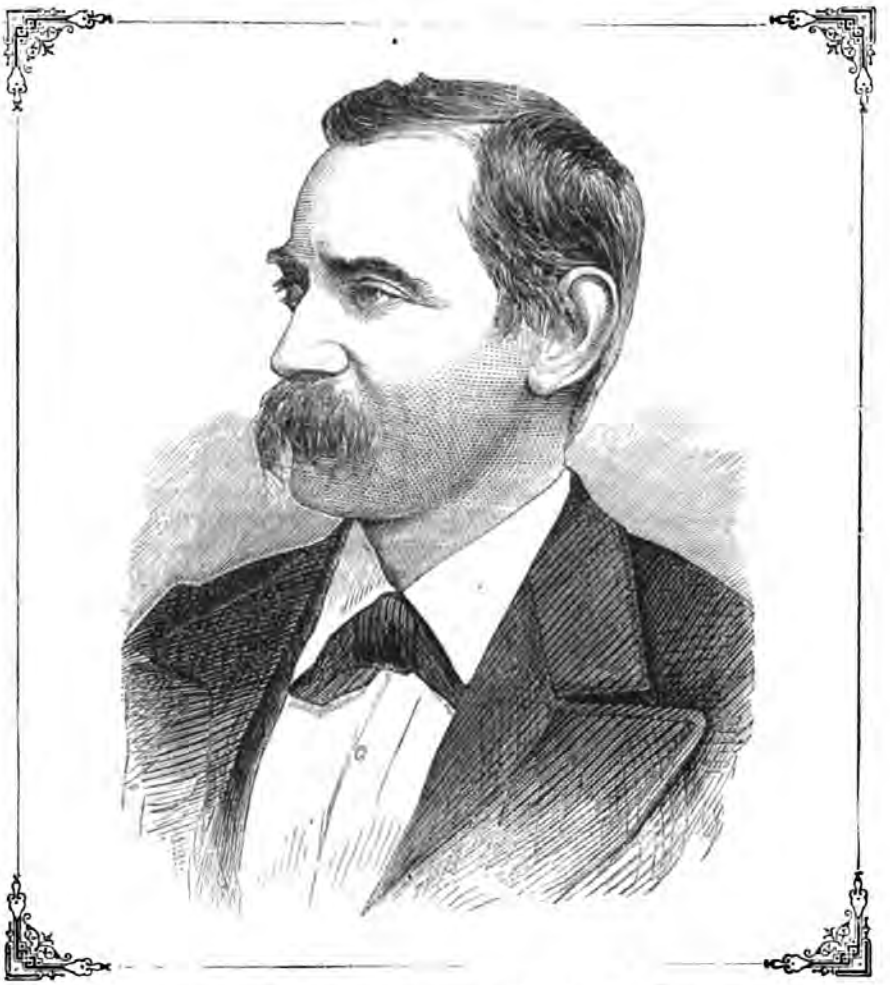
You inherit your mother's nature intellectually, and your figure has a good deal of resemblance to the feminine. Your intellect takes after the feminine in this, that it is prompt, positive, decided, and does not generally see but one good way, and sometimes only one way, when the calm, logical, philosophical mind will see various ways. Your mind comes to a focus, and has its verdict ready, and has everything harnassed to carry it out. If you will look at what is called an excavator's pick, you will find it is a heavy affair to lift, and that it will come down with a very heavy blow, but it is so organized that

* We give the written statement just as the examiner dictated it to the reporter, in the ordinary way of business, while the subject, as to name and history, was entirely unknown; hence it appears in the second person, which mars the style somewhat in the printed form. When we learned whom we had thus described, we solicited a likeness and a biography for insertion in the JOURNAL. The reader by comparing the phrenological description with the biography, will readily see that the character was drawn to the life.—ED.

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the blow comes to a very point; while the same weight of metal and handle might be put into a sledge hammer, with a great broad face, and it would not make its mark. Your intellect comes to a focus, and makes its mark. You put your facts into conclusions quicker than most men do.

Your Language is large. You should have been placed where talking was required, where it was a leading factor in success. You would have been able as a lawyer to stand up and fight to a point, with fluency, pertinacity, and earnestness, and the common people would have understood you. No matter what your subject might be, half-grown people would see the drift of it, and feel interested. In the business or field of effort where you are accustomed to be, your talking talent enables you to express yourself clearly, fully, and earnestly. Even though you had no education at all, and no culture but that which you could pick up, you would talk well for a man of that culture, because it is one of your best points. Of late years your Causality is coming more into use; you are philosophizing more; taking a broader and more logical range of thought; are combining facts and experience, so as to be more sound and solid as a thinker.



PORTRAIT OF GEORGE W. PATTERSON.

Your judgment of strangers is good. Your ability to see the absurd and the ridiculous, and show up that phase of a subject, has always been a trait with you, and if you can not overcome a man's reasonings, you can show the absurdity of his weak places, and sometimes get the laugh started against a sounder side of the question.

You appreciate the beautiful in art and na-

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ture, and when you used to think of having money, and being well off, your thought was not so much to have a pile of money, merely to be rich simply, and be able to have a certain income to reinvest; but your desire for property took the form of handsome surroundings, pictures, books, music, gravel walks, noble trees, and plenty of friends with social standing and respectability. Wealth, to you, meant these things more than it meant dollars, and you would be likely to spend money in a way that would make your friends smile rather than to button your pocket tighter and hide away from society so as not to be expected to spend much money. We have known men to move away from their place of acquisition and go into a new one, and pretend to be in moderate circumstances, so as to avoid taxes and calls for liberality. Such men merely want to be rich without the expenses which go with wealth.

You are ingenious, and if you were called to it, you could use tools and handle machinery with skill. You would make a good manufacturer. It interests you to see a tall chimney when you approach a town, with a black flag tinged with red at the top. You like to hear hammers and saws and the noise of machinery, because such things look like power, achievement, and success. You have so much Combativeness and Destructiveness that those engines of force seem musical to you.

You have the elements of speculation, but there is a great deal more reality in you, after all, than there is of speculation. You want a solid foundation to build on, and then you can see your pathway to success through the channel of force more than through the channel of hope and speculation. You believe in working your passage, and you would take hammers and saws and planing-machines to help you. That thought comes to you through your Combativeness, Destructiveness, and Firmness, but it goes into that channel by the suggestions of Constructiveness.

You love life, and are willing to bear its burdens for a hundred years, if the Lord will give you health. You are not one that retires from business; but you would like to be so situated that you could attend to so much, and only so much business as might be convenient for you. You would like to have junior partners, who could run your business and let you go to Long Branch, or to Europe for a month or two. You would not think of retiring from business until your position was secured; and even then you would be interested in the business going on around you, and would be mixed up as much with business men as you could be without being in the way. As the old military horse that has been superannuated and put into a field to enjoy himself, will gallop and prance when the cavalry on parade-day come dashing by his field, and though his limbs have seen better days, and he is only the wreck of what he was, he puts on all the airs of former days, showing the spirit lives in *him*; so it would be with you in reference to business.

You are more honest than pious. You have the love of justice that stands like a clinched fist demanding of people the square thing, and if they do not come to time, you are down on them. You have a feeling that you are strong enough and wise enough and smart enough to get an honest living, and a good one, and you would never take undue advantage of a man, unless you did it by way of reprisal. If a man should put the toils around you, and get ten thousand dollars out of you, you might figure to get it back, and when you got it fairly back, you would tell him of it and laugh about it, and if you could pay him off in his own coin, and have a crowd around you to enjoy his discomfiture, you would have all the satisfaction you wanted. If a man were to do unfairly by you, you might prosecute him and recover a verdict, and give the result of it to the poor, to show him it was not the money you wanted.

You would set a good table, not for yourself only, but for your friends, and would provide well for your horse and dog. You believe in living well, and your friends know it, and are liberally served at your table.

You are a good friend to the little folks. Children like you, and if you were in a business where you could cater to children, you would attract the families who had children, for the children would learn to lead the parents to you.

Your social nature makes friends for you,

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your energy makes people respect you, and your ambition gives you such a desire for approval, that you are very likely to become popular. If you were to become a politician, and go in harmony with your own nature, the voters would know that the money that was raised would be appropriated for its proper objects, and that cheating and jobbery would be at a discount while you had the reins. Moreover, men who did not belong to your party would vote for you. You might be strong for your side of the question, but you are stronger for the public good. You have lived long enough to know that with your organization you can secure better success, both in business and in politics, by striking for the right, no matter whom it hits.

On the whole, you have a very strong organization. If you had a little more of the devout, a little more hold on the spiritual, to go with your integrity, energy, skill, and affection, you would be better rounded and more complete, and you could the better hold your impulsiveness under proper restraint. When a man feels this: "Thou, God, seest me," he is apt to restrain his own impulsive power, feeling that he has a Judge above him.

Lying, as New Jersey does, between the two greatest cities of the Union, her people partake in a large degree of the cosmopolitan character of New York, having something of its energy and activity; and show, also, something of the impress which the more staid, sober, and conservative spirit of Philadelphia has produced upon the southern portion. No other State of its size has given more substantial marks of solid progress in wealth, improvements, and more especially in education. In this last respect, however much and often misrepresented, it has always held a commanding position. But there is one thing for which its *people* are particulary distinguished—their spirit of independence and love of liberty. On their soil were fought some of the most important battles of the Revolution, and no people can be more proud of this fact or show a deeper interest in preserving everything that tends to keep alive the memory of "the days which tried men's souls."

One of these historic battle-fields is in the county of Monmouth, and not far from the well-known site of this battle-field was born, on the 24th of September, 1829, the subject of our sketch, George W. Patterson. He is a descendent of Scotch-Irish ancestry, of men who fought with Wallace, and some of whom survived the horrors of Londonderry's famous seige. His father, John C. Patterson, is now in his eighty-fifth year, and has held for forty-five consecutive years one of the most important of the county offices.

Young Patterson's early education was not of a kind seemingly to fit him for the important place he has held for some years. A few winters spent at school in mastering those rudiments of language and business which are essential parts of every scholar's "stock in trade," were all that he could catch. He is the sixth son, and, as is the case even in this country, the younger sons do not always receive their equal share; young Patterson "followed the rule." A farmer, and at the same time a carpenter, old Mr. Patterson "drafted" his boys at an early age into the service of his farm. On this farm, and at the work which it requires, young Patterson passed the time until his sixteenth year. From the farm he passed to the work-shop, and began assiduously to learn the mysteries of the carpenter's honorable trade. He "served his time," and soon after passing his apprenticeship embarked in the same business for himself. He continued at this with fair success, both in reputation and in pocket, until the breaking out of the war of 1860.

It is proper to say here that he had supplemented the defects of his early education by a careful reading of the best authors within his reach. The "newspaper" bore its part in the training which he gave himself; but, perhaps, what did most for him, was the incitement of the winter's "Debating School." Upon whichever side of a subject he was named as advocate, that side of the question he studied with all possible industry, preparing himself for it as if it were to be a contest with Webster or Clay upon the other. When the war came, the usefulness of this training became apparent. All will recall the promptness with which New Jersey responded to President Lincoln's summons. Patterson was one of the first to offer

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his services as a soldier; and he did more than this—he filled others with something of his own patriotic enthusiasm. The word with him was not "Go!" but "Come!" Men to this day recall with pleasure the recollection of his nervous, fiery eloquence, his apt, striking, and unanswerable "points" and applications, and the resistless, natural logic with which he bore down all before him.

For two years he served as first lieutenant of company "G," 14th New Jersey Volunteers, and then was compelled to resign on account of disease contracted in the army.

He came home, as he supposed, to die, but recovering, filled the position of Assistant Provost-Marshal.

He had associated in political sympathy with the Republicans, and having been a steady reader of the New York *Tribune*, regarded Mr. Greeley as his "political father;" so, when the "Liberal movement" was inaugurated, he followed the lead of the "white-hatted" philosopher, and, it is safe to say, that Mr. Greeley had a no more earnest and effective supporter.

In 1873 he was chosen by the Democrats to represent them in the Legislature at Trenton, and in 1874 was returned by a large majority; and last year he received a still larger majority, and has exerted so much influence in the Assembly that he may be regarded as the natural leader of the Democratic majority.

During the session of 1873-74 arose the well-known struggle over what has passed into history as one of New Jersey's most important statues, the "Free Railroad Law."

Nearly forty years before, the State had conveyed to the "Camden and Amboy Railroad Corporation" the exclusive monopoly of building railroads in New Jersey. This franchise, a most valuable and all-powerful one, had, just previous to Patterson's *début* on the political stage, expired by limitation, and the vast corporation with all its roads, trunk, and auxiliary, had been acquired by Col. "Tom" Scott, and passed under the control of the Penn. Central R. R. Company.

Efforts had from time to time been made to get the power to build a "competing line" between the cities of New York and Philadelphia. Under the rule of "Camden and Amboy" this was plainly impossible, and after "Pennsylvania" came upon the scene, it was soon apparent that the task would prove almost a Herculean one. No such scenes were ever witnessed in Trenton as during the trying winter of the session to which allusion is made. Patterson was among the foremost on the side of the people against the new proposed monopoly. Day after day he fought his opponents with Spartan earnestness, and on more than one occasion his appeals rose to the height of eloquence.

When it was found that no "special charter" could be passed, Patterson threw himself, soul and body, in favor of the project to free the State forever from the bonds of any one corporation. So "warm" did the work become, so great was the popular excitement created all over the State, that when the final vote was reached, of the eighty-one members of the Legislature, not one was found of sufficient hardihood to vote against it, and it stands, to-day, as the crowning triumph of Mr. Patterson's legislative career.

Mr. Patterson is popular and pursuasive. On the stump or in the lecture-room he is influential and strong. By force of natural genius he has won his way to a high place in the councils of New Jersey. Bold, brave, fearless, and incorruptible, with a happy facility of making warm friends and few enemies, he has a *future* such as seems to be open before very few men.

One secret of his success is the almost poetic devotion with which he worships at the shrine of Nature. Familiar from his youth with the long stretch of old ocean, which laps the shore of his native county, he has gathered inspiration from its grandeur and its eloquent murmurings, but, most of all, from the noble picture of *freedom* and sublimity which it affords.

He is a keen "sportsman," and those who indulge in the pleasures of the field have to thank him for many beneficent enactments for the preservation of game. "Forest and Stream" are as familiar to him as old friends, and they are almost as dearly loved.

SOME one estimates the number of absentees who have gone to Europe to see what they can see this summer at upward of seventy-five thousand.

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Department of Physiology—Our Sanitarium.

Cultivate the physical man exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—the physical, intellectual, and spiritual—that the complete man can be formed.

VIVISECTION IN THE STUDY OF PSYCHOLOGY—No. 1.

THE NATURE AND PROPAGATION OF NERVOUS INFLUENCES.

THE nervous system, as all students of physiology are aware, consists of a peculiar tissue styled neurine, of texture so soft as to require protection by an osseous envelope, when aggregated in masses, as in the brain and spinal column, and by ligamentous sheaths of cellular tissue, in instances where it is subjected to flexure. Described in very general terms, the structure of the nervous system consists of two portions: the one a spheroid mass, so elongated at its base as to form a cylindrical process, and known as the cerebro-spinal axis; the other, an assemblage of arborescent rays proceeding from this axis to all parts of the body, and forming the trajectories of innervation. Innervation is primarily understood as designating the specific molecular and organic influence of nervous tisssue. The central portion of the nervous system consists of two kinds of tissue or neurine, both of pulpy consistency, one white and the other gray. The latter is composed of spheroid nerve-cells, of from one-fiftieth to one-twelfth of a millimeter in diameter, having distinct nuclei, and centrally situated nucleoli. These cells send out stellate or caudate processes in all directions of material identical with the cell contents, which multiply into minute filaments that interlace with corresponding filaments from contiguous cells, or unite with the axis cylinders of the nerve-tubes, which constitute the elementary form of the white neurine, and vary in diameter from the one-two-hundred-and-fortieth to the one-two-hundred-and-eightieth part of a millimeter. The ultimate communication between the two classes of tissue under all circumstances resolves itself into a species of continuity between the processes sent out from the nerve-cells of the gray neurine and the axis cylinders of the minute white fibers, which are invariably composed of membranous tubes inclosing the nervous substance under two different forms—first, as an external hollow cylinder of very white matter, and, secondly, within the latter, as an axis cylinder, which refracts the light less strongly than the exterior one. Both granulate on exposure to the atmosphere—a process which I have repeatedly witnessed under the microscope with very delicately prepared sections of fresh tissue. From my own observations, as well as for structural reasons, I am inclined to regard the axis cylinder as the trajectory of innervation, of the motor stimulant, and of the sensory impression. The white matter of the brain and spinal cord is formed of these innumerable fibers, which in some quarters run parallel, are concentric at other points, and diverge or converge in special instances. Of these filaments this may be stated as an universal rule, namely, that from whatever location, whether peripheral or central, the anatomist starts to follow a white fiber, he may invariably pursue it to its termination as a perfectly separate structure; so that were it practicable to pickle a subject for dissection in such a manner as to dissolve away the whole structure, the nervous organism excepted, and to harden that to the consistency it presents after immersion in nitric acid, the whole motor and sensory organization could be unraveled, step by step, and recorded. The gray gelatinous nerve-fibers, occurring principally in the sympathetic nerve, but also in the cerebro-spinal, are direct continuations of the elongated processes of ganglionic nerve-cells—a fact that removes all doubt as to their real nature and function.

The difference in function that subsists between the gray neurine, which generally occurs in masses or laminæ, and the white, that

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occurs in fibers, is no doubt elementary; the former having excitor properties peculiar to itself, and motor or sensory as the situation may prescribe; the latter appropriated to the annunciative part of sensation and motor activity. Thus, in the spinal column and in the various ganglia, where the gray matter occupies a central position, it has an excito-motor or sensory function, as the function of the given center may determine; while, in its peripheral situations, as in the cortex of the cerebrum, where it is disposed in convolutions, and in the cortex of the cerebellum, where it is arranged in laminæ, it has a co-ordinating and cognitive function, and thinks and wills, or feels and longs. If I were to attempt to express the distinction in a single sentence, I should say that the phenomena of innervation has its special source in the excitor properties of the gray tissue, and is propagated and distributed by the white fibers.

WHAT THE MICROSCOPE REVEALS.

As examined in detail under a microscope magnifying 600 diameters, the organic structure of the brain, the spinal cord, and the nerves, presents the following general forms:

1. A congeries of straight tubes, like a string of mock-pearl beads, the spheroid swellings of which are separated by intermediate canals, and which run parallel to each other, occasionally crossing, but never anastamosing, and contain a peculiar white matter, designated as the nervous fluid. These nodulated tubes occur principally in the brain and spinal marrow.

2. A set of simple cylindrical filaments, generally larger than the nodulated filaments, that contain a white viscous fluid, rather less transparent than that forming the interior of the foregoing. These elementary fibers may be collected into fascicles, but have no actual unastamosis or junction with each other, though often adhering together for a considerable distance. They occur principally in the nerves after leaving the spinal axis.

3. A gray matter consisting of cells, as in the convolutions of the cerebrum, the laminated surface of the cerebellum, and the central gray tissue of the spinal cord, to the cells of which the nodulated tubes present patulous extremities, fitted for their reception and for the distillation of the nervous fluid. The posterior and anterior roots of the nerves springing from the spinal column may, in some instances at least, be traced to the central gray matter, where their axis cylinders unite with the caudate processes of the gray vesicles. In a similar manner the innumerable white fibers, radiating from the cerebral crura and forming the bulk of the hemispheres, continue the caudate processes of the nerve-cells, of which the cortex consists, and in which volition and thinking have their material substratum. The fundamental conception of a nervous system is thus a nucleated cell, or center of activity, with one or more filamentous processes, and this conception is actually illustrated in many species of insects.

4. In the motor nerves the cylindrical tubes of the second class are immediate continuations of the nodulated tubes of the first class. This fact is true of all the spinal and cerebral nerves, with the special exceptions of the olfactory, optic, and auditory, which are throughout formed of tubes of the first class.

5. The ganglia consist mainly of nodulated tubes, here and there intermixed with cylindrical, the interstices being filled with nerve-cells, with an intertexture, as in the brain and elsewhere where they occur, of minute blood-vessels. They are, in other words, rudimentary brains, and centers of innervation appropriated to special purposes.

OFFICE AND METHODS OF INNERVATION.

Were it practicable to ascertain whether the nervous fluid circulates in the minute trajectories presented by these tubes, the problem of innervation would be considerably simplified; but, in any event, it is known that unobstructed innervation is essential to all the fundamental processes of life—to digestion, to respiration, to secretion, exhalation, absorption, animal heat, pulsation of the heart, sensation, and voluntary motion. In other words, in ultimate analysis all these activities are psychological phenomena, and have their predisposing causes in the several kinds of innervation proceeding from the nerve-centers, being co-ordinated and regulated by the same diffusive energy.

The manner in which the several kinds of innervation are produced is, however, as yet

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unascertained. It is now popular to regard it as consisting in a vibration of the elementary fibers of the nervous system, but this is very doubtful, because in opposition to the elementary fact that the cells of the cineritious tissue constitute the ultimate source of the phenomenon which the axis cylinder propagates to its appropriate end. An agitation of the elastic globules has been in another quarter suggested as the probable solution of the problem, and the transmission of an imponderable fluid, such as ether, magnetism, electricity, or galvanism, has had its advocates. According to Reil, whose physico-vital hypothesis is of some importance, the general action of parts depends upon their form and composition, so that when they vary, the function also varies — a fact, but not one that completely solves the difficulty. M. Béclard inclines to the view that the nervous system is the elaborator and conductor of an imponderable agent, similar to electricity or magnetism, and that by it all the phenomena of innervation can be satisfactorily explained; and instances the relation between the benumbing shock of the electric fish and galvanic phenomena on the one hand, and ordinary nervous action on the other; the practicability of causing galvanic phenomena by the nerves and muscles alone; the possibility of producing muscular contraction, of keeping up the process of digestion, or of continuing the respiratory function of the lung, after the nerve has been sected, by connecting the sected portion with the poles of the battery, and substituting electricity for innervation; the existence of a nervous atmosphere acting at a distance around the nerves and muscles and between the ends of sected nerves; the wrinkling of muscular fibers in contraction, and the relation of the minute transverse fibers with those corrugations. These are phenomena of innervation that undoubtedly resemble electro-magnetic phenomena; but, on the other hand, it is an ascertained fact that the propagation of nervous influence is very slow as compared with the rapidity with which electrical forces traverse conducting media; while, again, it is certain that induced muscular contraction, by electricity, has no special analogy to the same phenomena as induced by motor innervation.

ELECTRICITY DIFFERENT IN NATURE.

In the course of investigations concerning the etiology of certain phenomena, called spiritual by writers like Robert Dale Owen, I have ascertained that, as an invariable law, the ordinary electric current has no appreciable effect either on the phantom hand, or on the medium's nerves, while the current of an ordinary horse-shoe magnet, applied to the apparition, will frequently throw the medium into tetanic spasms; a fact that appears to indicate an affinity of magnetism with innervation that by no means exists in the case of electricity. I am inclined, however, to the opinion that this affinity is due to the fact that magnetism is distinctly molecular in its action, not to any proximate identity with the nervous energy, and shall prefer the definition of nerve-aura (ether) that lies strictly within the limits of physiological science, namely, that which regards it as a specific molecular influence of nervous tissue, neither psychic nor magnetic in its constitution, but possibly susceptible of transformation into phenomena participating in the nature of the one or of the other, as the circumstances and conditions may prescribe. For example, the shock of the electric fish is not a phenomenon of innervation, but a substitute for muscular contraction, and is, consequently, irrelevant to the issue. It was this occult problem of physiology that occasioned the experiments of Rolando on living animals in 1809, and eventuated in that curious but inaccurate memoir, the "*Saggio sulla vera struthira del cervello, e sopra le funzioni del sistema nervoso*," in which so taken prisoner by the galvanic manifestations of the nervous system is the distinguished author, that he can discern in the laminated surface of the cerebellum only a modification of the voltaic battery. His experiments contain, intermingled with many errors, some curious anticipations of more modern results, and are of peculiar interest as initiating the practice of vivisection as an agendum in the study of nervous function.

NERVOUS TISSUE AND BLOOD CORRELATED.

But, whatever may be the nature of the innervating energy, it appears to be elaborated principally in centers of vascular texture of which the cineritious tissue constitutes either the internal or the external constitu-

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ent to impregnate all humors and organs, and so far to endow the blood with those properties that distinguish it during life, that the continuance of the vital functions may be said to depend primarily upon the reciprocal action of the blood upon the nervous system and of the nervous system upon the blood. The priority of importance appears, however, to appertain to the nervous structure, for in the evolution of the fœtal organs, at the end of the first month, when the heart is a mere *punctum saliens*, so styled because of its incessant tremulous motion, a limpid fluid occupies the place of the cerebro-spinal axis, while at the expiration of the sixth week the rudimentary brain and spinal marrow have assumed considerable distinctness of structure. The two processes are so nearly contemporary in their several stages, nevertheless, that their mutual dependence is even more obvious in fœtal evolution than at any subsequent period in the life of the organism. The intimacy of this relation of the circulation to the nervous system is apparent from many considerations, but from none more strikingly than from the effect of the special nervous impressions of the mother on fœtal configuration, illustrated in the various authenticated cases of the phenomenon known as marking, to which eminent physicians have objected, on the ground that the umbilical cord is not furnished with nerves, and that, consequently, no nervous impression can be propagated by way of it. This objection is in opposition both to ascertained facts, which demonstrate that nervous shocks brought to bear on the system of the mother, such as offensive sights, or morbid physical impressions, are actually reproduced in the fœtal organism, and, also, that, as a physiological fact, the reciprocity between the action of the nervous system and the special condition of the blood is so intimate, that an intense impression of the former may very properly be held susceptible of propagation by way of the umbilical artery, and capable, through the avenue of fœtal nutrition, of exercising a transforming influence. The innervation of the maternal blood, is, therefore, the direct cause of this very obscure phenomenon, and of the mutual dependence, in a less striking manner, that subsists between the habitual psychical states of the mother during pregnancy, and the psychical and intellectual traits of the future man or woman. Morbid function of the nervous system is nowhere so rapidly productive of degeneration or of morbid transformations as in this wonderfully-endowed fluid, in which the great and final transforming processes of nutrition, that commence in mastication and eventuate in the renovation of tissue, are carried on; and were there no observed facts that support this hypothesis, which is, however, abundantly sustained by the pathological observations recorded by medical psychologists, and appearing on the records of asylums for the insane, the evidences of anatomy would alone concur in placing it beyond a doubt; for at no other points in the human body is the intertexture of the blood-vessels so minute and elaborate as in connection with the cineritious centers of the nervous system, and nowhere else are the provisions against interruption of the vital current so multiplied by innumerable anastamoses of its minute trajectories, as the reader may assure himself by the microscopic examination of the apparently most insignificant ganglion. Indeed, so intimate is the relation between nervous tissue and the blood, that in cases of insanity it is often difficult to tell whether the degeneration commences in the nervous or in the circulatory system.

EFFECT OF NERVOUS IMPRESSIONS.

I have my own views of the manner in which innervation is produced, and motor and sensory impression propagated, partly as the results of histological studies with the microscope, partly as the results of vivisection experiments and the excitation of centers with the battery, and particularly with the magnetic current, and partly as the consequences of empirical observations on function and of anatomical analysis. I should add that the study of morbid nervous phenomena has been one of the important formatives of my own theory, and that, in ultimate analysis, I regard the phenomena of spiritualism as examples of particular aspects of morbid innervation. When the disordered function occurs in connection with the sensory tract, it is accompanied with visions and trances; when in connection with the motor, the class of phenomena known un-

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der the general name of materializing spirit is exhibited. Dr. Philips, in his dissertation on the therapeutic agency of mental impression, quotes several cases that bear upon these more extraordinary aspects of the subject. A young woman in Geneva, Switzerland, whose mistress had succumbed to an operation for cancer, and who was afflicted with the same malady, fell down in a swoon on being informed that her mistress was dead, and lay insensible for many minutes. When she recovered, the tumor had totally disappeared. A woman in Valois, France, was informed by the attending surgeon that she would have to submit on the following day to an operation for the removal of an enormous goitre; but when, twenty-four hours afterward, he presented himself to proceed with the operation, the goitre no longer existed. Many other cases, generally cited as illustrating the influence of imagination on the physical functions, might be adduced; but their general result would be only to establish more firmly the almost miraculous influence, under exceptional conditions, of innervation on the fundamental processes of life, of which less striking examples are daily presented in the physical effects produced by absorbing passions and emotions. He who has observed the gradual metamorphosis of the physical organism worked by habitual Acquisitiveness, can tell a miser by his walk, or by his physical configuration, or at a single glance into his pointed face.

LIFE IN BRAIN AND BLOOD.

It is necessary to recur to general principles in order to discover the basis of the intimacy that subsists between the nervous system and the circulation. The microscope reveals the secret of this relation, as well as of many others that were riddles to the elder physiologists, and were, consequently, either denied point blank, or suppressed as exceptional and abnormal. If the reader, by means of a minute glass tube connected with the open artery of an animal at one end, and free at the other, or, better than that, armed with a short tube of soft rubber, so that the flow may be at any moment arrested, will trouble himself to examine a thin rivulet of blood under a power of six hundred diameters, he will discern that this apparently homogeneous fluid consists mainly of red corpuscles swimming in a transparent plasma of serum, with fibrin in a state of solution, intermingled with white corpuscles, translucent and nearly spherical, exceedingly active, pushing out prolongations and drawing them in, and leading independent lives, though lives subordinated to the nutrition of the organism in which they occur. The hematics (red) and the leucocytes (white) are generated in the plasma of the circulation, which is thus a kind of molecular blastema in which little beings by the million are engendered, and live and die. These beings are cells substantially identical as to their contents with the nerve-cells occurring in the cineritious tissue of the brain, spinal marrow, and other centers of innervation. In a word, both are simple protoplasmic bodies in respect to their constitution, having nuclei, or germinal centers, surrounded by germinal matter, and finally bounded peripherally by matter which has suffered a transformation more or less approximating to solid tissue. This substantial identity of structure explains the intimate sympathy subsisting between the gray neurine of the nervous system and the circulating plasma from which it receives its nutrition. I shall not enter into the question whether these spontaneously generated cells perform any specific office in nutrition, or whether they are local products consequent upon the organizable state of the plasma, and not primarily destined to be absorbed and assimilated as tissue. Nor have I dwelt thus at length on the source of the intimate sympathy subsisting between innervation and the circulation primarily to illustrate any views of my own; but, on the other hand, principally for the purpose of showing that the general sympathetic disturbances involved in vivisection are such as to render its results very uncertain; for muscular contractions may occur either as the exponents of experiment on a particular nervous center, or as the exponents of the sympathy of that center with a very distant lesion. The comprehensive order of

SYMPATHETIC ACTIONS

is the source of many of those special muscular movements that occur in the vivisection of particular portions of the nervous system, and even in the excitation of particular tracts. It is a fact that experiments

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have long since demonstrated, that on the application of a stimulant or irritation to one part of the body, the voluntary muscles of another, and often remote tract, are set in motion; and these associations in function are not, as the general theory of vivisection presumes, referable to any connection, either in origin or course, of the nerves supplying the sympathizing organ; but occur in consequence of an antecedent sensation transmitted to the brain from the irritated organ. In the course of my own experiments on living bodies, and in witnessing the experiments of others, I have very frequently been compelled to refer muscular phenomena to this source, which, I apprehend, is a prolific cause of error and uncertainty, even when the experiments are very carefully conducted. These associated actions cease when the state of coma supervenes, and are not strongly present when the mental attention is fixed on any special subject; but the general rule remains, and is particularly applicable to experiments on the lower animals, that the same muscular contractions may be induced by the irritation of wholly unconnected tracts of the nervous system, provided the same sensation is excited. As a familiar illustration, tickling the hollow of the foot and tickling the palm of the hand are productive of the same muscular movements, in consequence of producing the same sensation. It is true, then, that while vivisection and electrical excitation may be of some value in tracing the innervation of the involuntary processes, they cease to be of value in direct ratio to the ascent of the physiologist into the higher emotional and psychical processes, and can never contribute materially to scientific psychology; and the *rationale* of this limitation of their utility is based upon the fact that certain sensations are the exciting causes of certain muscular movements, and that, consequently, it can never be certainly determined by the experimentalist whether the movements excited are phenomena resulting from direct nervous connection, or whether they occur as the exponents of given sensations transmitted to the sensorium. A practical illustration of this uncertainty may be obtained by comparing Dr. Flint's views on the function of the cerebellum, and of the posterior white cord of the spinal column, with those of Sir Charles Bell, the former assigning a motor function to the posterior cord, the latter regarding it as the special medium for the transmission of sensation to the brain, and specifying the anterior white cord as motor. Yet, in the absence of Bell's experiments, Dr. Flint's would seem conclusive to the general student of physiology, while, in the absence of Flint's, Bell's would appear equally so. Anatomical analysis of the nervous system seems to indicate that both the anterior and the posterior cords of the spinal column have mixed motor and sensory functions, both consisting of an as yet unascertained number of nodulated tubes, some of which have probably the one function, and some the other; but that, in the main, the posterior cord is the trajectory of the cerebellar influence, and the anterior of the cerebral, there is no doubt, the general facts of structure all uniting in support of this view. I may add, also, that all the experiments I have personally instituted in the course of a somewhat lengthened series of physiological studies, directed more especially to the formation of some coherent theory of innervation, concur to establish this general position; and if, as Valentin asserts, the central ends of the spinal nerves, instead of terminating in the cord, ascend to the brain, the lower nerves ascending externally or peripherally, and the higher passing inward almost to the gray substance, and then ascending, it is very evident that neither white cord of the spinal marrow is to be regarded as distinctively motor or distinctively appropriated to sensation, but that each is a lengthened fascicle consisting of an unascertained number of motor and sensory tubes. As is well known, there are thirty (rarely thirty-one) pairs of nerves that have their superficial origin in the spinal marrow. Each of these nerves is formed of two roots on the same level, one springing from the anterior, the other from the posterior white cord. Each root consists of several bundles of fibers, but the posterior and larger of the two being less filamentous, having fewer fascicles, and forming a ganglion after passing through its foramen, differs somewhat from its fellow in composition and structure; and though Valentin may be generally correct in tracing the filaments of the spinal nerves to the brain, there

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is no doubt, as Stilling asserts, that some of them actually penetrate to the gray tissue of the cord, making an intertexture with each other, and finally uniting with the nerve-cells of the latter by means of their axis cylinders. My own investigations, conducted with an instrument giving 600 diameters, have resulted in convincing me that each spinal nerve presents three sets of filaments, namely, a set descending from the cerebrum by way of the anterior cord, another descending from the cerebellum by way of the posterior, and a third set having their origin in the cincritious tissue of the central cord. If this is true, each spinal nerve represents three kinds of innervation, drawn respectively from the cerebrum, from the cerebellum, and from the central gray tissue of the spinal axis, of which the olivary bodies form the superior limit. These may be respectively designated as cerebral, cerebellar, and vital innervation, and regarded as distributing a complex energy to every department of the human body. Were it practicable to start with an ascertained sensory filament, say from the end of the finger, and to follow that filament separately to its terminal point in the brain, dissection could thus determine the exact location in that organ appropriated to the reception of sensory impression. I am not certain that this might not be accomplished by adopting a single filament from the retina of the eye and tracing it to its final termination; but I am very certain that the rough process of vivisection will never solve this important problem, or the similar ones as to the ultimate centers of motor and vital innervation, except in a very general and unsatisfactory way; and it is really very amusing to peruse Dr. Burt G. Wilder's papers, elaborately vamping antique theories of psychological investigation, and stating as incontrovertible facts propositions that must remain subjects of doubt until the very *penetralia* of nervous organization have been explored. For myself, I will say that I am inclined to accept unreservedly the principles of Phrenology, particularly as respects the view that the cerebral convolutions are substantially centers for the manifestation of various aptitudes and faculties, and as respects the relation of the cerebellum to the procreative function. As to the application of the system as a method of determining the special aptitudes and biases of individuals, it is a purely observational science, not infallible, but very generally correct when carefully and thoroughly handled. But this empirical observation of the obvious correspondences between structure and psychic organization should not be mistaken for a method of psychological study in the deeper and more exact signification of the phrase.

FUNCTION OF THE CEREBELLUM.

When, however, I admit my inclination to accept the phrenological view of the cerebellum, I intend to state my impressions from the facts multiplied by Dr. Gall, by M. Broussais, and hundreds of others, as well as from the facts of nervous anatomy, that the functional innervation of the procreative organs proceeds mainly from that center by way of the posterior cord, while the vital emanates from the gray portion of the spinal marrow, and the consciously voluntary from the cerebrum by way of the anterior cord. As is well known to anatomists, the abdomino-spinal nerves, five lumbar, and five (now and then six) sacral pairs, differ somewhat from the nerves springing from the spinal column higher up, in that their anterior fasciculi form a plexiform body extending from the upper limit of the loins to the lower part of the sacrum—that is to say, are gathered into an elongated body, instead of descending separately. The posterior fasciculi are considerably smaller than the anterior. These nerves are concerned in the innervation of the organs of generation with their muscles and processes, in the various movements of the abdominal muscles, and, finally, in the whole function of locomotion. It is thus obvious how it happens, as Dr. Flint adduces, that extirpation of the cerebellum destroys the co-ordination of the muscles concerned in locomotion in one way, while extirpation of the corpora striata, or great superior ganglia of the cerebrum, is, as M. Flourens and others have indicated, equally fatal in another way. Nor is it unlikely that extirpation of the lower portion of gray central tissue of the spinal cord would prove similarly destructive to the locomotive function of the muscles of the thighs and lower limbs. I imagine, also, that extirpation of either of the three would be attended with the de-

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struction of the procreative function; but this, if demonstrated to be a fact, in no way invalidates the view that the special innervation of the generative system is due to the nervous influence of the cerebrum. The organic influence of the cerebrum is, however, rarely perceptible, except in highly excited states of that center and in the conscious act of volition.

That the spinal axis, inclusive of the medulla oblongata, but exclusive of the cerebral and cerebellar lobes, is the main source of vital innervation, has been demonstrated by so many facts of structure as to render experimental tests quite unnecessary. I shall instance but one fact among the many bearing upon the question, rather as prefacing a method of study to be propounded in the next paragraph than in argument of a point that is now conceded. It is generally known to anatomists that the cineritious tissue of the spinal marrow is more abundant in the lumbar and sacral (lower) region of the axis than in the upper, except when the medulla oblongata is taken as the superior limit; but it is not so generally known that the lower region constitutes a distinct center of formation, and that, even at the end of gestation, it frequently predominates below, to the complete exclusion of the middle and upper portions. As the infant organism develops, the gray tissue of the lumbar and sacral region pushes upward, that of the cervical region pushing downward, until the two meet and coalesce. This fact indicates that the two first established fœtal nerve-centers are situated at the two extremities of the cord. And this leads to the consideration of a method by which many important problems in nervous physiology, and hence in systematic psychology, may possibly be determined.

GROWTH OF THE HUMAN ORGANISM.

Passing the fœtal observations of Tiedemann, which, although the most valuable yet made as to the evolution of nervous structure, have become antiquated in the progress of modern microscopic science, I shall begin at the beginning, with the human ovum, which, as a typical cell, consists of a small, hollow sphere, containing in its interior a yolk composed of granular matter, swimming in a hyaline fluid. At the expiration of a given period, particles of the granular matter approximate, coalesce, and form a germinal center in the yolk. This center next elongates in the form of an hour-glass, and divides, divisions of the yolk occurring simultaneously with it; and the division continues until the number of globules thus formed is very considerable, and the globules themselves are as small as one one-hundred-and-twenty-fifth of a millimeter in diameter. These are the embryonic cells so often mentioned by microscopists. The cells now dissolve into an apparently structureless blastema, in which nuclei make their appearance. These nuclei are the parent cells of anatomical elements, and the centers of nutrition in fœtal life, from which, by successive multiplication of the parent cell, or by the establishing of new centers, all the separate organs of the body are elaborated. The first glimpse of the heart is a cell, or vesicle, endowed with a peculiar tremor; of the brain, a little vesicle filled with diaphanous fluid, at one extremity of a minute transparent canal, having a center of nutrition at the other extremity. From this embryonic form, with its two centers of nutrition, the whole nervous system proceeds, new centers of nutrition being set up from month to month, and laying the foundation of new functions. From this it follows, not only that the adult nervous system consists of simple or developed cells, each having an independent vitality, but that there is a distinct division of the whole into departments, each consisting of many cells having certain relations to the one parent cell, around which they are disposed, and of which they are derivatives. Now, if, in the evolution of the brain from the parent cell, the process of nutrition could be followed step by step, first to the multiplication of nutritive centers, and thence to the final result of a fully-formed structure, the natural division of this important part of the nervous system into departments or tracts, endowed with special functions, would be settled beyond controversy, and cerebral psychology would at last rest on solid ground. This method, which appears to me very practicable, if physicians will but observe and record their observations, would, for example, result in determining the question whether the cortex of the cerebrum is divisible into departments or nutritive sections, thus deciding

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the issue between Gall and his critics, between Phrenology and the learned Dr. Wilder; and it is very obvious from the sources of uncertainty so far enumerated that vivisection can never presume to approximate to the exactness of information that might be attained by this simple and natural process of observation. For my own part, I will frankly say that I owe more to observation of morbid function, to careful dissection and study of minute structure under the microscope, and to the few opportunities I have had of examining partly developed fœtal organisms, than to the scores of fruitless experiments with birds, fishes, reptilians, and mamalia that I have instituted during my studies in this direction. Yet I have not thus far been able to verify the assertion of Spurzheim, that the layers of cineritious tissue forming the convolutions are divided into tracts agglutinated by means of a very delicate neurilemma, which, if true, settles the issue whether the cortex is differentiated into centers, and establishes beyond a doubt the leading positions of Phrenology.

Another issue, bearing very materially on the *rationale* of innervation is, whether the white fibers that plunge into the cortex from the crura cerebri, and transmit the voluntary impulses originated in that lamina, form loops in the cortical tissue, and terminate by mutual junction, as stated by Valentin. In this event, the fibers descending from the convolutions within the medial space formed by the inner walls of the two lateral ventricles, and collected into the callous body, must be regarded as in the main identical with those ascending from the crura external to the ventricles. This, however, is certain as a general proposition, that the more medial descending filaments appear to have their origin in the tissue of the cortex, while the lateral ascending filaments appear to terminate in the same tissue. My own dissections have resulted in satisfying me that Gall and Spurzheim are correct in the view they take, and that Valentin is in error in the opinion he entertains concerning their mutual junction, as, in several instances, I have been able to identify the junction of the axis cylinder of a white filament with the caudate process of a cineritious cell. I can not venture to state, however, that this rule is invariable, although such is my personal opinion.

FUNCTIONS OF THE THREE NERVOUS TRACTS.

Conceding what is now substantially settled, that the cineritious tissue is mainly the source of the several kinds of innervation, the offices of its three principal tracts—the cerebral cortex, the external lamina of the cerebellum, and the interior portion of the spinal axis—have, I apprehend, respectively these functions: the first presiding over the intellectual and voluntary activities, cognizing and recording sensory phenomena, perceiving and discriminating these relations, and so on; the second co-ordinating the function of procreation, endowing it with passion and psychic significance, regulating the action of the locomotor muscles in a more direct and involuntary manner than the cerebrum, and contributing more than any other center to the class of movements styled associated movements. In the act of walking, for example, the cerebellum is responsible for the associated movement of the muscles, but the cerebrum prescribes the direction. The third presides over vital innervation, having its appropriate psychical expression in the instincts immediately related to life. As to the manner in which this innervation is distributed, I am inclined to view it as a simpler and less occult process than that proposed and elaborated by M. Béclard. Consisting of protoplasmic cells, interwoven together by caudate and stellate processes, some of which latter are continued indefinitely as the axis cylinders of the white fibers, I am inclined to think that the general properties of protoplasm are here exhibited under the form of a complex phenomenon. A living, moving substance, endowed with contractibility, it was no fancy that led Max Schultze and Dujardin to assign to this source of all organic structures the special property of irritability without nerves, for no person who has observed the activities, movements, prolongations, and resumptions of spherical form, pushing out and withdrawing of processes, exhibited by a living cell under the microscope, can fail to have had set up in his mind by them some dim association with nervous phenomena. For illustration, within the woody case of the stinging hair of the nettle, is a semi-fluid lining, in

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which local contractions pass from point to point, like the progressive waves of a field of grain; while, independent of these, the minute granules of the fluid are driven in relatively rapid currents through trajectories, the walls of which, if any exist, are invisible even under the strongest instruments. The cause of these currents seems to lie in contractions of the protoplasm bounding the trajectories through which they flow. Now, I apprehend that when the minute operations of the nervous system are finally unfolded, it will be verified that mortor impulses, sensory impression, and vital innervation are referable to similar contractions in the walls of the axis cylinder of the nerve, which walls are constituted by the hollow cylinder of white fluid encircling the former, and lining the delicate external membrane. These contractions are excited by the cineritious cells at the extremity of the white fiber, and propagated in undulating waves that cause a rapid longitudinal vibration of the interior axis cylinder. This view receives confirmation from the fact discovered by Wagner, that the cell-walls of the gray tissue are continuous with the sheaths of the white fibers that proceed from the cells themselves, in the same manner as the interior cylinder is continuous with the caudate process. The exceeding contractility of the nerve-sheath is a fact familiar to physiologists. In sensory impression, on the other hand, these contractions are induced by molecular vibrations, as in vision by the light waves, in hearing by sonorous vibrations, in olfaction by odor vibrations, in tactual sensation by vibrations occasioned in the cutis vera by contact with material bodies. Thus all the complex phenomena of innervation and neurility have their root in the ascertained vital processes of the protoplasmic cell, presented under their simpler form in the circulation.

I merely suggest this view, let it be understood, as one in harmony with the latest results of microscopic science, and curiously supported by the facts of structure. Before promulgating it as a verified hypothesis, or ultimately rejecting it, I shall ask indulgence to complete a series of observations under the microscope on nervous filaments, dissected free from living bodies, and subjected to magnetic excitation. Behind all this lies, of course, the great question of force, into which I shall not now enter.

Holding this view of the essential process of innervation, and having put the reader in possession of the general facts upon which it is based, I have, let me venture to hope, furnished a sufficient introduction to the topic I shall discuss in my next paper, which will consist of a historical and critical survey of the results of vivisection as respects the functions of the several tracts of the nervous system, commencing with Rolando's experiments, ending with those of Dr. Flint, and including those of Sir Charles Bell, Sir William Hamilton, Magendie, Flourens, Herbert Mayo, Bouilland, Foville, Fodera, Legallois, Dr. Wilson Philip, Dr. Alison, and other important experimentalists; comparing and describing their results, first, as respects the cerebrum; secondly, as respects the cerebellum and spinal tract; and, thirdly, as respects the cerebral and spinal nerves; and noting, by the way, their occasional discrepancy with facts of structure and with the results of pathological observation.

FRANCIS GERRY FAIRFIELD.

GOOD FRUIT AND GOOD HEALTH.—Dr. Hunt said, at a recent meeting of the Warsaw Horticultural Society, that "an absence of fruits implied doctors' bills." The importance of a regular supply of ripe fruit to prevent disease can not be over-estimated, and the best medicine chest which an emigrating family could carry to a newly-settled country would be a box of early-bearing fruit trees, currant, gooseberry, and raspberry bushes, and strawberry plants. A family who moved West, took with them a very large supply of dried fruit, which lasted them throughout the first summer. None of them were sick, although disease prevailed all about them that year; but the next year, with more comfort and less privations, but with no fruit, they suffered much from sickness.

[Would you have a good substitute for flesh, doubtful as to good quality almost as a rule, or salt fish for your children, place before them at every meal plenty of ripe or cooked fruits — which are generally much cheaper than meat — and they will seldom touch the meat. Good fruit makes good blood.]

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EXPERIENCE WITH TOBACCO;

HOW I LEARNED TO LOVE IT, AND HOW I QUIT ITS USE.

WHEN I look back upon the quarter of a century during which time I was a slave to the use of tobacco, I have, what the ministers used to have a fashion of saying, "mingled emotions," and wonder how I could have learned to love it; and when I remember how thoroughly a slave to it I was, I wonder still more how I mustered courage, resolution, and perseverance enough to give it up.

When I walk the streets of a city in these days and see perhaps seven out of ten persons with pipe or cigar, or with evident signs of chewing tobacco, it seems as if the world were thoroughly given up to the fascinations of tobacco. My first thought is one of disgust; my second, one of alarm for the health, constitution, vigor, and endurance of the race.

That tobacco has wonderful fascination, nothing is more true. That its first introduction to the tongue and mouth is execrable, everyone who has tried it will bear witness. Most persons who learn to use tobacco, have at some time in the early history of their experience suffered from tobacco sickness, and if there is any other sickness equal to it, may Heaven spare me from ever being afflicted with it. To describe tobacco sickness is utterly out of the question. Those who have felt it will not need a description. Those who never experienced it we advise never to try it.

My first acquaintance with tobacco was in the form of snuff, I had taken a little and daintily as a boy, and had learned to like it. Perhaps it was because it was nicely scented. An aunt whom I loved very much was visiting at our house, and she asked me to get her box filled at the store, and when I brought it home, my mother having advised her that I had become fond of snuff, with a view to cure me, she opened the box to take a pinch, and asked me if I would have a smell; I stooped over it and just as I was inhaling the pleasant odor of the nicely scented snuff, she lifted the box and my nose and my throat were thoroughly filled with it. Supposing it was an accident, I desired only to get out of the house where I could cough and sneeze and rid myself of the surplus. I went and sat on the snow at the north-west corner of the house, where the cold, fierce wind blew enough to freeze one, and there, pale and perspiring, was one of the sickest of boys. The resolution never to take another pinch of snuff was firmly formed, but I need not say that it was afterward broken.

When I was about fifteen years old there were several of my associates, older than myself, who had learned the manly art of smoking, and it seemed to me that if I could do it also, it would raise me in the esteem of my associates. Therefore, I made the effort, but the cigars we had were very rank and strong, and, as I remember, we had to pull with all our might to get the smoke through them, and one-third of a cigar would make me sick, but I bravely stood it as long as possible. If I indicated sickness, I was laughed at; and I thought it was manly to conquer my prejudice, and (as soon as possible) to be able to smoke like the rest.

One evening there were eight or ten of us in a small room not more than twelve feet square. It was a cold night, and the stove was nearly red-hot. The apartment soon became densely filled with smoke, and the smoke that we drew into the mouth was not only affecting us, but also every breath we drew filled the lungs with air almost saturated with smoke. Each boy seemed to be trying to stand this unhealthy condition as long as he possibly could, and be the last one to break down with sickness; and the cigars were not more than one-half smoked when some one broke ranks for the cool, outer air, and two minutes later we were all prostrate on a big snow-bank outside, the thermometer ranging there at about zero. Each cooled his forehead with snow, trying to get over the deathly sickness. I resolved never to touch the weed again and felt very certain that my resolution was well founded, but before that snow-bank had melted I had gone back again to my folly, and, in the course of a year of nibbling and trying, I was enabled to smoke without nausea, unless I smoked too rapidly or too much.

I was, however, altogether too much of a *man* to chew. When I saw the uncleanly

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habits of chewers, their teeth and the corners of their mouths stained with the yellow essence of tobacco; when I remembered the fact that tobacco chewers did not always hesitate to spit on a hot stove, as now-a-days they do not hesitate to spit in a hot register, thus contaminating the air of an entire apartment, I thought smoking was a manly, decent, respectable habit; that chewing was filthy and unmanly; and there were but very few men of my acquaintance who seemed to me to be tidy in their habits as chewers.

Two or three years passed away, and I happened to be where I could get nothing to smoke. I was so much a slave to the use of the narcotic, my nervous system had learned to depend upon it, that after a meal I felt very discontented without my usual smoke. Some person present suggested that I put a little tobacco in my mouth. I remember the pungent taste and the inclination of the juice to invade the throat, but I managed to get along and retain it.

From smoking after each meal the transition to constant chewing is easy, From a periodical gratification to a continuous one the process is very natural, and can hardly be resisted. One, therefore, can easily become a chewer as well as a smoker, the one habit being the natural channel or medium for the acquisition of the other. The nervous system learns to depend upon the narcotic influence of the tobacco, and when one has trained his nerves so to depend upon the article by the habit of smoking, the use of tobacco in the way of chewing becomes very easy, and tends to satisfy this nervous craving.

I found that the expense of smoking cigars, now that the habit had become so strong and demanded so much, was too much for my slender means; therefore I resorted to the pipe. This, however, had to be learned by using a nice new pipe and mild tobacco. Within five years of my first use of the pipe, I became so much its slave that during some days of great excitement I have smoked as many as *thirty* pipes of tobacco, besides chewing what used to be called "Virginia Honey Dew," plug tobacco. I suffered much from a broiling acid affection of the stomach, called heartburn; I knew it arose from smoking, but thought it was because I smoked too much. Those who are accustomed to the habit, will recall this heartburn with a shudder. It is nervous dyspepsia, and the premonitor of an utter break-down of constitution. When one uses more tobacco than common, it produces unusual prostration; a kind of misery which no one is likely to know who has not been the slave of this habit of tobacco drunkenness; but when the bad feeling has subsided, one yearns for the tobacco again. But his conduct is no more surprising than that of the devotee of alcholic liquors, who takes an overdose, becomes overpowered by intoxication, and while the distracting headache, vertigo, and nausea last, thinks he never will use any more; but when nature has conquered the poison and expelled it, he unwisely resumes his cups though it may be with a little moderation for a time. There is a nervous craving, a feeling of restless discontent without the indulgence, and although the drug satisfies this craving for the time being, it implants in mind and body a still deeper yearning for it, and a still stronger necessity for its use. We pity the drunkard and the opium eater, but the devotee of tobacco is enslaved by the same law of habit, and this habit is really a kind of disease, self-inflicted, to be sure, and derogatory to dignity, personal freedom, and self-control.

There are many reasons why a man does not break away from the dominion of the tobacco habit. He often feels extremely averse to it because it is nauseous, repugnant to all the faculties of his nature when he has taken it too freely, or from some peculiar condition of his constitution he is unable to bear his usual quantity, and thus becomes comparatively prostrated by it. He then feels sure that he shall some time quit using it. But when? This is a question he is troubled to answer. I hardly ever asked an old devotee of tobacco if he expected to use it as long as he lived, who did not express a doubt on the subject. Most of them are aware that they are injured by it, and when questioned on the subject frankly confess it. Thousands expecting to quit it, have an undefined assurance that they shall one day be free from its thralldom, but when asked to summon the resolution to quit *now*, to take no more forever —this is the sticking point. The poor slave of the habit can not decide now. His "spirit is willing, but the flesh is weak." The diseased

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state of the nervous system, to say nothing of the stomach and liver, which leads him to crave the accustomed excitement, is the cause of his enslavement, moral and intellectual. He feels his vassalage, and if he could, he thinks, he would quietly conquer the habit; but the habit, fastened on his long-perverted body and inwrought with his nervous system, cries out, "Not now, not yet, some other time, at a 'more convenient season,'" and with a long breath he yields to his fate.

I used to quit for a month or a year, sometimes challenged at a Methodist watch-night by ardent reformers to join them in using no more tobacco for the year. I remember one such resolution, and that every one of those who proposed to me the year's abstinence broke down within a week, and I stood it out for the year, but I made my mistake in not making the year of abstinence perpetual; for the next New Year's Day I treated resolution and went back to the habit.

One great trouble is, people are not aware that tobacco, like alcohol, opium, and coffee, takes its roots in the sensitive nervous system and subjects it to absolute control, and many are too weak in physical and mental stamina to carry out a resolution of reform without moral help. When one is thoroughly instructed, intellectually and morally, that his enslavement is a disease of the nervous system, and that abstinence and temperate living will work out a cure so that there will be no desire for the indulgence, he has a basis to work on, and encouragement to persevere in his self-denial. Men learn to submit to present inconvenience and pain from the surgeon's knife with a view to ultimate cure. A child looks at the knife or the dentist's forceps with dread, because he has to experience present pain and inconvenience, and he would decline their service, but the wiser adult submits to a present inconvenience and pain, expecting future cure. If we can impress the slave of tobacco with the idea that he will ultimately lose all taste and desire for the article, it may aid him in his efforts to quit. The study of physiology, and the careful investigation of the evil effects of the use of tobacco, impressed me more and more that it was my duty to give up the habit, and this daily thought, seasoned by conscience, led me gradually to reduce the amount. I gave up smoking and retained only the habit of chewing. This I would do in a small way, on the sly, among people whom I respected, and once in a while would take a walk in the evening and regale myself pretty roundly before retiring at night, at last using only what was then a small three-cent paper a week, and many use more than one such paper a day. I finally made the resolution that by the help of God I would never touch it, taste it, or handle it again while I lived, and I distinctly remember how it seemed to move away from me, as in a dark night, when one is half a minute too late, the ferry-boat moves off into the darkness leaving him on the dock; so there seemed to be a final separation between me and my cherished habit.

So long had I trusted and leaned upon the narcotic, that I felt unmanned when denied even so little as I was using for months and perhaps a year before I quit. I would forget myself, act in an abstracted manner, and often, when impatient, restless, unhappy, would seize my hat and take a rapid, impatient kind of walk. But I began to sleep better. My appetite for food increased. I improved in flesh, and at the end of three months the desire for the indulgence had nearly died out. Once in a while it would come over me a little, but as I was never to use it any more, I tried to forget it and rise above it. At the end of twelve months I had gained over twenty pounds in weight. The second year I gained twelve pounds more.

Twenty years have now elapsed, and I am happy to say that I have neither touched, tasted, nor handled it, and my system has become so thoroughly cleansed from it, that for fifteen years I have felt as much aversion against tobacco smoke, the smell of tobacco, and especially the smell of one's breath who uses it, as any person would who never had used it at all; and I may say for the encouragement of those who are the slaves of it, that I am thoroughly contented without it; have no more desire to use it than if there was no such thing on earth.

Men can be thoroughly converted from its use, and if the bad effects of its use upon the nervous system may not be thoroughly eradicated, they can be greatly modified. While

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I was accustomed to use the article so heavily, I frequently had terrible turns of palpitation of the heart. Sometimes the stoppage of the heart threatened suffocation and death. I was half aware of the cause, but did not so well understand the physiological law of the subject as I do at present. The truth is, the use of tobacco, coffee and spices, affects the nerves which operate the heart; and thousands of people die every year from what is called an affection of the heart, originating solely in the use of these articles. Tobacco, probably, is the worst article of the three in this direction, but if a man uses tobacco, he is very likely to use coffee and spices; for one who can endure tobacco in his mouth, or the smoke of it, is likely to want something having a pungent taste whenever he eats or drinks. Moreover, tobacco generates a yearning for all kinds of stimulants. Doubtless one-half of the liquor drinking to-day is promoted, if not originally provoked, by the use of tobacco; and we regard it as the prime evil to human health and length of life. I am satisfied that my life will be prolonged twenty years in consequence of quitting the use of tobacco. I know I got rid of the dyspepsia, and gained more than thirty pounds in weight by quitting it. Moreover, I am satisfied that by beginning this habit several years before I had attained my growth, I am two or three inches shorter than I might have been if I had kept myself free from it.

By personal conversation, we have persuaded many a score of men to quit the use of tobacco, and have subsequently received their thanks with the statement that they had gained ten or twenty pounds in weight. Those thin, hollow-cheeked men, with flat stomachs and bony frames, who smoke or chew incessantly, sometimes gain four pounds a week after the first fortnight of abstinence, until they come up to a plump, respectable, and healthy appearance. Some persons who are fat, say that they do not want to quit lest they should get fatter; but all they have to do to maintain the proper standard of weight is to eat food that does not tend to make them fat. Many persons eat sugar, and a great deal of bread-stuffs and butter, and, possessing digestive power sufficient to convert these articles into fat, they become heavy, and think by smoking they will keep the fat down. Many of these persons drink alcholic stimulants, or ale and beer, and thus promote a loose, pursy bulk. A man can diet himself, by selecting the proper articles of food, so as to maintain strength without being too fleshy, and we advise men who are fat to quit the use of tobacco and modify their mode of living in other respects, and they may come to their normal weight and have greatly improved health. Hundreds feel the slavery of tobacco, and sigh for relief, but if they would be relieved, they must come to a resolution like "Now I will quit it forever," and every element of their better nature will come to their aid, as well as the fervent and happy thanks of that pale, anxious wife, who dares not tell how much she despises the vile stuff, and how sad a blot she thinks it on her otherwise excellent husband. Can we not persuade the decent to quit it, even though the ill-cultured loafer will continue to make his presence a pest to all clean people?

PHRENOLOGICAL SELECTION.—We take the following from the *Scottish-American Journal*, which doubtless has authority for its statement:

"The other day the grave closed over perhaps the wealthiest teacher of his professional rank in Scotland. In 1827, through the influence of Lord Douglas Gordon Hallyburton, who believed that, phrenologically, the conformation of the head of Mr. James Gibb gave evidence that he would be a superior parish teacher, he was appointed parochial schoolmaster of Kettins, near Coupar-Angus. For forty-eight years he labored with great ability and zeal in the discharge of that duty."

Doubtless the man was well suited to the place, and so made it a success. In this country there are very many, thousands would not be an excessive term in the enumeration, who owe their success in their different callings to the accepted and utilized counsels of phrenological teachers and periodicals.

CHEMISTRY.—Chloroform, when added to crude petroleum when burning, will at once extinguish it. According to F. M. Ommegauck, of Antwerp, five per cent., or one-twentieth part, will most readily effect this result. Even one-sixtieth part may be made to extinguish the oil when burning.

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Department of Literature, Science, Education.

True philosophy is a revelation of the Divine will manifested in creation; it harmonizes with all truth, and can not with impunity be neglected. —*Combe.*

VICTOR HUGO.

IF there is one writer in the school of French romance whose works will bear the test of close analysis, and which merit the study of American readers, that person is Victor Hugo. The laxity of morals in French life and literature has become so notorious that when a writer appears in France who panders not to the morbid tastes of the vicious and the sensual, he at once becomes an ornament to its literature. Victor Hugo's adherence to a code of practice stern and unchanging during the vicissitudes of French politics and philosophy for more than half a century, has cast around him a halo of bright light.



It is, indeed, true that the literature of a people is made subservient to its tastes and ideas. This is strikingly true of French literature during the past century; the virtues and evils of her religious and social philosophy are plainly mirrored in the imagination, wit, and sophistry of her writers.

The character, also, of a people's literature depends largely upon the stability of her government. Take, for illustration, a single passage from the history of English litera-

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ture. The sturdy, steady reign of Elizabeth gave birth to that proud epoch in English letters known as the "Augustan Age." While during the unsettled rules of Cromwell and Charles the Second, when society was fluctuating between the extremes of radicalism and conservatism, her literature succumbs to prevailing tastes—at one time fierce and dogmatic, at another tame and insipid.

That the writings of Victor Hugo are entirely free from the resulting influence of the "age of reason," it would be folly to assert. There are fine-spun theories of socialism and philanthropy inconsistent with modern experience, and, as the critics claim, he is the slave of his own peculiar theories and ideas, which often are so strange and *outré*, as only to be redeemed from ridicule by their masterly development. Yet good, no more than gold, can be found in the productions of man or nature unmixed with the dross of evil. We might, with as much consistency, renounce the treasures of Gibbon because the fifteenth and sixteenth chapters are tainted with a spirit of infidelity.

Victor Hugo is at present seventy-three years of age, and is still in the enjoyment of health and a goodly degree of mental vigor. He purposes, I believe, passing his remaining days in quiet, doubtless content with the laurels won from his last and perhaps crowning work, "Ninety-Three."

Since the revolution which drove Charles the Tenth from his throne, Hugo has been the champion of republican principles in France. The *coup d'etat* of December, 1851, found in him a determined and unconquerable opponent. Escaping the hands of Napoleon, we find him enduring a long and voluntary exile rather than submit his liberal views to the crushing yoke of French despotism. When a man of foreign birth, educated in the very atmosphere of the *divine right of kings*, possesses a sufficiency of independence and *free thought* to espouse and uphold republican principles in the face of long-inherited and deep-rooted prejudice, he merits the regard and should excite the interest of every republican. Such is my apology for introducing this short study.

Hugo differs widely from his French compeers. Unlike George Sand and Alexander Dumas, he seldom introduces the reader into the *salons* of high Parisian life. "Esmeralda," perhaps the purest and loftiest of all his creations, is but a wandering gipsy vagrant. Cassette, undoubtedly the most attractive of his womanly ideals, is very unfortunate in her parentage, and spends a large portion of her youth in the lowest of village pot-houses.

It is to combat and clear away predjudices that Victor Hugo has written, and where they most abound, there he has drawn his characters. We are led toward the man, not so much by the remarkable wealth of his imagination, or the sonority of his language, as by the picturing of human misery and trial as seen by an almost superhuman eye gazing with an immortal pity over the vast sea of human sorrow, and unvailing to us the intense workings of a troubled spirit as wrung and tortured by ill-directed passions. I doubt if in the whole range of modern literature there is a character so strikingly delineated as the priest Claude, in *Notre Dame de Paris* (Our Lady of Paris). Hugo has here anatomized the very passions — shown in broad daylight the soul in its secret workings, the terrible convulsions of the *Vesuvius* in human nature. The stern, stoical priest in love with the gipsy vagrant, when repulsed and spurned by her, importunes, threatens, finally tortures, and at length sends her to the gallows. From scenes of unmixed horror we turn with pity, instead of hate, for we behold, not the fiend, but the human being.

And here lies the beauty of his power. In the hands of any other person this scene would have excited feelings of the strongest disgust, instead of awakening our compassion. Aside from the psychological study, the insight given us of Parisian life during the fifteenth century, and the portrait to the life of that cruel and wily despot, Louis XI., add to the story of "*Notre Dame*" the value of history as well as the charm of romance.

Victor Hugo was raised to the Peerage by Louis Phillipe, and the high appreciation which he placed upon the honor is found in his portrait of the "Citizen King," in *Les Miserables*. The life of Jean Valjean is the most minute, just, and flattering analysis of the character of Louis Phillipe that has ever appeared.

The way to the human lies through the

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human. As Horace says, "The man who would make me weep must first weep himself." Though the characters of Victor Hugo are less demonstrative than those of some other great writers, and his scenes less exciting and less passionate, yet our sympathy is more quickly aroused, and we feel much as they feel.

We are led to realize that "truth is stranger than fiction" when from the monotony of every-day life, and from the crowds of common people, he draws for us pictures that will impress the mind and haunt the memory long after the study of them like the recollection of some sudden and painful dream.

Victor Hugo is the Charles Dickens of France, or, rather, Dickens was the Victor Hugo of England. Hugo's work has been less in effect because he has had to deal with a people less stable and more erratic. The effect, also, of his labor abroad has been limited, in that presuming critics have declared everything that issues from the pen of a Frenchman *skeptic born;* and a duped public have accepted their verdict without having heard the testimony. It is, indeed, true that the light, airy, and graceful trifles that characterize the writings of Balzac, Dumas, and DeKoek, have cast an air of brazen-faced impunity and sensuality upon French fiction. It is also too true that in this "enlightened age" every new, or, as it is called, "bold" thought is condemned with a peremptoriness that might have been pardoned in the illiberal past, but which is inconsistent with the advanced present. When we shall have freed ourselves from the still clinging prejudices of the Dark Ages, then the works of Victor Hugo will be more studied for their merit. We will find in them, I think, some of that *ideal beauty* which, as Cousin says, "is the reflection of the Infinite." F. B. DODGE.

INGHAM UNIVERSITY, LE ROY, N. Y.

IT may be a matter of surprise to some to learn that while so much discussion has been carried forward in reference to woman's capacity and fitness to receive collegiate culture, and while recent efforts in this direction have been brought prominently before the public as acknowledged ventures, one institution has for nearly twenty years possessed a curriculum unsurpassed in any college for woman.

However the attempt at a liberal education may be elsewhere regarded, at Ingham University the problem of woman's ability to enter the higher regions of thought and scholarship has been long since solved by her actual achievements.

The work accomplished has been unobtrusive, but earnest and efficient.

During forty years it has been the constant aim of the founders of this institution to elevate the standard of education for women, and to place its acquirement within the reach of earnest, persevering students.

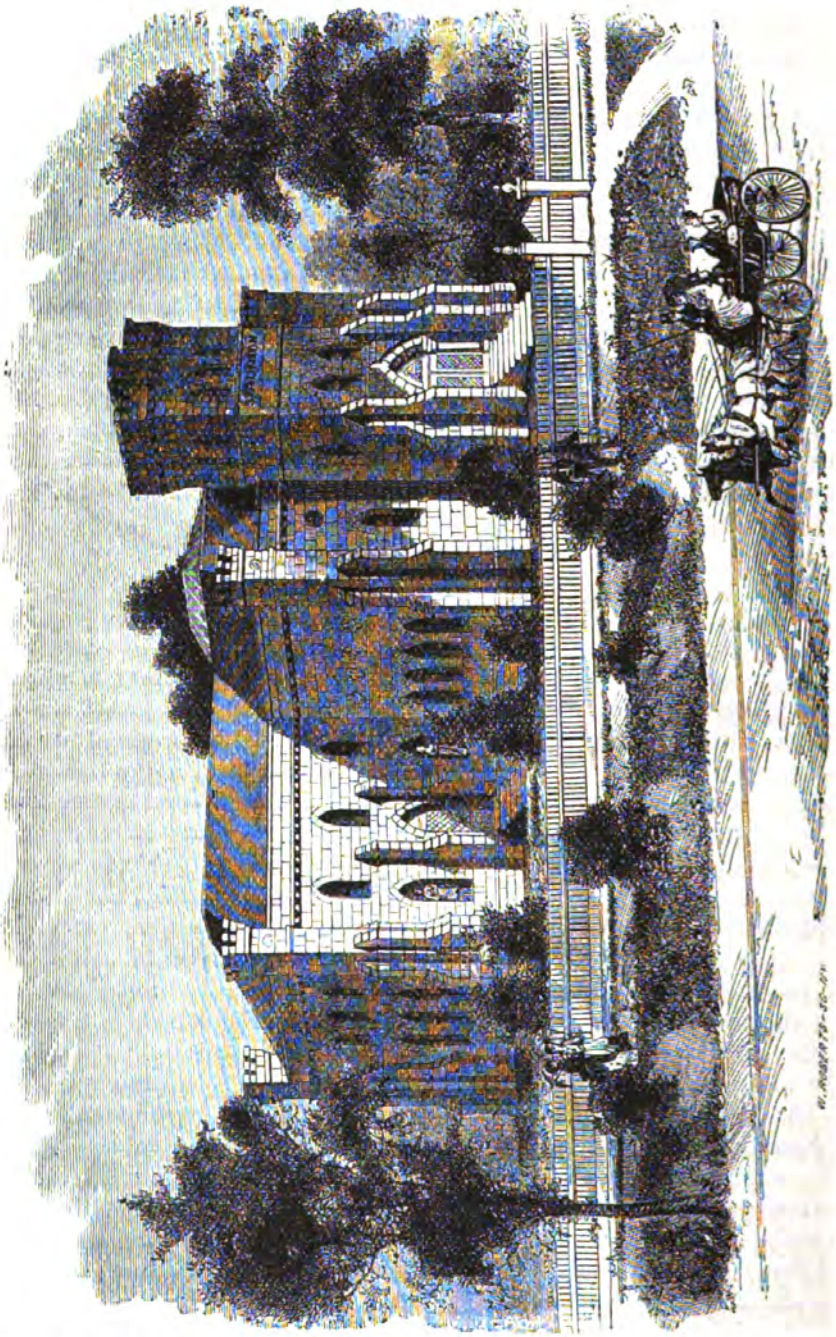
Mrs. Staunton, the only surviving founder of the institution, was one of the early pupils of Mary Lyon's Seminary, at Ipswich. It was the purpose of her young life, and that of her sister-mother, to whom she was intrusted in childhood, that she should become thoroughly prepared to establish a school of her own, and to this end she studied with that eagerness and assiduity which only a clearly-defined object can induce.

After receiving her education, with an earnest purpose in their hearts, the two sisters traveled to the western part of New York State, and in the year 1835 laid the foundations of the noble institution which now bears their name as Ingham University. The institution soon became so popular that the citizens of Le Roy invited the sisters to remove to their locality and establish what was known for years after as the Le Roy Female Seminary. Meanwhile the scholastic standard was continually changing and shaping itself to a more lofty ideal, until, in 1857, the institution received a University charter from the State Legislature, and Dr. Samuel Cox was called upon to fill the office of Chancellor—a position more recently occupied by Dr. Burchard, of New York.

While these progressive movements were taking place within, more obvious signs of growth were visible without. The dwelling

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soon proved itself unable to contain the rapidly-increasing number of students; large additions were made to the boarding department, a commodious building was added, containing a public hall for lectures, commencement exercises, etc., also recitation-rooms, together with the school-room proper. Extensive grounds were purchased and cultivated in the most artistic manner; a greenhouse, containing choice plants was added to the main building, and, upon the marriage of the younger sister, a tasteful cottage was erected which has been for many years the home of refinement, artistic taste, and Christian character.



THE ART CONSERVATORY, INGHAM UNIVERSITY.

The institution has five established courses of study. The academic course of two years fitting pupils to enter the collegiate depart-

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ment; the classical course of four years in which, in addition to a full literary course, the classical studies are pursued; the literary course of three years, in which the modern languages, science, history, and literature occupy the prominent places; the music and art schools, by which diplomas are awarded, do not require any definite period of study, and vary according to the capacity and attainments of the students. The entire faculty consists of eighteen professors and teachers.

SCHOOL OF MUSIC.

The department of instrumental music is under the direction of Mrs. C. S. P. Cary, whose success and ability have elevated this to a position scarcely equaled by any in the country. Prof. Henri Appy, a distinguished violinist, and Director of the Rochester Academy of Music, superintends vocal instruction. Mrs. Cary and Prof. Appy are assisted by a corps of able teachers.

Instruction is given upon the guitar, piano, organ, and violin; such success has marked the efforts of those who have devoted themselves to the latter as to justify the theory that violin playing is a desirable and delightful accomplishment for young ladies. While the conservatory plan is partially adopted, each pupil receives thorough and careful personal instruction. A class in musical criticism is held each week, by which a habit of careful and discriminating observation, as well as of execution, is secured. Music is taught as a science, and not as a mere pastime. Blackboard exercises in the varieties of time, accent, scales, ornament, modulation, and transposition enable students to analyze and more perfectly appreciate and render the best music. Candidates for graduation in this department are required to read the biographies of the old masters and other works of leading musical interest.

The land is already purchased for the erection of a suitable musical conservatory, and it is believed that at no far-distant day the plan of a distinct, though co-operative, department will be carried into realization.

COLLEGE OF FINE ARTS.

The husband of Miss Emily Ingham, an artist of originative talent, was founder of this department, and elevated it to a position which among similar institutions has no rival. Upon the death of Col. Staunton, a few years since, his wife erected an art gallery as the most fitting monument to his memory, and which is now known as the "Staunton Conservatory of Fine Arts." This beautiful building is of stone, in the Gothic style of architecture. The ground floor is devoted to a museum of natural history; it contains mineralogical, geological, and zoölogical cabinets, together with a choice and extensive collection of South American birds, reptiles, and Indian curiosities, gathered by the Williams College expedition.

The upper floor consists of a deep gallery where pupils have an opportunity to study art as seen in the completed pictures and studies of the late Col. Staunton, whose historical and religious paintings procured for him a prominent place among American artists. The gallery also contains copies of noted foreign productions, together with several celebrated works of art, which have been obtained at great expense, that nothing might be wanting to render this department complete in all respects, affording students opportunities for that esthetic culture which is only obtained by the examination and contemplation of superior artistic productions.

A recent generous gift from a former pupil of the institution enables Mrs. Staunton to carry into effect a long-cherished plan, and attach to the gallery a wing containing studios for practice. This wing is now in process of erection. A prominent landscapist of New York, together with a recent instructor in the Academy of Design, will assume the practical directorship of the art school.

The college of fine arts is officered by a president, vice-president, secretary, board of directors, and finance committee, thus realizing the university idea of separate colleges with an interdependent organization.

It is proposed to established a summer term in connection with this department, in order that those engaged in schools, either as teachers or pupils, may be enabled to avail themselves of the privileges afforded, while at the same time spending a pleasant summer in the country, and at moderate expense.

LOCATION.

The village of Le Roy is situated upon a small inland stream, and is one of the most healthful and pleasantly located in the State.

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Portage, Watkins Glen, and Niagara are sufficiently near to admit of frequent excursions for the purpose of sketching, and such students as desire it will have the opportunity, in company with a professor, of availing themselves of this privilege. The town numbers between four and five thousand inhabitants. It contains a fine hotel, a reading-room, two circulating libraries, six churches, and has, during the winter season, a course of lectures. Its streets are well paved and lighted with gas, while its stores would do credit to any city. Its nearness to Rochester and Buffalo, and its ready accessibility from all points, render it a place of peculiar advantages. There is a no more desirable site in town than that which the University occupies; it is situated directly upon the bank of the river, and commands a view of the entire village.

In front of the boarding hall is a triangular park, a very delightful feature of the surroundings on summer days.

LIBRARIES AND SOCIETIES.

The libraries of the institution number 8,000 volumes, and contain the standard works upon classical and modern literature and history. There are two literary societies connected with the University, which have numbered among their members not a few who have since won reputation in literature, art, and missionary endeavor. There is also an alumnæ and a missionary society, the latter an auxiliary to the Woman's Missionary Union. One of the pleasantest rooms which the University contains is devoted to the uses of the senior literary society.

MORAL AND RELIGIOUS INFLUENCES.

Whatever the institution may be proud of intellectually, that feature of its forty years' instruction, upon which it may to-day look most approvingly, is the amount of womanly and Christian character which it has developed and strengthened. No young woman who has spent a year within its walls can ever again feel that for her life is a mere aimless, passive state of existence. The guiding eye and hand, which have labored so disinterestedly for her many foster children, still lives to evoke within them their better selves, and to give an earnest to every occupation, impressing each mind with the ennobling thought that wherever God shall call her there will be opportunity for the exercise of Christian virtue and womanly endeavor.

In one sense the institution may be considered a mission-school. It has educated the daughters of many missionaries; it has bestowed the amount of $30,000 in gratuitous board and instruction upon those who were unable to meet their expenses, and whose names to-day are among her brightest adornments.

Over 5,000 young ladies have here received a superior education; of these nearly 500 have gone forth as educators, while many more, as wives and mothers, occupy active and honored positions in the communities in which they reside.

ENDOWMENT.

Knowing that the perpetuity of a collegiate institution can only be secured by means of endowment, and holding this great trust not for private ends, but for the benefit of woman, Mrs. Staunton, some years since, gave the institution, its buildings and appliances, to the Synod of Western New York, upon condition that it should raise a slight endowment, and the object she so earnestly desired be, at least, partially attained. But all efforts in this direction proved futile; and notwithstanding the actual results which had been achieved, and which placed the University substantially beyond the regions of mere experiment, no one was found ready to endow it, or to aid the sisters in their heroic endeavors, and the institution was returned to their hands.

Patiently, and with a faith which has acted like inspiration, the sisters went on building, enlarging, increasing. Now but one alone is left, who cheerfully bears the burden, confidently believing that the day is not far distant when the importance of established institutions for young women, as for young men, shall be recognized by individuals and by the State which they serve and honor.

JULIA A. WILLIS.

COLORADO has been admitted as a State. The Federal Union enlarges. This is commonwealth number 38. From thirteen to thirty-nine (as it will probably be) in one hundred years, is a tripling of the original colonies in a century. Colorado comes into the Union a strong young State, with vast

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agricultural and mineral resources, and is worthy of her place. Her territorial politics need revision, and it is to be hoped that purer councils will henceforth prevail in her capital, and that her prosperities may increase and intensify.

EFFECT OF REFORM ON CHARACTER.

SCENERY that is irregular and strikingly uneven, yet covered with a verdure that speaks of living elements of growth as well as of softness and repose, satisfies our minds with its various features of strength, picturesqueness and the beautiful; but remove this verdure, let us see nothing but heights of gray and jagged rocks, and the gray bleakness makes us feel desolate, and repels us from near approach, unless we wish to study theology or examine the prospect its heights command; and then we are hurt and wounded by the sharp and steep acclivities.

Similar to these mountain aspects are the lives of different reformers; all are prominent before a larger or smaller class of people, yet some are bleak and bare, and unattractive, while others are green and nourished, and soul-satisfying, yet each possessing alike the basis of the truths they are trying to establish. To ascertain why this is so is the object of this article.

A person's life is according to his organization and his external circumstances. But knowing himself—his weak and strong points—he may so shape circumstances as to materially change his organization, developing his deficiencies, and rounding out his character. To be a reformer, certain characteristics must predominate. The person of even temperament and symmetrical organization will tread in the paths that circumstances and his antecedents prepare for him. He may live a comparatively correct and true life, but 'tis through no merit of his, and he will never cut down the errors and whims of society that others may have an easier pathway to a true life.

To cut new and unpopular paths, there must be something within a person, stronger than the influences about him, that compels him to it; and this necessitates some strong and leading traits of character. Large Benevolence, with large love of justice, (Conscientiousness) and large Firmness, must always exist in a reformer, and these differently combined with the other organs make him the successful one, or otherwise. But, lacking in a degree some of the other essentials, how shall he attain his object? Action ever strengthens the part used, and these predominating parts of his nature are more active than the weaker parts; how then shall he keep these from jutting out and seriously marring his character by becoming too sharp and jagged? This is the point on which his usefulness will be wrecked, if it be neglected. The enemy may be undermining him within, while he is attending to himself only externally. He has, then, to think of all contingencies, to see in all directions, and calmly fortify himself at all points—be as *whole* an individual as possible. It is a sad sight to see one-sided characters—mental deformities—or to see them bleak and bare because they have lacked the genial, vivifying influence of human love, because the constant warring against popular errors, done in a way that perhaps fosters the evil, at least, which does not decrease it, turns people against them, and their natures perish because not nourished.

Unless the former has a large, loving nature, that can sustain itself by giving, and need not to receive from the world; that can love the sinner, however great the sin, pitying even as a father pitieth his children, and, seeing the cause of the sin, work for its removal; unless he possesses this power, he must labor to attain it, or his work will be feeble and ineffectual. Then, like the mountain side, with its rivulets and verdure, he can shed off the rain for which the valley parches—dispense with what humanity might give him, and draw only upon himself and from God. This is why some natures are bleak and dry.

Their work exhausts their supply of the power to love; there is none returned to them, and their souls are not nourished. When one feels this condition upon him, let him lighten his labor; let him see if he is rightly performing it, and the Golden Rule is always a key to judge by. It will not require him to compromise; he may at times have "to be cruel to be kind," but showing ever that the individual is loved and respected, he will educate him away from his darling errors and pet follies. He will be able to adapt his forces to each individual case, and win the person to the better way.

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MRS. C. FOWLER WELLS, *Proprietor.*
H. S. DRAYTON, A.M., *Editor.*—N. SIZER, *Associate.*

NEW YORK,
AUGUST, 1875.

WRITE GOOD STORIES FOR CHILDREN.

THERE is a story going the rounds of the weekly religious newspapers which begins thus, "Mamma, I want some jam." We have just seen it in the columns of the staid *Examiner and Chronicle*. It relates how a little boy, who had been spoiled by extravagant indulgence, and had become noisy, fretful, obstinate, and given to tantrums of fury whenever his caprices were not gratified, was altogether changed in disposition by a course of extraordinary discipline volunteered by an uncle, the time consumed in the application of such discipline occupying but a few hours.

We must confess that we entertain an earnest doubt concerning the propriety of circulating stories of such a character. They are so lacking in logic and sound philosophy, that we wonder that they have so long escaped the criticism or censure of the able editors in whose publications they have been suffered to appear.

To any one who possesses a modicum of experience, the transformation wrought in the subject of the story we have alluded to, through the grotesque manipulation of his uncle, if true, could not be short of a miracle. Let us quote a portion of the tale, to give the reader who has not read it some idea of the mental condition of the little boy just before the experiment:

"And so it happened that when, an hour afterward, Tommy came suddenly down stairs, mamma wasn't to be found.

"'Mamma!' he shouted, stamping his foot in a rage, 'where be you?' but of course there was no answer.

"Then he rushed to the library, and slammed the door open savagely. Uncle Charlie was there, reading the morning paper. He didn't look up when Tommy burst in so unceremoniously, which fact rather surprised the young gentleman, who had always been accustomed to carry things by storm.

"'Where's mamma?' he demanded, fiercely, looking as a young savage, *minus* his war-paint, might be supposed to look.

"No answer. Uncle Charlie looked up as if surprised.

"'Where's my mamma, I say?' yelled Tommy again, the veins in his throat standing out like great whipcords. 'I'll strike you if you don't tell.'

"Uncle Charlie's look of surprise changed to one of pity, Tommy fancied. He softened his voice a little.

"'Won't you tell me where mamma is?'

"'Oh, is it you, Tommy? I wasn't sure. Your mother has gone over to grandma's.'

"Tommy's black eyes flashed, and his fists doubled themselves up tightly — ominous signs with him.

"'Gone to grandma's 'ithout me? Why didn't she let me go? What? what? Oh-o-o-o!' and over Tommy went, flat on his back, and his copper-toed boots began to fly against the door, the wall, wherever they happened to hit."

Now, the reader of this vivid picture of juvenile incorrigibility, the result of years of parental mismanagement, or no management at all, is expected to believe that he was suddenly, in the course of one forenoon, changed to a mild, obedient, loving child. If not, why is the story given the space of newspapers whose avowed purpose is to instruct society in matters religious and moral?

We are not informed that the parents of Tommy altered their conduct toward him, a most essential matter in the permanent improvement of their child; and how *probable* it is that the good impression of a single day should be able to withstand the influence of intimate relations whose character had not altered from what it had been before that impression was made!

No, we can not, in the light of a sound

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mental philosophy, approve such methods of teaching. Their very absurdity completely "avoids," as the lawyers say, the object in view. Better, far better, is it to admonish the many intelligent fathers and mothers who read such papers as the one mentioned how to control their own tempers and discipline their minds; how to observe and understand the tone and temper of their children, and how to control and train their plastic dispositions, appetencies, and intellectual tendencies.

A story for children may be made interesting, amusing, and convey excellent counsel. There are many such published, and they are productive of good. But those which seem to us to have been written merely to amuse, such as the one which suggested these paragraphs, should not have been published at all, offering, as they do, no sound or safe suggestions for the serious consideration of the parent truly solicitous for the welfare of his children.

ON THE RIGHT TRACK.

AT this season the atmosphere is laden with eloquence and polished rhetoric. Colleges and universities are holding their annual commencements, and their thousands of graduates scattering through society give a special flavor of fresh, if not ripe, intellection to American thought. Newspapers and periodicals are replete with Baccalaureate odors. Young men and maidens give utterance to profound sentiments in brilliant prose or pathetic poesy before applauding assemblages; and whole communities, in some parts of the country, seem to find in such an occasion as the closing exercises of a seminary proper cause for enthusiastic rejoicings.

The commencement of many of our institutions, however, is scarcely more than a recurrence of a yearly ceremony which must be inflicted to give to a group of young folks the sheet of paper or parchment on which is inscribed the form of words which solemnly sets forth the fact that they have finished the course of study prescribed by the institution, and are prepared to enter upon the work of life; and, when it is over, presidents, principals, professors, and tutors draw deep breaths of relief. But with a few of our colleges the season is one of real interest, and made contributory to the benefit of pupils and visitors, so that the time is not expended in pandering to the vanity and affectation of the graduating class. The addresses of the presidents of these have a general application; there is seed-thought in them for the study of all who are fortunate enough to be among the listeners, and for those who read them as reported by the press.

Of such a character was the sermon of President Raymond, which was introductory to the commencement exercises of Vassar College. His subject was similar to that touched upon or discussed by men in his position on similar occasions, viz., the development of character; but its treatment by him indicated that he had caught some of the vital principles involved in it, and viewed them from a standpoint consistent at once with biblical teaching and scientific deduction. According to the report at hand President Raymond uttered the following sentiments:

"When God created the persons, he called into being and gave unto them faculties, for use in various ways, according to their wants. * * * * * If our Individuality is a gift of God, it is more than a gift; it is a sacred trust, to be cultivated and trained for Him, enriched and beautified, nourished and strengthened to a consecrated life, making the most and best of our own selves for the glory of God and ourselves. We should know what this gift is, or else we may make the whole of life a blank page."

The president urged upon his hearers to heed the injunction, "Know thyself." He urged them to educate mind and body, and have a just and adequate knowledge of self. By way of illustration, he said, "When we gaze at a crowd of men in the distance, we recognize men only, but the knowledge thus gained is of the least possible importance; we must draw nearer, and, scanning closely, must select the refined and cultivated from the rude and uncouth. Not till we look them one by one in the face do we know them as individuals. It is this close view of men that moves personal affections and sympathies; the something in each individual separates him from all others. Character, tone of voice, particular expression, instinct

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of the inner life, etc., afford the study of human nature or individualistic apprehensions.

We analyze the character and study the laws which govern it, and, finally, decide from our inner conscience; we are thus learning the common practice of mind. We need to know, not merely what faculties we possess, but we need to know in every detail for what we are best fitted. We ought to know what is characteristic and peculiar to ourselves, our special virtues, if we have any, and our special faults, against which we should be always on the guard. Our special duty, then, is to understand the gifts that are in us, their ready adaptation to the exigencies of social life, to a readiness of resource, a never-failing source of self-reliance, and to the gift of human patience."

THE BRAIN LEFT-SIDED.

"THE superior size of the left side of the brain, as well as the fact that it receives a larger share of the blood than the right, shows that it is predominant in our system. This fact is also shown by the prevalence of right-handedness among all races of men. There is no left-handed race among all the races that people the world. But, also, the left-handed individuals of every race have the brain correspondingly unequal, only that in their case the right side of the brain is more developed, and the right side, instead of the left, controls the faculty of expressing ideas, whether by language or by gesture, and acts chiefly in intellectual operations. The connection between the greater development of the brain and the control of reason and its expression by the side of the brain so developed, seems conclusively established. The side of the brain which chiefly guides our actions has the greater mass of gray matter, the greater number of convolutions, the most plentiful supply of blood." — *Cornhill Magazine.*

This doctrine of the prevailing unevenness of the development of the brain is advocated by Dr. Brown-Sequard and other eminent anatomists. It is true, and one of the many obstinate proofs in support of the phrenological system. But should this unevenness be? Ought not men so to think and act that both hemispheres of the brain be molded and developed harmoniously? We are of opinion that irregularity in the hemispherical growth is more due to defective nutrition and improper physical training than to the habit of using the right hand more than the left. In our experience we occasionally meet with persons whose heads are well balanced, neither side predominating noticeably, and we have uniformly found on inquiry that they were born of healthy, well-organized, well-matched parents; had good health in infancy, and enjoyed such training and care while children and youth as served to strengthen their physical constitutions and to develop their mental capacities gradually. It is evident enough that when the brain is abundantly nourished both hemispheres may work in harmony, and so contribute more efficiency and power to a man's activity. But if the supply of vital force be small, it will be appropriated in the main by the stronger hemisphere, and that half of the brain may be compelled to perform nearly all the work of directing the man's activity.

It is probable that many persons use but one-half their brains, on account, chiefly, of protracted bodily weakness, the other half being left in a passive or atrophied state, which in time becomes permanent. We have met with individuals whose heads were so one-sided that the inference was naturally drawn that half of the brain had become inert and useless, and that the larger hemisphere was the seat of about all their nervous energy. The owners of such heads in some cases have been paralyzed in early life, and in some cases have lived for years in a condition of almost hopeless invalidism.

Parents and all who have the care of children should give special heed to their nourishment, and so order their daily life that the wants of the body shall be in all proper respects fully met. That this is not the case is sufficiently evidenced by the multitudes of puny forms and sallow faces we see among the children around us. It is in early life that the brain gets its formative bias, and its proportions are more or less marred by the negligence, ignorance, indiscretion, or wickedness of those to whose charge the young and susceptible organism has been committed.

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"DOES PHRENOLOGY PAY?"

ALL who propose to enter upon the study and practice of Phrenology as a profession naturally ask the question, "Will it pay?" and they will be glad to have it answered. It is not a sordid thought; it is dictated by sound judgment and common prudence. He who has to earn his own support in any vocation must ask the question, "Will it pay?" whether he follow farming, mechanism, merchandising, law, medicine, or theology. Even "they who preach the Gospel shall live of the Gospel;" and why not the phrenologist, whose services are devoted to mental science and the training and guiding of the minds of men to intelligence, virtue, and success? His efforts are directed to man's highest benefit, and if reward is due to any benefactor of mankind, surely the worthy phrenologist should be well paid. He is like the counseling physician who guides men in the path of health, instead of trying to cure them after they become sick. His duty it is to show how children and young people may be kept and cultured in the right way—to save them before they are lost or blasted—as well as to teach how the depraved and demoralized may be restored. In short, he is a kind of physician and minister combined, and an adviser as to the proper occupation best adapted to each person. A searching examination and judicious advice have saved many a wayward youth from wreck and ruin by teaching him how to govern his passions and employ his talents in the right direction. It will thus be seen that he can merit ample compensation, and can easily and justly obtain it.

How is it with students of the other professions, law, medicine, and theology? How long and costly is their course of education? When qualified and licensed to practice, how long may they not wait before a patient, a client, or a "call" shall gladden their waiting? And how long a time may elapse before their income shall be a living one?

The phrenologist is not required to study seven years before he can begin to lecture and examine, and when ready is not required to "wait for calls." He takes his outfit of illustrations in a trunk, finds a convenient room to lecture in, and rooms in which to make examinations, and in twenty-four hours he is hard at work! If he choose to give a free lecture, he can not fail to call out an audience and awaken an interest. If he can describe a character, he may have enough to do at once in any town or village of three hundred inhabitants on this continent; and if he has energy of character he can make himself felt and respected.

In small places, lecture-rooms, schoolhouses, churches, etc., can often be had free, and generally nearly so, especially for a free lecture. We advise students to begin on a small scale, keep their expenses moderate, and work at first in the less frequented places. As they become familiar with their subject, and have, by practice, trained their powers to act with certainty and vigor, they will enlarge their plan, and do more. Then larger places will give them cordial welcome, and a thousand persons instead of a hundred will gladly greet their coming. In proportion as one's power and popularity increase, will his audiences increase in number, and the more persons will daily seek his professional services. Some of our students report $150 per month (and one without lecturing at all, working only as an examiner); others three times that amount; and others, of course, less.

The success of a phrenologist is irregular; sometimes the people are preoccupied; in other places everything seems to favor, and more business "that heart can wish" rushes to his doing. The average for the year must tell the story.

We think clergymen having good talent for extemporaneous speaking, who are located in small parishes with insufficient salary, would do well to study Phrenology, and at once command an ample income. Thus they could do great good through the week, and be better qualified to preach on Sunday, than if they were obliged to brood over the wide disparity between the wants of their families and the inadequacy of their means of support. Besides, clergymen not settled could preach the man-reforming doctrines of Phrenology during the week, and have invitations to preach the Gospel every Sunday, to the relief of some over-worked brother.

There is no other profession in which one can begin so quickly to work. The phre-

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nologist goes *to his business*, announces himself, and in two hours may have earned his expenses for a week. Good sense, fair culture, and a thorough knowledge of his subject, will open the door for his success in any county in America. The harvest is large, and waits the reapers. Those who would obtain particulars as to the annual course of instruction at the American Institute of Phrenology, which opens its session on the first day of October next, may address the office of this JOURNAL.

ARCTIC VOYAGES.

WHETHER any practical benefits result or not from adventures within the limits of eternal ice and snow, the thought of reaching the North Pole is a persistent and fascinating one to the scientist and navigator. Indeed, all nations who claim an advanced civilization share in the desire to know the unknown regions of the far North, and repeated failures of heroic men seem but to sharpen that desire. The last American expedition, undertaken without adequate preparations and unfortunate in the loss of its commander when far toward the object of his ambition, nevertheless penetrated nearer the Pole than any previous expedition, attaining 82° north. Now two English steamers are on their way nothward, under the command of an experienced scientist and Arctic sailor, Capt. George Nares. These vessels have been well prepared, and furnished to meet the emergencies of polar seas, and their crews are hopeful of accomplishing greater things than have been done in their line before.

One feature which marks this new adventure with peculiar advantage, in our opinion, is the plan to establish a system of dépôts, which will provide a safe retreat should it be necessary to abandon the ships. This idea of dépôts was advanced in the PHRENOLOGICAL some time since by one of our contributors; he claiming that to make success sure, it would be necessary to establish a chain of dépôts, each being supplied with all requisite appliances and stores for the health, comfort, and efficiency of explorers in that desolate region, so that each, as established, would become a new point of departure for research, This method of proceeding would be very expensive, it must be admitted, but economical when compared with the waste or loss of money, materials, and valuable lives which has characterized every expedition so far.,

But America and Europe should make common cause in this matter of Arctic exploration. The motives which actuate the getters-up of explorations, are chiefly those of national emulation, with perhaps a small infusion of scientific desire. An international combination, then, for the purpose of investigating the frozen zone, would give to the enterprise that large and liberal character which is indispensable to triumph over the numerous difficulties nature has set in the way, and would help to strengthen the sentiment of kindness and sympathy which now seems weak and languishing, especially among the nationalities of continental Europe.

After our Centennial of 1876, let an International Arctic Expedition be set on foot. What say the kings and queens?

JESSE POMEROY.

WHY not hang this child-murderer? He was tried, found guilty, and sentenced to death. Then why not execute him? Besides, have not a considerable number of Boston Christians petitioned the Governor to hang the boy? Are not the Scriptures to be respected and followed? "Who so sheddeth man's blood," etc., stands good against all who kill their fellows. Why make Jesse Pomeroy an exception?

"There are many men of many minds," and all are not agreed as to capital punishment. Many enlightened statesmen and jurists believe there is a better way of treating criminals than that of hanging. They see the marked differences which exist between "fools and philosophers," between those well-born and those ill-born. That, while one descends from good, healthy stock, whose parents lived normal lives, another was the offspring of diseased or abnormal conditions, and is but a line removed from imbecility or irresponsible idiocy.

Those self-regulating and well-to-do citizens, whose characters are formed after the best models, see the differences which exist

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in the different classes, among the ignorant and the educated, the white native and the imported pauper, the unfortunate black man and the heathen red man. It is seen that there are degrees of *capability* and of *accountability*, that the parable of the talents is quite as applicable to the men of the present generation as it was to that of the past. One is found to possess ten talents—degrees of intellect and moral sense—another five talents, and another but *one* talent. Nothing is said in that connection of those with *no* talent. We meet numbers in human form who appear to be destitute of even the instincts of animals. They are the offspring of drunkards, of gourmands, libertines, prostitutes, and of ill-assorted marriages, conceived in crime, brought forth in disease, and nursed in wickedness. Is it surprising that such should exhibit perverse tendencies? and going wrong, almost necessarily, will the lash or the dungeon convert them into saints?

Accounting for crime is not apologizing for it nor excusing it. An intelligent phrenologist pronounces on the natural tendencies of a child's mind while innocently reposing in its mother's lap, long before a brutal or an idiotic condition would be suspected by its parents. Organization and character are found to correspond. If there be apparent exceptions, the phrenologist will be as prompt to discover them as another. Further, he will be more capable of suggesting the proper means of suppressing the bad or evil tendencies, and of developing the good, than those unacquainted with his system of mental philosophy.

But why not hang Jesse Pomeroy? Would you hang an insane child? Would you hang an imbecile or an idiot? No, of course not. Well, Jesse Pomeroy is to be placed somewhere between insanity and idiocy. Granted that he is all bad, that he is a human hyena; we inquire why? How came he to be so? Did he make himself? Is he bad from choice? We saw it stated in a newspaper that he begged to be kept in restraint, that he might not commit further crimes. He seemed to be aware of the wrong of killing, without having the power to avoid it. Stronger minded persons than this boy Pomeroy go into *delirium tremens* when denied opium, alcohol, or tobacco, after having contracted a love for the one or the other. Yea, even men of sense go down to death by their own hands, under some strong impulse. Of course this indicates a warped condition, and is no excuse for crime. But would it not be as well for law-makers, and for those whose duty it is to execute the laws, to learn something of the characters of those most likely to come under their authority? May there not be a better way of treating the weak, under-witted, and the insane, than hanging? Is not the boy, Jesse Pomeroy, an abnormal specimen of poor perverted humanity? Can an intelligent officer be found who would willingly execute vengeance on his poor head? For ourselves, we would rather be able to say, "His blood be not upon our hands."

PHRENOLOGY IN ENGLAND.

UNDER the leadership of Mr. L. N. Fowler, practical Phrenology keeps its hold upon the English mind, and able exponents are everywhere welcomed at the public assemblages. A London paper notices a lecture recently given by Mr. Fowler in the following pleasant terms:

"We had a merry evening with Professor L. N. Fowler on the 25th, who had a crowded hall to cheer him on this his first visit. "Phrenology; what is it?" formed the topic of the evening, which was throughout a spirited affair. * * * * It mattered not to him who were there, young or old, educated or not, grave or gay, he set the human brains a-thinking, eyes a-wondering, tongues a-going, mouths all opening and shutting, hands a-clapping, cheeks a-burning, hearts a-beating, consciences a-smiting, and ears a-tingling. Everybody had a cap to wear, and the beauty of it was that each put it on, revealing their very selves; even the lecturer and chairman showed up a bit. Talk of looking-glasses, one before and one behind, why, we had mirrors in all directions—we saw everybody at once—at least we fancied so. Oh, ye sermonizers, lecturers, parents, masters, young men and ladies, how clever ye all were on that night! Ye were reading others, and others were reading you through and through. How ye chuckled together as secrets were revealed about you know who! Ye need not blush; ye did mean he, or she, or they, when

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that little thought popped into your head. * * * * * Mr. Fowler is a racy, humorous, and common-sense speaker—which is a rare thing now-a-days on the platform—and did not fail to expose with withering effect the follies of human beings in all ages and conditions of life. He also vindicated Divine Providence from the shameful charge of taking human life unnecessarily, by showing that man's own ignorance and folly, in disregarding the laws of health, life, and happiness, brings with it a fearful retribution, and for which man alone is responsible. We unhesitatingly affirm that lectures of this sort do incalculable good."

This opinion of the London editor is the opinion of every candid observer of the character and influence of phrenological principles. Properly understood, and fairly applied, these principles always tend to improve a man in all that contributes to his value as a member of society.

WE MAY HELP EACH OTHER.

"My light is none the less for lighting my neighbor's."

READER, did you ever realize the blessedness of conferring on another unasked and unexpected favors? And did it not make your heart palpitate with warm emotion on receiving the heart-felt thanks of those whom you benefited? Verily, "It *is* more blessed to give than to receive." To give what? Not necessarily money, nor stocks, nor lands; but we may "lend a hand," or "give a lift," in the way of a good word of counsel or encouragement or sympathy. We may give of what we have, be it service, be it advice, food, clothing, books, or be it only a "cup of cold water;" and if born of the right spirit, it will be acceptable not only to the recipient, but to "Him who seeth in secret," and do the *giver* much good.

In our journey through life, we may perform much service for others, even with very little material means, through acts of kindness and self-denial. We may assist the widow and the fatherless to bear their cares and sorrows; may help the poor, encourage the desponding, buoy up the sinking and the hopeless. We may, by precept and example, assist in reclaiming the inebriate, the criminal, and even the insane. We may visit and comfort those in prison. Who ever think of this? Who visits the condemned culprit in his lonely cell with a view to ministering unto him? And yet, to visit those in prison is enjoined by the great Teacher and exemplar of Christianity as an essential part of our charitable work. If the poor wretches who fall into the clutches of the law, and are placed within prison walls to expiate their offences, are to be morally and physically reclaimed, it can only be through instrumentalities, kindly applied, for their education and training. This fact our educators and economists are fast finding out.

KEEP IT OPEN.

THE Agassiz Memorial Fund of $300,000 is completed. The monument is to be in the form of a block of granite taken from the lower glacier of the Aar, in Switzerland, close to the spot where the professor, in company with Desor and Vogt, pursued his scientific explorations. The stone has arrived in Cambridge, and is now having its inscription. But his real monument is the museum he created, and into which he put so much of his life.

The scientific school on Penekese Island will not be opened this summer for want of funds. The poor school-teachers who need the instruction can not afford the luxury of spending the summer at a scientific watering-place. And the rich Boston people have too many calls for their cash to endow an institution so far away from home. They believe in putting their money where they can look after it, which, perhaps, is the reason so few people lay up treasures in heaven.

We find these two paragraphs in the same column of a New York weekly. The comments they suggest are almost too obvious to need even a notice by us. As is well known, the school of natural history on Penekese Island was founded by a wealthy New Yorker, in consideration of the abilities and worth of the late Louis Agassiz. His unexpected death, to be sure, deprived the school of a master-mind, but there were others competent enough to give the lectures and instruction prescribed in the curriculum.

As it is a "want of funds" which has compelled the suspension, how much more fitting had been the application of at least a part of

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the "Memorial Fund" to a continuance of the school in which the great scientist had shown so warm an interest, and which was his latest field of labor!

CENTENNIAL DOINGS.—We are now fairly afloat on the tide of centennial celebrations. New England has already had several good times, and soon New York, New Jersey, Pennsylvania, and the other States of the original Thirteen, will be falling into the line of local celebrations and rejoicings in honor of great events of a hundred years ago, and the enthusiasm which is felt all over the country will increase until it reaches its grand climacteric on the Fourth of July next year. We are more than pleased to note the cordiality which the South evinced toward the North, by sending delegations of her citizen-soldiery to participate in the doings in Boston and on Bunker Hill last June. The season is auspicious for a closer relation between all parts of our grand country, and for burying the remnant of bitterness engendered by the late terrible struggle. Let all, North, South, East, West, join hands in a common bond of union, forgetting the past, and feeling the importance of practical unity to the maintainance of national prosperity, and of State and national growth.

AGRICULTURAL HINTS.

The Use of Soap in Households.—A lady writes to one of our agricultural papers, and communicates the following with regard to the use of soap. We suppose she knows of what she speaks, but many housekeepers will be likely to regard her statements as bordering on moonshine. But listen:

"Without giving any recipes for making soap, I wish to tell all the hard-worked farmers' wives how much labor they may save by not using such vast quantities of this article. For nearly five years I have used soap only for washing clothes. In all that time I have not used one pound of soap for washing dishes and other kitchen purposes. My family has ranged from three to twenty-five. I have used cistern water, limestone water as hard as possible, and hard water composed of other ingredients besides lime, and I find with all these my plan works equally well. It is this: Have your water quite hot, and add a very little milk to it. This softens the water, gives the dishes a fine gloss, and preserves the hands; it removes the grease, even that from beef, and yet no grease is ever found floating on the water, as when soap is used. The stone vessels I always set on the stove with a little water in them when the victuals are taken from them; thus they are hot when I am ready to wash them, and the grease is easily removed.

"Just try my plan, you who toil day after day every spring to make that barrel of soap, and let us hear how it succeeds with you. I like the great barrel of soap on washing-day, but am glad to be able to dispense with its aid on all other occasions. I find that my tinware keeps bright longer when cleansed in this way than by using soap or by scouring. The habit so many of us have acquired of scouring tins is a wasteful policy; the present style of tinware will not bear it. The tin is soon scrubbed away, and a vessel that is fit for nothing left on our hands; but if washed in the way I have described, the tin is preserved and is always bright and clean."

The Potato Scourge.—Of course some of our readers suffer enough from the ravages of the potato bug, or, as it is more properly named, the Colorado beetle. But it may please them to know that some of our scientists, who have given attention to the subject, have been endeavoring to discover some means by which this spreading destroyer of the hopes of the agriculturists with regard to their potato crops may be effectually restrained. Prof. Cook, of Lansing, Mich., has given a good deal of attention to this subject, and recently submitted the results of his experiments with Paris-green. He feels warranted in urging the use of that coloring matter as a practical, cheap, and thorough antidote. The following is the mode which is suggested for its general use. The green should be mixed with water in the proportion of a heaped tablespoonful to about ten quarts of water. This solution then may be distributed with a common water-sprinkler, or with an old broom, care being taken, however, to sprinkle the vines well. It may also be prepared in the form of powder, one part of green being stirred in about six parts of flour, and this mixture should be put into a muslin bag, attached to the end of a stick, and thus it can be sifted over the vines while in a dry state. It is said that the cost is comparatively inexpensive, either method not costing more than five dollars an acre; preference, however, is given to the use of the dry powder. Prof. Cook has used the Paris-green on tender melon and cucumber vines without injuring them; so that its effects upon potato plants cannot be deemed detrimental to their growth. It is said that boraxine is also destructive to these

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pests; but its cost is too great for general use. Care should be taken lest the green get into the system, as it is very poisonous.

Wholesome Spare-Beds.—One rule ought to be invariable with every good housekeeper—that the bed in the guest-chamber shall never be "made" except when it is to be directly used. Let it lie fallow between whiles, and turn the mattresses every few days, with all precautions against dampness gathering upon them. Then, when put in order with fresh sheets and blankets, having the dry heat of the kitchen fire in them, there will be small risk of that chill which travelers dread. A room kept undampened, sweet, and sun-wholesome, with a dry bed and plenty of well-aired bedclothes, is within the power of the humblest to give their guests, and is all that sensible visitors ask.

Keep Stock Clean.—Most farmers keep currycombs, cards, brushes, and the like in the horse-barn, and use them daily; but how many cows throughout the country ever had a card-brush applied to their dirty sides? The dairy cows come out of the stable in the spring looking more filthy than the swine in the gutter. Does it pay to keep the cattle clean? Ask any intelligent farmer if it pays to use the brush on his horses, and then ask him to point out a reason why it does not pay equally as well to give the cows the same attention and care.

Earth-up Garden Plants.—In the cultivation of garden crops the hoe and rake should be continually at work. Weeds should be taken in hand before they are barely out of the seed-leaf, and one-half the usual labor of vegetable gardening will be avoided. Hoeing or earthing up of most garden crops is of immense advantage in nearly every case. One would suppose that in our hot climate flat culture would be much more beneficial; but a fair trial, say on every other row, of a bed of cabbages, will show a great difference in favor of the earthed-up plants.—*Western Rural.*

Plant Small Trees.—A writer in the *N. E. Homestead* advises farmers to purchase small rather than large trees, and gives reasons for his advice, among them stating:

"In half-a-dozen years the tree that was small when planted will be larger and finer than the other. The reason for this is obvious. The larger the tree the larger the roots which it has, and the larger the roots the less fibers there will be upon them. A tree that has plenty of fibrous roots will grow readily, if proper care is used in transplanting; but no amount of skill can coax a tree to live and flourish which is destitute of these little fibers. The roots of large trees are all more or less mutilated in the process of taking up, while the small trees sustain little injury from this source. Dealers in trees assert that experienced men buy small, thrifty trees, while those who are just starting are anxious for the largest ones to be had. Those who are to set trees the coming season will do well to learn from the experience of those who, at considerable loss to themselves, have demonstrated that small trees are the ones to buy."

Roll the Lawn.—Don't neglect to roll the lawn, or what some call the front-yard grass-plot. A pressure at this time of a heavy roller, the filling up before rolling of the little hollows with good soil, and scattering over an abundance of blue grass-seed, will make many a spotted grass-plot clear and fresh and beautiful till Fall. Sowing of bone meal, salt, and plaster is now in good time. For a 100x50 feet of lawn use half bushel each of bone meal and salt, and four quarts of plaster.

Fowls do not like to step down into a poultry-house before they fly up to their perches. The floor of the house should be somewhat above and not lower than the ground outside.

A correspondent of the *Country Gentleman* says there will be a large acreage of barley and oats in Western New York this season; as the high prices for spring grains and the low prices for wheat are diverting attention from wheat.

It is well known that the blue and scarlet colors in juxtaposition cause a dazzling effect on the eye. These colors, strung on a line and placed over strawberry-beds, produce a puzzling effect on the birds, and, it is said, no bird will enter the garden while these colors flutter in the air.

A Good Report.—P. N. Calkins, near Iowa City, Ia., from March 11th to December 31st, 1874, made 2,127 pounds of butter from an average of twelve cows, four of them heifers, and five over twelve years of age. During the summer they received no other feed than grass from the prairies. The butter was sold for $638.

Thinning Corn.—Prof. Roberts, of the Cornell University, made some experiments in growing corn upon the college farm last season, the results of which are valuable. He planted three plots of three-sixteenths of an acre each with corn, and thinned the hills in one lot to three stalks, another to four stalks to a hill; the third was not thinned. The first plot yielded at the rate of 160 bushels, the second 125 bushels, and the third 106 bushels (of ears) to the acre. Mr. Roberts states, as the result of many experiments prior to these, at the Iowa Agricultural College, that the heaviest crops of corn were made by growing three stalks to a hill, and that two stalks to a hill will produce more corn than five stalks. If every stalk produces an ear, and corn is planted three feet apart each way, there will be nearly 100 bushels of shelled grain per acre. To grow maximum crops of corn, then, it is only necessary to grow one ear upon a stalk, and ears of such a size that a hundred of them will make a bushel of grain. In view of this it is strange that with so prolific a grain as corn, a yield of 100 bushels per acre, should be considered as something almost impossible to be obtained.

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Our Mentorial Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH *that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.*

QUESTIONS OF "GENERAL INTEREST" ONLY *will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.*

MATRIMONY—H.—If we would take up hypothetical cases, and publish them in the JOURNAL, we should soon have no room for anything else, for everybody would be sending their measurements, heights, weights, and complexions and asking us how they would answer in marriage. Such statements would be simply useful to the individuals, and of no service to anybody else. The JOURNAL could not be profitably used in that way. We would greatly prefer to write out what we would say, and send it by post to each individual, than to write it and put it in type, since it would be useful to the parties only who received it; but this we can not afford to do gratuitously. If you will send for a "Mirror of the Mind," it will tell you how to have likenesses taken, and what measurements are required in order for us to decide what each person's character is, and how parties are adapted in marriage. Persons so sending likenesses can ask us all the questions they choose, and we will give them our best opinions and criticism; in fact, we are doing this kind of work almost every day. Those who are not adapted to each other are plainly told so, and the reasons why, and such suggestions are given as will enable persons to understand how to make a judicious choice, and who are not adapted to be united matrimonially. —

MOCKING-BIRDS.—Can mocking-birds be domesticated if taken young?

Yes, they are early reared by hand from the nest, and in confinement become very affectionate and familiar. A good singer always commands a high price, but its vocal powers, though great in captivity, are much greater in its native haunts. The eggs of the mocking-bird are usually five, of a light green color with brown spots or blotches. Mocking-birds begin to pair toward the end of March, and three broods are usually raised between that and the last of September. If further information be desired, it can be obtained from any good "Natural History." —

HORACE MANN.—Will the editor of the JOURNAL please to tell me who Horace Mann was, and what he did?

Ans. This eminent man was born at Franklin, Mass., in 1796; studied law, and commenced to practice in Dedham. His public spirit led him into politics, and gave him a seat in the Massachusetts Legislature. Here he directed his attention mainly to questions and measures of social reform. In 1837 he became the Secretary of the Massachusetts Board of Education, and remained connected with that body for eleven years. During the remainder of his life he was an earnest promoter of advanced methods of popular education, basing them upon phrenological principles. He served one term in Congress, succeeding John Quincy Adams. In 1852 he was elected President of Antioch College, in Greene Co., Ohio, and continued in that position until his death in 1859. His writings, particularly on education, are quite numerous. —

HOW TO LEARN PHRENOLOGY.—Is it too late to secure a place in the next session of the AMERICAN INSTITUTE OF PHRENOLOGY? What reading is necessary, and how exhaustive is the course? H.

Ans. It is not too late to enter the session which opens on the first day of October. If we had your name we should send you a circular entitled, "Professional Instruction in Practical Phrenology," which answers all questions.

A CLASSICAL EDUCATION. — If you wish to spend a good deal of time in acquiring a knowledge of dead languages, which knowledge may be of little real service to you as compared with a knowledge of living tongues, we can advise you as to the books which will open the way. 1st, Latin, Anthon's Latin Lessons, price, $1.25; or Harkness' Introductory, $1.25, is excellent for the beginner. 2d, Greek, Anthon's First Lessons, $1.25; or Harkness' First Greek Book, $1.50, will be found an easy introduction. These will suggest the text-books next in course. You should have mastered the principles of Latin before taking up Greek. You may read, in connection with your studies of the languages, the best authors on Roman and Greek history and literature. Among the many works which might be suggested,

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had we the time and space, is a recent volume by Louaze, on Roman and Greek Classics, Literature, etc., price $1.25. You will find numerous allusions to good books for your reading in the publisher's catalogue usually appended to classical text-books.

MODERN BIGOTRY.—Will you be so kind as to explain a passage in the June number of the PHRENOLOGICAL JOURNAL. It occurs on page 354, as follows: "And the conditions of perpetuating his race, which should be entirely subject to his free choice, have been forbidden, whether because too sacred or too profane for human determination, it were hard to tell."

Ans. This is a rather delicate subject to discuss freely in a public magazine. The author of the paragraph quoted is a gentleman of earnest domestic and religious feeling, and by no means a free-lover. He meant to be understood as alluding to the prevailing sentiment in society that man should not investigate the laws of their being, or endeavor with the aid of science to improve the race, but blindly and ignorantly accept whatever of good or ill comes to them, in so-called humble recognition to the "dispensations of Providence."

SHORTY.—If you could call at our office we might advise you how to live so as to attain more stature. It would be easier for us and more satisfactory to you than to fill a page of the JOURNAL with general advice.

AIR, LIGHT AND HEAVY.—As the action of the barometer depends upon the weight or pressure of the air, and on the approach of storms the mercury begins falling rapidly, and when clear or fair weather is returning the mercury rises, the action seems to me precisely like that of a see-saw; that is, when the pressure on one side is removed, the other side will fall. Again, we depend upon the density of the air for the transmission of sounds, yet we hear distant noises more distinctly just before storms that at other times. The falling of the barometer, however, at such times indicates the air to be lighter. Now the question is, how can the air be both light and heavy at the same time?

I read the JOURNAL, and like it very much, and having been a teacher, I will say that no other one thing has been of so much assistance to me in understanding the nature of and governing my pupils as Phrenology. J. A. W.

Ans. The argument here is, first, that sounds are heard more distinctly before a storm; second, when the air is dense and heavy, sounds are heard more distinctly, therefore the air is denser before a storm. The mistake is in supposing that heavy air alone will facilitate the transmission of sound. Moist air, however, has the same property, as, for instance, the air is more or less moist at night, and we know how well sounds are heard at that time; besides, before a storm we have a very calm state of the atmosphere, so much so that it is proverbial, "always a calm before a storm." Thus it is possible to have a rarified air that will transmit sounds distinctly when it is moist, and a dense, dry air that will do the same thing. The barometer announces a change in the pressure of the air in a certain locality. If the pressure decreases, the mercury falls, and there is a tendency to the formation of a vacuum at that place, and the consequent tendency of the surrounding air to rush in and fill the vacuum. This "rushing in" of the air we call "wind," and if the air be moist condensation may take place, resulting in rain, and any electricity set free in the atmospheric movements will give us thunder and lightning. The causes of the decrease of pressure are various and at times obscure.

ARKANSAS.—The portrait is received, and if we had your address we would communicate to you personally. We can not open these columns in which to describe character, for if we should there would be no room for anything else. Please send for a "Mirror of the Mind," which will explain not only what likenesses we require in order to read character correctly, but the measurements, weight, temperament, etc. The person resembles the mother, is intelligent, a good talker, genial, and friendly.

What They Say.

CAPITAL PUNISHMENT IN MAINE—EDITOR A. P. JOURNAL: Your readers will doubtless remember the portrait and sketch of John True Gordon, the Thorndike murderer, which appeared in the August number of A. P. JOURNAL, 1873; and it may be of some interest to them to learn of his execution, which took place at the Maine State Prison yesterday, at twelve o'clock. As predicted in the sketch of his character, Gordon entirely broke down in courage, and twenty-five minutes before the appointed time for the execution, committed suicide with a shoe-knife that had been smuggled into his cell by some unknown person. The knife entered his left breast, just above the heart, inflicting a wound which must have proved fatal within an hour or two at most. At twelve o'clock, the breath of life still being in his body, he was taken in a blanket and by four men carried to the gallows, where he was held in position until the drop fell. The whole proceeding was but little better than hanging a corpse, and, in my opinion, one of the most outrageous acts of brutality ever committed in our State—a scene which, I trust, may never be witnessed again.

Louis Wagner, the "Isle of Shoals murderer," was executed at the same time with Gordon. He was altogether of a different type of man from Gordon. From first to last he manifested the most unflinching bravery. Not a muscle of his face changed while standing upon the scaffold. He died protesting his innocence, and his last words were that he trusted the people of Maine would yet realize the "the terrible act of injustice

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they were that day committing." From the many doubts that arose during the trial, from the innocent bearing of the man, and, more than all, from an examination of his head, made *after death*, I am satisfied in my own mind that our State has again brought indelible disgrace upon itself by legally murdering an innocent man. If this proves to be the case, what a terrible argument it will be against hanging men on circumstantial evidence only! What a warning to future judges and juries! Capital punishment is, at best, but a relic of barbarism, worthy only of the dark ages of superstition and ignorance; it is not in accordance with the enlightened sentiment of the nineteenth century, with reason, with nature, or with humanity.

When Phrenology shall shed its genial rays throughout our land; when judges and juries shall understand the *laws of human nature*, and the secret springs of thought and impulses of action, then, and not till then, will this foul blot upon our national escutcheon be removed.

Yours, truly, L. C. BATEMAN.

NECESSITY AND HEALTH.—"But task it, and pine it, make it a slave instead of a servant; it may not complain much, but, like the weary camel in the desert, it will lie down and die,"—From the JOURNAL.

Dear JOURNAL, you talk as if it were at the option of every human being whether they shall work themselves to death or not. Just come with me down this alley, and be convinced it is not. Here is a laboring man, with an invalid wife and four children to support. He is not expert, can earn but small wages, which, with the closest economy, will but provide the bare necessaries of life, to say nothing of doctors' bills. Day after day he toils on, over-tasking his body, and all to but little purpose. He knows he is wearing out, knows that the day his hands will refuse to work is nearing, and that there is but the poor-house in prospect for them all. Tell *him* to be careful of his health, not to over-task his body, why, he will say to you. "Gladly would I wear it out could I bring health back to my wife, and educate my children as I wish."

Here is a pale woman, toiling on alone, just the same, that she may provide for fatherless children. She rises at daybreak, and after a light breakfast begins her daily task of sewing, stopping only for a lunch at noon, and to care for the children. Night finds her weary, oh, so weary! but the children must have their supper, and after seeing them to sleep, down she sits to work for *them*, after the eleven hours of sewing for others. Often past the midnight hour does she stitch, stitch, for mother-love will have her children tidy and clean. Then up the next day with the sun, and at the same life-drawing process.

Truly, if her eye glances at your well-meant words, she must laugh the bitter laugh the poor so often do (more touching far than tears), and wonders how *she* can "take care of the body."

"Like the weary camel in the desert it will lie down and die." Mournful truth! All along this caravan of life they are dropping one by one. I think at this moment of one, a neighbor of mine, who perished thus — a drunkard's wife, toiling late and early, unassisted by him, trying to support six children. Too proud to ask assistance from others, knowing well from day to day that she was dying, yet never relaxing her endeavors, until one day they told me she lay down to die. Aye, she rests at last, as do all who thus perish, for is it not Christ-like to die for others?

Dear JOURNAL, when next you talk of overtasking the body, look about and speak a word for those who are compelled to do it.

COUSIN CONSTANCE.

ON THE WORSHIP OF GOD. — Often have I sat at the casement watching the lovely stars peep one after the other from the clear blue sky, till my heart was borne aloft, and became too full to speak; and life has appeared the sweetest of all joys, earth and sky assuming a coloring which gave intense joy and beauty. Many go to church to worship God, and they do well if their worship does not end there. If it does, they are strangers to the exquisite delight that springs spontaneously from a love of the beautiful. I have worshiped Him more devotedly in solitude than ever I could have done in a church. In the latter often there is much to distract the attention, in the former there is nothing. When almost weary of the strife and turmoil of life, I have at times fled the crowd and noise of city-life to look upon some lovely scene of nature's own delineation, or climbed the mountain's summit, where nothing has appeared to intervene between myself and heaven. There I've watched the sun set in all his splendor, till the whole scene was bathed in beauty, and the tints would blend so harmoniously, defying the artist's skill to imitate them. The air would be scented with wild flowers, requiring no gardener but nature. Some appeared so fragile, the gentlest zephyr would bend them, yet they could endure what would have snapped many a prouder stem. The birds would sing a requiem over the days of departing glory. Then, in all her modest beauty, would arise the Queen of Night, and her gentle smile would tone down every ruffling breeze. Who could watch and not adore?

The tide of love in my heart runs high; but every breath and every sigh is wafted to Thee, oh God! As we develop, so new beauties arise to charm the senses. How harmonious is everything in nature! Man only is inharmonious, and this arises solely from want of development. The germs of goodness are within him, but untoward circumstances have not tended to develop them. The stern realities of life press too hard upon him, but, more than all, uncongenial influences unman him. He feels he is not himself. Why heaves his

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breast with grateful love to think life's sun is thus far set? though while eternal ages roll some scenes he never may forget. When spring comes with her beautiful mantle of green, studded with flowers of every hue, she shakes off her russet brown that has harmonized so well with the blasts of winter, that she may dispense to man her fruits, so welcome during the sultry days of summer. When will he learn enough of his physical system to realize that he needs not an exciting diet during warm weather? to find his system can not use the surplus carbon with which he loads it down in the form of rich diet? Nature provides bountifully, too, for the animal creation during spring and summer. Now, if during that time we could abolish animal food, the increase in their numbers would be so great that the poor might also reap the benefit.

If this life symbols a higher, how supremely beautiful that life must be where all is love and purity—where selfishness is unknown! Music is beautiful, but not so deep and passionately powerful as love. Sometimes methinks it must be the language of the angels, for no words can express so powerfully the emotions of the soul. Winds breathe and play upon the ocean, and then cease, but ocean still rolls on, and lives in calm and wondrous power, reflecting the beauty of the heavens in its clear, pure depths; so music's tones may cease, but love burns on and still adores, and makes the sweetest tones and joys the heart can ever know.

EMILY E. TEASEDALE.

THE SHAKERS IN BELIEF AND PRACTICE.—A Shaker friend, who had read with much concern what has been published in the PHRENOLOGICAL on the subject of celibacy and Shakerism, sent a communication, not long since, in which he uses the following language. It may be regarded as a summary of Shaker belief:

Is it not the world that is "being slightly agitated" by the principles of the Shakers, instead of the latter by the world's improvements? The Shakers take hold of all practically scientific inventions and improvements. When the temperance question began to agitate the world, they soon banished from their societies the use of spiritous liquors as a beverage. They have long since refused to poison their nerves with tobacco, or contaminate their blood with swine's flesh. Some, if not all their families, set a model vegetarian table, on which no salt or condiments are found. The best hygienic food eaten by man—unleavened bread made of unbolted wheat meal—graces their tables. With them "sexual equality" and "woman's rights" are something more than theory. With the exception of dress reform—and that is more like deform—there is scarcely an improvement in the world in which they are not practical believers. "True science is Shaker theology," say the Shaker and Shakeress. In short, they are scientific reformers. From their writings can be learned that the "principle of sex" runs through all nature, from the lowest cryptogamous plant up through all evolutions of matter, through all supramundane intelligencies to the Spirit over all; that the incomprehensible Spirit is father and mother; that "the invisible things of Him from the foundation of the world, are clearly seen, being understood by the things that are made." Therefore, they do not "ignore nature" or sex.

The Almighty has "established irrevocable laws of progress, as well as those "by which human beings may perpetuate their existence on earth." Humanity has made several land-marks of progress in manifesting the sexual principle. These may be called promiscuity, polygamy, and monogamy—different phrases on the material plane, just as the various degrees of idol worship are manifestations of the religious element. All must eventually become monogamic. What next? Human beings can not stop progress with even a perfect system of physical generation, but must grow or be regenerated to ultimately manifest the sexual principle upon the higher planes of being.

To a peace man, war is an abuse of Combativeness and Destructiveness; he does not ignore nature, as the war man may be inclined to think, but elevates those principles to overcome obstacles in the mental and spiritual consciousness. To a person who is a celibate inwardly, and not in outward form merely, physical reproduction may be considered an abuse of the sexual principle. He does not ignore nature, but, by a law of correspondence, seeks to elevate that principle above the plane of sense and self. War may be right to one who can see no higher way, providing he is not barbarous, and obeys the national laws of war. So, generation is right to those who obey the laws of procreation, and whose progress in the sexual principle leads them no farther.

The most enlightened opponents to a single life claim and act upon the right to reproduce as little as their fancy may dictate. And if they have the right to say they will have three or five children less than nature prompts, where is the stopping-place short of celibacy? "Blindly following a frail and erring human leader," is as applicable to Christian sects as to the Shakers. What if Ann Lee was an imperfect, "ignorant woman, considered insane, and confined in a prison!" Could not similar things be said of Jesus of Nazareth? Was he not a man—the carpenter's son? Was he not inconsistent, bringing "not peace, but a sword?" Was he not like other men of those days, as ignorant and mean—considered as being possessed of the chief of devils? finally executed as a criminal by the leading religionists of his time? "And yet such a person is accepted as the Saviour of mankind."

The Shakers are no idolators, worshiping the creature. They neither worship Jesus of Nazareth nor Ann Lee of Manchester. They worship principles, not persons—"worship in spirit."

DIXON, CAL. EDMUND YOUNG

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ABSENCE OF MIND.—The writer, when lecturing on Phrenology in a small lake-town in Ohio, at the time the Lake Shore R. R. was being built, gave several public examinations of the heads of persons chosen by the audience, as an exhibition of the truth of the science, and a test of his skill. A practicing physician in the place was one of the subjects. He was found to have large Concentrativeness. Among other things it was stated that when his mind was engaged on one subject, it would be difficult to divert it to another; that he would be called absent-minded. It proved to be a noted trait of his character. I will give what was told to me as a fact, by way of illustration. The doctor was an owner of considerable real estate in the town, and the prospect of the railroad gave the property a profitable and quick sale for village lots. The usual terms of sale were one-half of the purchase-money down, and the balance in a year. The doctor's excitement was somewhat intense on the subject. On one occasion he was called to visit a sick patient. After an examination of the patient he dealt out the medicine, and then engaged for a time in conversation with other parties. When he arose to depart he was asked how the patient was to take the medicine. His reply was, "Take half down, and the rest in a year." H. BUCKLEY.

WISDOM.

"Think truly, and thy thought
Shall be a fruitful seed."

THERE is a rigorous bigotry which is sometimes taken for piety.

HYPOCRITES do the devil's drudgery in Christ's livery.—*Matthew Henry.*

ANY effort at display is a conscious confession of weakness.—*Bishop Ames.*

WE should learn never to interpret duty by success. The opposition which assails us in the course of obedience is no evidence that we have mistaken.—*Newman Hall.*

YOU need not tell all the truth, unless to those who have a right to know it all. But let all you tell be truth.—*Horace Mann.*

PERISH policy and cunning,
Perish all that shuns the light,
Whether losing, whether winning,
Trust in God and do the right.

CHOOSE always the way that seems best, how rough soever it may be. Custom will render it easy and agreeable.

LAZINESS grows on people, it begins in cobwebs, and ends in iron chains. The more business a man has to do, the more he is able to accomplish; for he learns to economize his time.—*Judge Hale.*

LET us ask ourselves seriously and honestly—What do I believe after all? What manner of man am I after all? What sort of show should I make, after all, if the people round me knew my heart and all my secret thoughts? What sort of show, then, do I already make in the sight of Almighty God, who sees every man exactly as he is?—*Kingsley*

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

A NEGRO was buried alive in a well at Butler recently. His friends dug down to him in about four hours, and found him alive and well. He said he never wanted to sneeze so badly in his life, but was afraid he should jar down some more dirt.

A BLUE PICTURE.

A SLOVENLY dress, a shabby pate,
The fences down, a broken gate;
Pigs in the garden, weeds very high,
Children unwashed, no meat to fry;
Lots of great dogs, and yawning old cats,
Windows repaired with a dozen old hats;
An empty barn, not a spear of hay,
Cows in the clover, horse run away;
Things sold by guess, without being weighed,
Bills coming in, taxes unpaid;
Pipes and tobacco, whiskey, neglect,
Drag in their train, as all might expect,
All sorts of troubles to fret away life,
But, worst of all, an unhappy wife.

A GOOD brother in a Baptist church of Miami County, Ind., while giving his experience, not long ago, said: "Bretherin, I've been a tryin', this nigh onto forty years, to serve the Lord and get rich both at onct, and, I tell yer, it's mighty hard sleddin!"

"ARE you going after that sugar?" called a Marquette, (Mich.) mother to her boy, who was in the street. "Am I going after that sugar?" drawled the youth, in a saucy and impudent tone; but just then he happened to see his father coming up behind him, and he said very respectfully and lovingly, "Why of course I am, ma; I didn't know you needed it right away!"

A FACETIOUS gentleman, attired in his best, made his appearance at one of the magnificent residences on Fifth Avenue, on the evening of a grand party recenty. Answering the summons of the bell, the footman, who knew him, exclaimed, "What brought you here?" The facetious gentleman, politely raising his hat, replied, "I beg you will inform Mr. Blank that I sincerely regret my inability of attending the party this evening?" "To the devil with you!" cried the footman, enraged: "you ain't invited." "That's just why I can not come."

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"HERE'S to the vine that made this wine," said Snoggles, as he swallowed a glass of milk. "What vine was that?" asked Smith. "Bovine," was the prompt response.

A CRUEL parent, hearing that his daughter intended to elope, placed a ferocious looking bulldog at the foot of the stairs. The poor girl retreated to her chamber and cried her eyes out, but recovered them the next day when she found that the dog was a stuffed thing borrowed from a neighbor.

AN exchange remarks: "If the time ever comes for the explanation of the mysteries of this world, we shall be glad to know why the young man who remarks on leaving church, 'I can preach a better sermon than that myself,' is content to wear out his life over a counter at forty dollars a month."

I AM composed of ten letters:
My first is in pine, but not in quail,
My second is in hill, but not in goal,
My third is in rest, but not in long,
My fourth is in earn, but not in song,
My fifth is in now, but not in past,
My sixth is in old, but not in last,
My seventh is in like, but not in hate,
My eighth is in ore, but not in slate,
My ninth is in great, but not in small,
My tenth is in young, but not in ball,
My whole is a subject of great importance.

A. M. C.

Library.

In this department are given the titles and prices of such NEW BOOKS *as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.*

CHRISTIAN MISSIONS. By Rev. Julius H. Seelye, Professor in Amherst College. One vol., 12mo; pp. 207; muslin. Price, $1.25. New York: Dodd & Mead.

This title seems rather uninviting to the common reader, but the book contains a vast amount of information that should be understood by all our thinking people, and those who consider themselves humanitarians. It is comprised of six lectures, on "The Condition and Wants of the Unchristian World," "Failure of the Ordinary Appliances of Civilization to Improve the World," "The Adequacy of the Gospel," "The Millennarian Theory of Missions," "The True Method of Missionary Operations," "Motives for a Higher Consecration to the Missionary Work," and a sermon on "The Resurrection of Christ the Justification of Missions."

The first lecture, on "The Condition and Wants of the Unchristian World," describes the Chinese, Burmans, Hindoos, Sandwich Islanders, Western Africans, Greeks and Romans, Celts and Tartars, Egyptians, Chaldeans, and Indians, and says, "The picture which Paul has given in the first chapter of Romans of the unchristian world is still and has always been literally true; ancient or modern it is the same—filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.' There is no abatement to be made from this picture: we can neither diminish the darkness of its colors nor the terribleness of its extent. And it is just as true of the Heathen world to-day as in the time of Paul." After such a vivid description of the unchristian world, he tells us that "this condition is not going to better itself," and founds this conclusion on "the most palpable facts of history." He says, "The earliest facts of language, the deep knowledge of architecture and astronomy and geometry and natural philosophy, which incontestibly existed in the earliest times of which we have any trace in Egypt and Chaldea and India and China, the prominence and the power with which religion controlled the political and social order, and entered into the science and the art of the ancient world, are simply inexplicable, if barbarism or a savage state were the original condition of the race." "Except as one nation receives impressions from another, or is lifted up by some manifestly superhuman power, its actual course has been a descent from one degree of degradation and shame to another." "Given, then, this actual state of the unchristian world—and this inability in human nature to better itself—what sort of counteracting impulse is needed? If we have any advancing civilization ourselves, which of all its elements shall be employed to bring the unchristian nations of the world into the same line of progress?"

In his second lecture he speaks of the "Failure of Ordinary Appliances to Improve the World," and says: "Does commerce civilize? Can trade, of itself, make men pure? Is there anything in buying or selling to make men better? There is ever the possibility that trade will make men dishonest; is there the least likelihood that it alone can ever produce the reverse result? Instead of being favorable to missionary success, the actual

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influence of commerce is one of the strongest hindrances to Christian missions." Mr. Seelye's conclusion, founded in given facts, is thus expressed: "The first impulse to any improvement of a man's outward condition must come from the quickening of some inward inspiration; and until the savage has risen to a different intellectual or spiritual life, all the blandishments of civilization could no more win him to a better state than could all the warmth of the sun woo a desert into a fruitful field." "It was not the construction of his dwelling-house which taught man to build his temple, but exactly the other way." "The same is true with sculpture, painting, poetry, music. It was a religious impulse which gave to all these their first inspiration. The arts have grown in glory just as the religious sentiment has gained in power. It is no question here whether the religion be false or true, fanciful or real; the only point is, that it is religion, and not science or philosophy which gives the inspiration to art and the living soul to genius." "A Godless education is not an object of wise desire for any people. It has no power to purify, and thus no salvation.

Lecture third speaks of the adequacy of the Gospel, which is divine, free, loving, and merciful, and not the result of any human effort to obtain. "Let this thought of God's mercy to sinners, of God's love to man, once be shown to men who have never known it before, and their own contrariety to this love, their selfishness and degradation and sin, of which they had been equally ignorant, comes up before them with appalling power. The love which discloses the soul's selfishness can banish the selfishness which it first disclosed, and bring out in the soul the clear lineaments of its own likeness—the likeness of love. We love God because He first loved us."

Thus we have endeavored to give some idea of Prof. Seelye's views respecting Christian missons, but to get their full import one needs to read the book. It is clear, concise, full of arguments drawn from facts, which are stated with proper references and dates. Few persons have his capacity of expression, his lucidness, combined with depth, beauty, and strength of style.

A Double Story. By George McDonald. 18mo; fancy cloth; pp. 238. Price, $1. New York: Dodd & Mead.

Need we mention more than the author's name to give character to this book? Like nearly all his stories, there is a strong metaphysical element pervading this one Yet it is written in the manner which pleases young people, for its characters are odd, unusual, extra earthly. The current of the affair hinges mainly on two little girls by the names of Rosamond and Agnes, whose traits of character and features, in entire correspondence of course, were of the ugliest; but one was born a princess, the other a shepherd's daughter. Somehow they both wander from their homes, and are lost at about the same time, the princess being picked up by the shepherd, the little rustic girl being found by the king's officers and taken to the palace. This change of relations introduces a new and curious course of discipline and training to the experience of each child, the result of which is a great improvement in their respective dispositions. But the end of the story is so peculiar that —one must read it to learn the peculiarity.

The American Evangelists, D. L. Moody and Ira D. Sankey, in Great Britain and Ireland. By John Hall, D.D., and George H. Stuart. 12mo: pp. 455; cloth Price, $1.75. New York: Dodd & Mead, Publishers.

The interest awakened in Great Britain, and recently in this country, by the two Americans, Messrs. Moody and Sankey, who have been energetically conducting public religious meetings for several months past in the larger towns and cities, called for a more appreciative expression of regard than the mere reports of their doings which have appeared in the newspapers. This was evidently the thought of the eminent Presbyterian minister of New York and of his associate, Mr. Stuart; and they united in the preparation of this book for the purpose of giving to the religious world a clear and responsible statement of what these enthusiastic men have done in their peculiar way. "The methods of operation are detailed without the expression of opinion, favorable or unfavorable." This, for the reason as the editors go on to explain, that "many forms of Christian work are determined by Christian wisdom and the conditions of society; and men's views of plans are largely influenced by habits of thought, education, and general church-life."

The "clear, colorless, and continuous view of the facts" which is given, certainly shows that much has been accomplished by the singer and the preacher in awakening men's minds to the earnest consideration of religious truths. The order of the volume, as briefly stated in the preface, is, "Who are these men? How did they come to the front in America? How did they enter Great Britain? What has been their progress? What did they teach? What are the results?" Several of Mr. Moody's addresses are given as they were reported, and attach a peculiar interest to the book. The portraits of both Mr. Moody and Mr. Sankey accompany the volume, and are life-like photo-prints.

Hints and Helps for Women's Christian Temperance Work. By Frances E. Willard, Cor. Sec. of the Women's National Christian Temperance Union. Price, 25 cents.

This neat pamphlet, just issued by the National Temperance Publication House of New York, is useful hand-book for women interested in the great reform. It contains plans of organization for Local Auxiliary Unions, State Organizations, and District or County Unions, with a form for a working constitution, form of pledge, pledge-

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cards, plans for juvenile organizations, constitutions, and many other practical suggestions.

MESSRS. FORD & Co. announce among their new summer publications "THE ABBÉ TIGRANE," candidate for the Papal chair. From the French of Ferdinand Fabre. Translated by Rev. Leonard W. Bacon. 12mo; cloth. Price, $1.50.

"A SUMMER PARISH;" Sermons and Morning Services of Prayer at the Twin Mountain House, August, 1874. By Henry Ward Beecher. 12mo; extra cloth. Price, $1.50.

Notices of both these books are now in preparation.

THE CENTENNIAL BUILDINGS, as they will appear when completed in Fairmount Park, Philadelphia, for the Great Exposition of 1876, are finely represented in a new lithograph published by H. J. Toudy & Co., of Philadelphia. The picture is about 28x22 inches, delicately tinted, and aside from its special interest at this time, is a handsome object for framing. Price, $1.

CONSTITUTION AND BY-LAWS of the New York Sunday-school Association, with its Certificate of Incorporation, a list of its Officers and Managers, and Departments of Work.

MAGAZINES, ETC., RECEIVED.

BRAINARD'S MUSICAL WORLD, for June, contains several good pieces of music, vocal and instrumental, besides appropriate reading matter.

REPORT OF THE BOARD OF COMMISSIONERS, Fifth Cincinnati Industrial Exposition, 1874. A very elaborate and finely-executed document, containing many valuable suggestions to manufacturers and public men. Cincinnati is certainly in the advance in the matter of exhibitions. We trust that she is well represented in the Centennial Commission.

RULES AND PREMIUM LIST OF THE SIXTH CINCINNATI EXPOSITION, 1875. An elegant document, furnished to applicants by the Board of Commissioners. The exhibition is announced to be opened on the 6th of September next. Mr. John J. Henderson is President, Frank Millward Secretary.

WIDE AWAKE. An illustrated magazine for girls and boys. D. Lothrop & Co., Boston. Price, $2 per annum. The first number of this new juvenile monthly is very creditable. There is a good variety of reading, funny and instructive, for our children and youth; and the illustrations are numerous and excellent in quality and application. The price is so low that it will prove, if the quality of this first issue is maintained, a powerful competitor with the existing juvenile magazines for public favor.

HOME AND SCHOOL, published by J. P. Norton & Co., of Louisville, Ky., is a neat educational monthly, and speaks well for the enterprise which has developed it.

THE INTERNATIONAL RAILWAY AND STEAM NAVIGATION GUIDE, for June, from Chrisholm & Bros., of Montreal, is a bulky and compendious affair. All the North American traveling interests are noticed in it.

THE UNIVERSALIST QUARTERLY, for July, is an excellent issue. All thoughtful minds of any credal tendency will find much to interest them in it. The articles on "The Origin of the Persecution of the Apostolic Church," "Prophecy and Providence," and the editorial notes on Smith's Assyrian Discoveries, have more than a temporary value.

TESTING IRON AND STEEL. From Prof. R H Thurston, Chairman of the United States Board to test iron, steel, etc., we have received a circular, in which the important work the Board has been delegated to do is briefly set forth. In the performance of this work the gentlemen of the Board would be greatly assisted if railway officers, engineers, manufacturers, and workers in metals would furnish full statements with regard to the abrasion and wear of the materials used by them in their different enterprises, and specimens of the iron and steel which have been under trial. The circular can be obtained by those interested on addressing Prof. Thurston, at the Stevens Institute of Technology, Hoboken, N. J.

THE CARRIAGE MONTHLY, for June, a beautiful number of this admirably edited industrial monthly. It keeps close to its trade. I. D. Ware, publisher, Philadelphia.

CATALOGUE OF THE ALUMNÆ SOCIETY OF INGHAM UNIVERSITY, for forty years, ending 1875. A very neatly prepared pamphlet, with views of the University buildings.

LITTELL'S LIVING AGE, No. 1,632, contains an appreciative sketch of that worthy man and eminent artist, William Blake, and other fine selections from the best foreign and home periodicals. Price of subscription to this old weekly, $8.

THE MANHATTAN AND DE LA SALLE MONTHLY. A miscellany of social and educational literature. Published by the New York Roman Catholic Protectory, of Westchester, N. Y.

RIVISTA SPERIMENTALE DI FRENIATRIA E DI MEDICINA LEGALE, of Reggio, Emilia. Prof. C. Livi, Director. This new publication comes to us from Italy, and indicates the spirit of inquiry to be alive there with regard to the relation of man's thought-life to his mental and physical condition.

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THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

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PORTRAIT OF DAVID A. WELLS, D.C.L.

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DAVID A. WELLS, D.C.L.,

THE EMINENT AMERICAN ECONOMIST.

THIS portrait shows a smooth face, a large, well-rounded and evenly-developed head, indicating a harmonious temperament and good balance between the head and the body. One is impressed by looking at that head with the idea of solidity, reserved strength, self-possession, and endurance. The features, though well marked, are not large, which indicates a resemblance to his mother's family, and that intuitive, practical talent which is more commonly possessed by woman than by man. We judge, also, that there is in him feminine refinement and sensitiveness, a tendency to be smooth rather than pliable, to be self-contained and not irritable, yet he is possessed of a great deal of real indignation when that state of mind is called for by circumstances. He knows when to be angry and when not; how to suppress the outbursts of irritation and impatience, and to wait for people to withdraw their offensive statements or atone for unwarrantable conduct; while some men seem to come down into the arena of life's difficulties, and to struggle with rude, rough, or selfish men, he rises into an atmosphere serene, dignified, and elevated; and would naturally seek to instruct the ignorant, the wayward, and the wicked, and to raise them to such a level as would enable them to understand that which is higher and better in character and conduct. He is one of the natural leaders among men, and has weight of character, scope and strength of thought, and the power to attend to details, especially to the minutiæ of history and science. His mind is so orderly, his course of thought so consecutive, that the results of his efforts are harmonious, well-poised, and sound.

His head seems to be wide backward from the external angle of the eye, where the organs of Order and Calculation are located, and thus tends to give a rather severe expression to the face. It widens posteriorly from the angle of the eye to the hair, in the region of Constructiveness and Acquisitiveness, showing a natural tendency on the part of the owner to think in the direction of mechanism and finance; while the forehead, which is especially capacious across the upper part of it, indicates a disposition to study first principles, to labor in the mines of science and philosophy. The fullness of the eye shows fair talent for talking, and the fullness of the middle of the forehead indicates a most excellent memory of all the facts and ideas which are brought to his consideration. His head is high, estimated from the eye and the opening of the ear upward. The whole top-head is large, long, and strongly-marked, showing prudence, integrity, reverence for sacred subjects, sympathy for those who are in trouble, power to understand character and to appreciate that which is spiritual. The head is wide just above the ears, indicating much force of character and courage, and that earnestness of resolution which is not afraid of hard work or long-continued effort. Such men generally live in advance of their time, and project truths and works for the future. An able head and a strong character are here, with more of serene power and vigor than is ordinarily found, and well calculated to live for the future, and to leave an eminent name.

Among the Americans who have rendered themselves distinguished by important services to the country at large—services bearing more upon the development of the arts of peace, and contributing to the prosperity of national and private interests—*David A.* Wells stands conspicuous. As an economist, perhaps, he has no superior.

He was born in the month of June, 1828, at Springfield, Mass.; was liberally educated,

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graduating at Williams College, and for a time acted the part of associate editor with Mr. Samuel Bowles upon the Springfield *Republican*. While in the office of this well-known newspaper, he first suggested the idea that the printed sheets of books and newspapers might be folded by machinery, and subsequently became associated in the invention of the first machine devised for this purpose.

Having a strong taste for scientific pursuits, he availed himself of the opportunity to study according to his inclination, which was afforded by the sale of his interest in the sheet-folding contrivance, and suspended his journalistic relations, becoming the pupil of the late Prof. Agassiz, who had then but recently arrived in this country. He entered also the scientific school at Cambridge, where he was subsequently graduated, and was appointed an assistant professor. In 1849, in association with Mr. George Bliss, at present U. S. District Attorney for New York, Mr. Wells commenced the publication of the "Annual of Scientific Discovery," which is well-known to scientists on both sides of the Atlantic, and which is still continued, it having since 1865 been edited by Prof. Baird, of the Smithsonian Institute. In 1864 Mr. Wells, while a resident of Troy, N. Y., became so warmly interested in the fiscal difficulties of Government, that he prepared and published an elaborate essay on the resources and financial strength of the country. This essay was issued under the title of "Our Burden and our Strength." Originally designed for private circulation, its exhaustive treatment of the subject excited general attention, and receiving the sanction of the Federal authority, became one of the most noted publications of the war. The financeers and economists of Europe also gave it much countenance, so that it was translated into the French and German languages, and extensively circulated. It is believed that upward of a million copies of this essay have been printed, and that its influence in restoring public confidence in the credit of our national Government was very great. This essay brought Mr. Wells at once into public notice, and at the close of the war he was made the chairman of a Commission created by Congress and authorized to inquire into the resources of the country, and prepare a report with respect to the best methods of producing revenue. The efficiency of this Commission was in a great part due to the earnestness and ability of Mr. Wells; and upon the termination of its functions he was appointed to an office created by Congress for the term of four years, with the title of Special Commissioner of the Revenue. In this office, and invested with unusual authority, Mr. Wells originated and prepared nearly all the reforms of importance in our national revenue system which have been set on foot since the close of the last war. Among these changes may be mentioned the re-drafting of the Internal Revenue laws, the reduction and abolition of the cotton-tax and the taxes on manufacturers, the creation of supervisory districts and the appointment of supervisors, the application and the use of stamps for the collection of taxes on tobacco and liquors, and the creation of "The Bureau of Statistics." Mr. Wells' far-sightedness showed itself conspicuously in the advising of lower rates of taxes or duty on certain articles of general consumption, which reduction, in practice, was found to contribute very largely to the increase of the revenue.

In 1867 Mr. Wells was authorized by the Government to visit Europe, and to investigate all the leading industries in active competition with the industries of the United States. The result of his investigations led him to withdraw from his former position as a strong protectionist, and to adopt substantially the theory of free trade, as appeared from his announcement that he believed the principles of free trade, being made in practice subordinate to revenue, and gradually entered upon, would promote the best interests of the country at large. This change of opinion, of course, awakened no small amount of ill-feeling among those with whom he had been associated on the protection side of the tariff question. Some charged that Mr. Wells had been corrupted by British gold. Even Mr. Greeley, who, in his lifetime, was generally considered the leader of the protectionists, was inclined to accept this damaging view. On the expiration of his office as Special Commissioner of the Revenue, in 1870, the President refused to reappoint Mr. Wells, alleging as his reason the disapprobation of

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the Secretary of the Treasury for such reappointment. However, a majority of the members of both houses of Congress, appreciative of Mr. Wells' capability and integrity, united in a letter to Mr. Wells, expressing regret on account of the loss to Government by the discontinuance of his services. It may be mentioned that no other person was appointed to continue the office.

Shortly after his retirement from Washington the Governor of New York offered Mr. Wells the chairmanship of a State Commission for investigating the laws relating to local taxation. This trust he accepted, and was the chief agent in the preparation of two reports and a code of laws which were submitted to the Legislature in 1872 and 1873. These reports have been reprinted since in the United States and in Europe, and, as a signal fact in testimony of their value in public fiscal affairs, one of the first acts of the French National Assembly, after the close of the Franco-German war, was to order the translation and publication of them. In 1874 he was unanimously elected by the French Academy to fill the chair of Foreign Associate, rendered vacant by the death of John Stuart Mill. Not long after this the University of Oxford voted to him the degree of D.C.L., or Doctor of Civil Law. The honorary degree of LL.D. had been previously given to Mr. Wells by the college by which he was graduated, Williams. Another testimonial of significant importance in estimating the value of a man who has performed some service for the public is the fact that on his retirement from Washington the merchants of New York, without distinction of party, presented him a service of the value of several thousand dollars, as a "token of their esteem for his unsullied integrity, high personal character, and as a slight recognition of his inestimable services to his countrymen."

In 1872 the Corporation of Yale College elected Mr. Wells University Lecturer on Political Science. In 1873, on invitation of the Cobden Club, he visited England, and delivered the address at the annual meeting and dinner of that club. In the spring of 1874 his name was brought prominently forward as a candidate for United States Senator from Connecticut; but his strength did not prove sufficient to warrant special effort in the canvass which followed. In February, 1875, he was elected President of the Democratic State Convention of Connecticut; and as such firmly committed the party in that State to the doctrine of hard money, and taxation for revenue only. In March following he was chosen President of the American Association for the Promotion of Social Science (succeeding Dr. Woolsey, of New Haven), and as such presided over the recent meeting of the Association at Detroit.

A REVERIE RECALLED.

Beautiful, shimmering sea,
Sunlight of golden hue,
Sparkling bright by woodland and lea,
White ships gliding over the sea—
Oh, world! can it ever be true—

True that we live in strife,
With harmony in our hearts,
While all the outward world of life,
Teeming with joy, with sweet sense rife,
Such perfect beauty imparts?

Oh, hills of the distant land,
Shrouded in softening gloam,
Do ye ever yearn to fly to the strand
Where the tides flow in like a laughing band,
And greet them as they come?

Ye spires of yonder town,
Do ye long to pierce the skies?
Are ye not content with old renown
Of written book? With surplice and gown?
With the faith that creed supplies?

Oh, beautiful tints of air—
Of earth, and cloud, and sea!
Do the perfumed winds seem far more fair?
Is their breath more delicate, sweet, or rare
Than your magic witchery?

Oh, tremulous, whispering breeze!
Soft music floats in air!
The twittering birds, the swaying trees,
The lowing herds, and the humming bees
Make melody everywhere.

Deep thunders of the wave,
How thrilling every tone!
Your joys, how deep! Your truths, how grave,
Your powers in some deep secret cave
Have found a mighty throne!

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Oh, heart—my human heart,
What lack'st to make complete?
There are ties of love, and thyself hath part
In all the passionate joys that start
From the touch of impulse sweet.

Eternity hath not more;
Its floods are in, each day!
Drink deep, oh, soul! the waters pour,
Fill up with joy, for the sea runs o'er—
Drink deep, drink deep to-day!

ROSINE KNIGHT.

Department of Religion and Psychology.

Know,
Without or star, or angel, for their guide,
Who worships God shall find him.—*Young's Night Thoughts.*
The soul, the mother of deep fears, of high hopes infinite:
Of glorious dreams, mysterious tears, of sleepless inner sight.—*Mrs. Hemans.*

PAUL, OR APOLLOS—WHICH IS RIGHT?

THERE is no subject which excites more interest than that which appertains to man's religious nature and destiny. The best minds of all ages have been largely interested in solving the problem of man's moral status, his duty, and his ultimate condition; and our readers, we find, are no exception to this rule. Almost every month somebody starts up and asks questions which have been responded to in the JOURNAL year after year for nearly forty years. As every boy has to learn the multiplication table for himself, and every generation of children must be taught in the primary branches of knowledge, so all students of mental philosophy, all readers in the realm of human nature, have to be talked with and instructed in this matter, and must have their questions answered as if they never had been answered before.

A reader of the JOURNAL writes, asking, "How are we to know who are right in matters pertaining to religious doctrine and duty? Men go to the same Bible and deduce what they regard as sacred truth, yet with wide differences of statement and doctrine—how can we account for these?"

To this we may reply that men are exceedingly susceptible to influence in the direction of their moral and spiritual nature; and when men are ignorant, the intellect not being well instructed, superstition is the natural result; for religious ideas, of some sort, men will have.

When men look at the immorality of the world, and the apparent carelessness of men in regard to religious subjects, they are naturally inclined to think that man is by nature utterly disinclined to study spiritual things; but when we remember that there is nothing which a man will contend for more earnestly than for his religious opinion, whatever it may be, it shows the activity of that part of his nature, and the tenacity with which he holds on to his opinions, and is evidence of the strength of his religious feelings.

The Hindoo regards the pretensions of Christians and others as extremely ridiculous; while the Christian is moved to send missionaries to preach the gospel to all the world. The Hebrew regards the Christian faith as founded in ignorance, superstition, and fraud, and still looks for the coming Messiah. But who is right? Who, among all the sects, has the whole truth?

"I," says the Roman Catholic; "I wear the sacerdotal robes and hold the keys of heaven."

Who is right? "I" says the Archbishop of Canterbury, "I am in the direct line of apostolic succession.". "I," says John Calvin, "I interpret the decrees of God." "I," says Martin Luther, "I protest against dogmatic theology and the restraint of moral liberty." "I," says John Wesley; "none are excluded, by any decree, from the broad and merciful provisions of a free and full salvation." "I," says George Fox, the Friend, "I hold the truth in simplicity and with Godly sincerity." Ann Lee responds, saying, "I founded the Shakers, and all that flock follow me in sanc-

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tity and purity." "I," says Joseph Smith, "had a special revelation, and Brigham Young is my successor; I established the Church of the Latter-Day Saints." "I," says Comte, "I am *positive* that science is exact, while all theology is very inexact." "I," says Fourier; "let men be moral, benevolent; let them associate as a family of brethren, each aiding the other in things secular, and thus fulfill their moral duties." "I," says John H. Noyes, "I find Scriptural proof for the claim of Christian perfection, and it is possible for man to attain it; and that all things should be held in common."

The modern Spiritualist is quite certain that he has found the open door of truth, and looks with pity, if not with contempt, upon all other sects of the worshiping world; while some, whose spiritual developments are so far inferior to their reasoning powers and their pride, laugh at every effort in the direction of worship and devotion.

Most of the sects, as such, originated in some partial or peculiar development of the leader or founder thereof. Among the more prominent we may name Calvin. He had a strong will, and Conscientiousness amounting to ascetic severity, which he applied to himself as well as to others; he had, also, eminent dignity, and he naturally found in his self-respect those phases of the divine government which harmonized with his strongest qualities, and he thus interpreted the sovereignity of God, and gave the world a system of faith which to many seems hard and unjust. Wesley, on the contrary, with less of staunchness and steadiness of temper, and more sympathy, found in the same Bible the many passages expressive of the goodness, mercy, and forbearance of God, and these he brought into the fore-ground, and hence the difference between the Calvinistic and Arminian forms of belief.

Swedenborg, deep, mystical, with a poetic and imaginative nature, and endowed with strong, speculative, and spiritual tendencies, was the man to see visions and to dream dreams.

George Fox, the founder of Quakerism, was led to think unfavorably of the formalities of the liturgical service, and the gaudiness of dress and manners incident to a fashionable and dissolute court. He naturally took the opposite extreme of plainness in worship, dress, and manners, and those of similar dispositions and tastes would follow in his footsteps, possibly, sometimes at the expense of idolizing the formality of plainness.

Joseph Smith and his follower, Brigham Young, each possessing a strong and resolute will, and a great deal of personal magnetism, were able to call about them those who would accept their teachings and follow them to the wilderness and suffer, if need be, for the sake of their faith.

Some erratic sects abrogate the common canons of propriety that have been sanctioned by ages. These have their beginning in some strong, yet unbalanced and fanatical, if not selfish and wicked, nature, and they attract the weak and the wayward, the odds and ends, and unappropriated timber of society.

Occasionally there is a concentration of religious zeal, combined with that which most people would call fanaticism, manifested in reference to the near approach of the time when Christ shall make his second appearing. A year or two ago, on an island in the Connecticut River, above Hartford, there were people who had their ascension robes made, and expected to go up within a few days at a given point of time. Such parties may be led by a talented fanatic, who is either insane or wicked, and it is no matter how wild and wayward a person may be, if he sails under the banner of reform, progress, or religion, he will find followers. In every country there are some natures which are unfed by the ordinary forms of religious instruction, by reason of a lack of early training or by wrong tutorage, and they are ready, like men afflicted with disease, to grasp anything which promises a refuge or a guidance. The more unique and strange the pretensions of such a leader, the more fiercely will the half-crazy fanatics adopt, follow, and defend them.

Men who are not early instructed to think and reason, who grow up in comparative ignorance of all that relates to solid religious opinion, are easily influenced by anything which appeals to their emotional nature, and excites in them the faculties which relish the mystical, the mysterious, and the fanatical. When a bold, leading mind becomes warmed by fanaticism, love of power, or by salacious

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depravity, and makes a claim for himself of superior goodness, or assumes to be endowed with Divine authority, and to be a great prophet and ruler in things spiritual, the fears and the fancies of the ignorant dupes and warped fanatics are aroused, and the sect comes into being with pretentions which shame human nature, and which, if stripped of their religious aspects, would consign the persons to utter disgrace and to the felon's cell.

The general education of the masses, and the confinement of the leading criminals and lunatics who figure in these festering plague-spots of society, seem to be the proper, if not the only, remedy. It is a shame to humanity that the pretensions to superior sanctity should so frequently be accompanied with *libidinous* doctrines and sexual license. There seems to be a relation existing between unregulated religious love and sexual love. If this be true, intellectual culture, joined to moral and spiritual education, seems necessary. If the emotional nature alone is called into action, spirituality and sexuality will co-ordinate. With sound intellectual culture, the love elements, whether spiritual or sexual, may be guided and properly regulated.

When theologians learn human nature, as taught by Phrenology, they will better understand how to deal with mankind, how to guide them to spiritual growth without danger of wayward fanaticism on the one hand, or skeptical carelessness on the other. Men may be taught the freedom and nobility of intellect without leading to irreverance and materialistic skepticism on the one hand, or to unregulated credulity and stupid fanaticism on the other. A course of training which starves and snubs the intellect, or would reduce every moral, spiritual, and social predisposition to mere mathematical and philosophical reasoning, is alike unnatural, warped, and mischievous, filling the world with bigots and skeptics. Let all the human faculties be properly called out and trained to normal action, and we may have religion without bigotry, and philosophy without infidelity.

SINS OF IGNORANCE.

MEN are accustomed to take very liberal views of this sort of sin. Especially they do this if they themselves are implicated. It is hard to persuade them that there is anything to be suffered for a wrong done in ignorance. And, indeed, if it be done to *another*, there is something in all our hearts that argues very strongly for its forgiveness. We feel that even justice should be lenient in such cases, and our hearts stand dumb before pitiless retribution, unable to fathom the reason of the punishment. But we must bear in mind that although done ignorantly, it is still a sin. And in our study of this class of wrongs we should remember the obvious distinction between the punishment for, and the consequences of, a sin. Punishment is something inflicted by an enacted law, and may be averted at the pleasure of the administrators of the law, or by the power of the wrong-doer. The consequences are those which follow necessarily and irrevocably from the commission of the wrong itself. Thus, if a man maliciously wounds another, the punishment prescribed and inflicted by law is imprisonment, fine, or other penalty; but the consequences may be the death of the wounded man, besides the reflex influence on his enemy in loss of character and consciousness of guilt. Sins of ignorance were a matter of special legislation in the Jewish theocracy.

According to Bible statements on this subject, no man was amenable for such a sin until he became cognizant of it. Our reason could approve no other course. But when he was aware of his sin, he was practically held as a voluntary evil-doer, and required to make certain special offerings, under penalty of punishment. But this was so distinct from the consequences of his act that the latter would follow though he *never* became conscious of his sin.

Again, this truth is brought into a prominence that is awful when realized in the Christian religion. Forgiveness is insured to every man through the blood of Christ. But this universal guaranty of salvation relieves

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no man from the consequences of sin. This is proved by our daily observation and experience. Suffering, tears, and death, no pardoning power can ever avert. This is an universal law, whose unbending authority is felt in all departments of wrong-doing, and most especially when the evil is done to ourselves. This law must be remembered in the consideration of the Temperance question, which is as broad as the duties of human life. And its effects must ever be one of the grand incentives to a temperate course.

The "Temperance Question," considered thus broadly, includes no less those political sins men blindly commit, than the awful and damning sin of drunkenness. In most political movements the *bona pars hominum* is governed less by judgment than by prejudice; and under the leadership of unscrupulous men, their sins are sometimes perfectly appalling in their effects. The revolution of 1789 in France, and the reign of fanaticism and terror, with its deluge of blood in her fair valleys and cities, which were the culmination of the revolution, were but the legitimate results of the people's errors. Just so financial prostration, anarchy, partial and corrupt decisions in courts of justice, are the offspring of political sins in this country. And often do we see the wicked waverings of public opinion reversing one year what had been voted the year before in favor of Temperance and purity of law.

But the sins I wish specially to notice are individual, and those for which men must be individually and morally responsible. They have, moreover, direct reference to the Temperance cause, for which good and conscientious men and women at present are pleading. There has been a radical mistake made by a large percentage of Temperance advocates, and this mistake has been their weakness, to a great degree. They have made this course a matter of expediency. They have pointed out with praise-worthy zeal the money expended, nay, paid to the devil; the misery following in the footsteps of the dram-seller, that bane of society whose very existence is a rebuke to humanity; the lives sacrificed, the agony endured, the cries of heart-rending sorrow that go up from homes—homes? no, but dens, made such by the tread of demons in human shape; but have urged men to Temperance because it saved money, life, alleviated misery, because it was politic. This would have been sufficient if men were all humane. But they are not, nor is the greater part. These people forget that no great reforms are merely matters of expediency; that they are the outgrowths of a deeply-felt want and an irresistible conviction. The *need* of the Temperance reform is felt; we want now in the hearts of the people a settled *conviction* that it is a necessity, not as a matter of expediency, but growing out of the great moral and spiritual work God and humanity call upon us to do. Many individuals do feel this, and proclaim it manfully; but before the work can be done this must become the voice of the people—the earnest, soul-thrilling voice of the people agonizing for the triumph of a great spiritual idea. Viewed from this stand-point, the Temperance work assumes an importance and claims a place in our hearts it can have in no other way.

Briefly, I will give the reasons why it should be regarded as a personal, moral responsibility. Of course, on the general principles of humanity and Christianity, all great-hearted men will look upon it thus; but general principles are valueless to the great majority of men unless embodied and vivified in something special. It is a well-known fact that our minds are developed in an ascending scale in point of the excellence of our faculties. First, our merely animal natures are strengthened and matured, and afterward our spiritual powers are developed as the sublime God-likeness of our being.

It may be announced as a fact that the skulls of civilized men are larger than those of savages. And this means something. The larger heads must contain the more brain; and, by consequence, as the brain is the organ of mind, the civilized man must have more mind than the savage. That this is true is attested by all experience. Now, what are the differences between these two classes of men? They are the finer sensibilities, nicer perceptions, smoother manners, and higher moral ideas of the one, and the rude exterior, dwarfed intellect, and want of moral force in the other. What makes these differences? Unquestionably it must be the unequal development of mind in the two

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classes. Equally unquestionable is it that the newer portions of the brain found in civilized man must be the organs of his nobler qualities. What I meam by newer, is that the savage has them but in germ, and so they are dormant and useless. Since they are newer they are tenderer, and, consequently, whatever attacks the brain injures them first. This is reasonable; and when we come to consider the effect of alcohol on the brain, it is not to be doubted. What is the process of drunkenness? A man first loses his politeness, then his sense of appreciation for the beautiful disappears, then his moral feeling becomes blunted, then his animal passions predominate; finally, he becomes a brute. This is the order of his debasement. The most delicate parts of his brain are first paralyzed. These are the organs of his higher powers. It is a notable fact that whatever detracts from a man's better nature adds to his worse. The deeper a man sinks into intellectual debasement, the stronger and coarser become his vicious propensities. The only way by which these latter can be overcome is by persistent and wise cultivation of the higher and better parts of his mind. Just as in other things, continued injuries will finally put the mind beyond recovery. Nor does it require absolute drunkenness to bring about this lamentable result. It is extremely doubtful whether the injury done so delicate and wonderfully sensitive an organ as the brain by a single drink of alcoholic liquor is ever perfectly overcome. We may not perceive the difference, but it exists nevertheless. It is almost certain that from being *once entirely* drunk, no man ever recovers. He does not know it himself, and this is the saddest part of the story.

When his moral sensibilities have been deranged by drink, you can not make him understand nice moral questions. He can see no distinctions where you see them. He can feel no wrong where you wither under the lashes of conscience. And he may go so far, and often does, that no power of words has any effect on him. He becomes entirely incapable of appreciating spiritual truth and rectitude. And this is brought about by the physical effect of alcohol on his brain. You can never convince him that his better qualities are impaired, for he has no power of appreciating them, and has put himself beyond the possibility of their cultivation; for they are not plants that spring up and grow from the burned and charred stem of their former strength. Of course it will not be maintained that a man might not by care partially recover, but it remains true that he can never more be a perfect man as God made him, or, at least, such as he had the capability of becoming. His nobler qualities are either partially or completely gone. All that made him worthy of God's care and name has been destroyed. His ability to advance, the grand possibilities of his life, are vanished. This explains why the strongest appeals to drunkards are almost universally in vain, and also their feeble and fruitless attempts at reform. You can only appeal to what a man has in his own mind, and when moral feeling is dead, moral suasion is at an end. These men can only be saved as you would save a child from a serpent, by removing them from their unconscious danger. With these things true, what is every man's duty with respect to the use of alcohol and to the Temperance cause? Obviously it is reduced to a question of moral right and wrong as to whether he shall use it or not, and as to whether he shall advocate Temperance or not. There is no option, no expediency. No man has any right to abuse his mind, and irrevocably impair his usefulness. His threefold duty—*i. e.*, to himself, to humanity, and to God—proclaims it. The abuse or destruction of the high powers of the soul is as much an outrage against God as to tear down His altars and blaspheme His name. These powers are a sacred trust, not for a day, nor for a year, but forever; not to molder nor to be prostituted, but to strengthen and glorify. They are our manhood, and they measure our value. Here "no man liveth unto himself alone," but for every man, after the example of his Master. And one day this treasure of mind-power will be required with an usury of humane deeds. Moreover, the sacred duties of a spiritual life demand the full exercise of the unimpaired faculties of the soul.

Total abstinence, then, is not a question, nor can it be. It is absolutely the only course. It is demanded by the holy laws of humanity and religion; and as long as

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alcohol injures the brain no man can ignore it and be guiltless. The Temperance movement, which is God's cause, can never become successful until this conviction is fixed in the hearts of the people. They must be made to feel that all the holy trust of their own lives, their external relations to all their fellowmen, and their kinship to divinity, all cry out against, not the abuse only, but the use of alcohol. The ground-work of this reform must be laid in the moral convictions of man. It is as much every man's duty to be temperate, and to give his influence to temperance, as it is to be honest and to advocate principles of honesty. The time has come to declare this. It may be long before men will receive it fully, but this is the only true and consistent course. Men have gone as far as they can in the Temperance work without this conviction. The opinion that a man is as much a gentleman after he has been drunk as he was before must be given up, and among our principles of honor and morality we must hold the drinking of intoxicating liquors a crime in the sight of high Heaven.

It is gratifying to know that the tendency has been for a long time toward the view I advocate. Let this view only become fixed as a principle in the movement, and there will be such a revolution in the feelings of the people toward the sale and use of alcoholic drinks as shall astonish even the most sanguine friends of the Temperance cause. We need not disguise from ourselves that we have made failures even in so holy a cause, but these very failures are but the stepping-stones to a grand success, to which we still look, and for which we most confidently hope.

M. J. F.



THE LESSON OF LUCY BROWN'S LIFE.

THE autumn morning that brought Lucy Brown's fifteenth birthday was bright and cheering as the childish, sunny face beading over her mother for a kiss: "Because," said she, "you know, ma, I must have a gift, and you can not afford any other."

"True, Lucy, I could not buy anything for you, yet you have some good gifts this morning."

"Pray, what?" replied the astonished girl.

"Youth and health," was the soft reply.

The child mused awhile, finally saying, "Yes, it is better to be well, with only a calico dress for Sundays, than lying on a lace-trimmed pillow, in a sick-chair, like Alice Medbury though dressed in dainty muslin. Yes, and better to be young and strong, than crooked and old, like the poor man yonder in the street."

"But there is something new for you that I have been keeping several days," the mother said; "you are to begin life to-morrow."

"Begin life! You are full of puzzles this morning, did I not begin life fifteen years ago?"

"But, hitherto your life has been under my guidance; now you must go out into the world, and learn to judge and act for yourself."

"Then you mean to push me out of the home-nest, as the robins last summer pushed the young out to teach them to fly?"

"Yes, it amounts to that; I have made arrangements with Mrs. Merritt to teach you dressmaking."

"Oh, I can never learn to fit dresses! Then, think of being shut all day in a close shop, without one run in the yard or time to plant my flowers. Besides, I thought to be a teacher, and during all spare hours this summer have been studying to improve myself and trying to be very sedate, so as to seem old enough to teach when sixteen."

"I regret your setting your hopes so high,

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for they could end only in disappointment. A teacher ought to have a far better education than you could have at the end of another year. And you must remember the two children are to be cared for, and my health is no longer good; I have tried my very best for you ever since your father was taken."

"I am not blaming you, mother, but it seems hard when people are willing and anxious to work, they can not choose what best pleases them."

"True, but perhaps you will soon like sewing, and, if diligent, in two months you will begin earning something. And, Lucy, every penny must be counted, and the best way to spend it considered."

"What, count every penny, mother?"

"Yes, truly; I have thought it kind not to worry you with this before, for I wished you to have a happy, care-free childhood."

"I will go, mother," Lucy said, bursting into tears as she ran from the room.

With the opening week the girl took a place in Mrs. Merritt's well-furnished, but confined rooms, to learn, among a half-dozen village girls, this art of bread-winning. All were kind, for Lucy's shy, sweet ways made her a general favorite. Though the girls showed and helped their new companion almost more than Mrs. Merritt usually allowed, she progressed slowly, for, spite of every effort, her mind would wander off in dreams of a different life; then, making mistakes, she had often to remain over hours to finish the allotted task.

Four months passed before the unhappy girl received a pittance for her work; she knew her deficiencies, and thought it all that was deserved. Her mother's increasing feebleness becoming more apparent, the dutiful child made every exertion to improve. These efforts were soon successful in gaining a larger salary and words of praise from her kind-hearted instructress. Yet, it was evident Lucy was "working against the grain," and could never be a superior workwoman.

Still an apprentice at sixteen, Lucy plodded on, helping the "new girls" while toiling to gain the ability "to cut and fit" well. She sewed neatly, but that was of minor importance.

When seventeen, our heroine still sat at work in the close back-shop teaching new apprentices; and there her twentieth birthday found her. Now, when thoroughly discouraged, a chance came to take a new life. A young carpenter, who she had met at Mrs. Merritt's, offered her heart and home, and, without questioning herself much about love or duty, Lucy accepted the offer, became Mrs. Clarke, and moved into a modest new home.

Frank Clarke proved a kind, frugal husband, and the faded roses in Lucy's cheeks bloomed again, and the merry laugh returned. Soon flowers and vines climbed and blossomed around the porch, neat curtains were gracefully draped over the windows, and rustic-framed prints were hung upon the walls. And, what was better, there was leisure to read the papers and few books they could afford.

Time brought young children, and frugality gave means to clothe and educate them far better than had been the lot of their parents. And, when in later life, the daughter became a thoroughly good teacher, and the two sons excellent, well-read architects, Lucy felt how all had "worked together for good" in her life.

Years of uncongenial toil opened mind and heart to understand and appreciate the discipline of patience, and thereby she had been enabled to aid in developing four lives besides her own. Had she not met Frank Clarke at Mrs Merritt's, possibly she might have married a worthless man, or she might have labored harder, longer, more fruitlessly as an imperfect teacher, and perhaps marred by her ignorance many lives, and never accomplished a tithe of the good done by following faithfully the line of life naturally traced for her.

Many people in early years fancy they have a particular talent for some certain pursuit, and, if not allowed by parents or circumstances to enter upon it, they always entertain a feeling of having been defrauded and kept from rising to eminence.

In most instances, however, this is not the case; few are dowered with an overmastering genius, and those few, no fate or untoward events can keep from their proper place in life. Nor persecutions, nor poverty, nor prisons have ever been sufficient to suppress or destroy true genius; how then should the

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ordinary trials of life blight so many fair prospects?

The trouble doubtless originates in confounding talent with genius; but the latter is a gift so rare and peculiar it is readily recognized as something unusual, while talent is nearly universal; almost every one has a native aptitude for some branch of business or study, and will always do better and work more easily if kept in his natural channel. But the question arises, is this always for the best development and culture of the individual?

Genius is a magnet, drawing everything congenial to itself, and culture comes almost unconsciously to its possessor; but talent is only common metal, needing infinite labor to mold and fashion into articles of use and beauty.

Unless absolutely forced by command of parents or power of circumstances, young people would rarely cultivate any mental faculties, save those which harmonize with their leading fancies, while all others would wither away by neglect; this continued through generations would infallibly deteriorate the race by and because of partial, one-sided culture. It is absolutely necessary for the final elevation of mankind that people should be forced to cultivate those qualities, tastes, and affections in which they are naturally deficient. AMELIE V. PETTIT.

PLEASURE OR PAIN.

THROUGH life we're found strewing again and again
The sunshine of pleasure or chill blast of pain;
We either make cheerful our fellows each day,
Or scatter some discord to darken the way.

'Tis ours to gladden or woefully chill,
We each have the power to do as we will;
The chances are legion, and we shall abide,
Condemned or exalted, as we may decide.

Kind words cost but little, and oh, how they cheer
The heart overburdened and cast down with fear!
A word fitly spoken, with kindness and ease,
The hottest of anger will quickly appease.

Kind deeds are the flowers which cheerfully bloom
To gladden our lives as we march to the tomb;
Upraising the fallen and those that are low,
The depth of their power no mortal doth know.

Kind thoughts by kind actions are best understood,
They stand as the essence of all that is good;
They prompt us to deeds of the holiest love,
And meet the approval of angels above.

T. R. THOMPSON.

HANS CHRISTIAN ANDERSEN,

THE DANISH AUTHOR.

THIS face and head, although endowed with a certain masculine angularity, has a strikingly feminine appearance. We have a young lady friend who looks nearly enough like this picture to be his daughter, and doubtless she resembled her father as much as a woman can resemble a man. Some twenty years ago, when this lady was a four-year-old child, she came up to the writer and gave him a certain confiding and inquiring look, which led him to remark to the mother, at the same time touching the child's forehead in the regions of observation and memory, "Oh, mamma, tell me another story!" The mother has often said that that one expression revealed the disposition and intellectual tendency and confiding nature of the child more than any other statement could have done.

Here we have the portrait of the "delightful Danish story-teller." What can such an intellect as that so readily do as to observe and gather knowledge, and then rehearse it! or, what can such an intellect more readily do than to coin into fitting words the acute and tender sensibilities of its owner! This is a teacher's forehead, and what is it to be a teacher but to have the power to acquire knowledge, remember it, and express it clearly and happily? There is in this forehead a

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strong resemblance to that of Bayard Taylor, the great traveler and admirable descriptive writer. Such a practical and analytical intellect as this, so free from dogmatic speculation, can take just views of the outward world; can appreciate nicely the inner life, and express both in such a manner as to make readers fascinated with the fullness and fidelity of his descriptions; and when they have completed one of his stories or books, would naturally come back and say, "Tell us another story."

Here is remarkable Order. Every thought and effort of his is method organized. All his permanent surroundings are institutions. His perception, memory, and method tend to organize all his thoughts and affairs, but when he goes among other people, and into other places, he has a happy facility of adapting himself to his new surroundings.

See how high the head is from the opening of the ear to the front of the top, where the hair commences, where the organ of Benevolence is located; and kindliness is expressed in every feature as well as in the great development of the organ of Benevolence. His Veneration is large; it is located in the middle of the top-head, and gives it height and roundness. He has a great deal of politeness mingled with his kindness, and it is not mere dry, respectful formality; he makes one feel that he is a friend, as well as a respectful gentleman.



PORTRAIT OF HANS CHRISTIAN ANDERSEN.

He has large Firmness, the head rises high in a direct line upward from the opening of the ear; this gives persistency, straight-

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forward earnestness, and the power to achieve a great deal of work by "patient continuance." The form of the back-head is not so readily recognized in this picture, but friendliness, affection, and parental love are strongly marked in and about the mouth, and that friendship and love are illuminated by the spirit of benevolence and sympathy.

His Ideality and Sublimity are large, giving him a sense of the beautiful and the grand, and, with his large Number and Tune, he has the rhythmic taste and power required by poetry and music. His Language is developed in such a manner as to indicate accuracy and smoothness of expression rather than volubility. He talks right to the point, and expresses living facts and living sympathies. His Language is not made up of verbose statements and noisy adjectives, but he strikes right home to the root of the subject, at the principles involved in the facts, and his memory is such that he holds all the incidental circumstances in solution, and makes them available at pleasure.

His knowledge of character is excellent. He reads men intuitively, and adapts himself to all sorts and conditions of them with a readiness and a conformatory pliability which would astonish a person who should travel with him and notice the wisdom and skill indicated in his intercourse with others. He stands erect among men; he bends to children and people of weakness and simplicity, and those invite his confidence wherever he goes. Here is a strong character, but it is overlaid with geniality, sympathy, and tenderness.

All the world has heard of Hans Christian Andersen, the story-teller, poet, and traveler. Among the writers of the day scarcely one stands more conspicuously related to the general reading public than the Danish author. He was born of poor parents, at Odense, the chief town of the island of Funen. Up to the age of nine, when his father died, he had learned only his letters, and those at a charity-school in his native place. But the widow of a clergyman, probably appreciating the natural cleverness of the boy, and being sorry to see him growing up without educational advantages, took him into her house. He soon learned to read, and for about three years acted the part of a reader to the lady's children. He was subsequently set to work in a factory, where he earned a few shillings weekly, which afforded very material help to his widowed mother. He learned the trade of a joiner, but like most young men possessing gifts of authorship, especially those of a romantic order, was a poor or unsteady workman, for he scarcely earned enough at times to keep body and soul together. He was an intense reader, especially fond of romance and theatrical literature, borrowing plays and novels to pore over in his leisure hours. Thus he became strongly impressed with the idea that the stage was the sphere in which he would find congenial employment, and having an agreeable voice he went to Copenhagen to witness the performance of a play. It was in 1819 that he sought an engagement at a theater in that city, but the manager saw little that was attractive in his face, figure, and education. Afterward, Prof. Siboni, Director of the Royal Conservatory, received him with kindness, and provided him with instruction as a singer. But his voice, which was then changing, broke down under the training. After that he was enabled to struggle on for a few years through the assistance of the poet Guldberg, sometimes being employed in the theatre, and sometimes studying. During this time he wrote some tragedies which attracted a little attention, but were not accepted for presentation on the stage.

It was Court-Counsellor Collins who finally took notice of the struggling genius, and obtained for him admission into a government school. There Andersen studied to good effect, and from the school Andersen was received into the royal college; and while studying there produced his first published work in 1829, entitled, "A Journey on Foot to Amak." This was received very cordially by the public, and at once gave him a prominent place as an author in Copenhagen. Afterward, some volumes of poems increased his reputation. A royal stipend, procured through the favor of literary friends, enabled him to begin the series of travels which he afterward kept up until late in life.

One of his best known books, "The Improvisatore," was composed during, or soon after, a visit to Italy, in 1833. His travels

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have been extensive, both in Europe and the East. Among his better known books are, "Only a Fiddle," "The Story of My Life," "Travels in the Hartz Mountains," "A Poet's Bazaar," "Ahasuerus." His "Fairy Tales," "Picture-Book Without Pictures," and other juvenile publications, have been and are still exceedingly popular. Perhaps there is scarcely a writer to-day who furnishes more agreeable stories for youth than M. Andersen. Some of them have been translated into most of the languages of modern civilization. His portraitures of Northern life are vivid. Although somewhat advanced in life, being just about seventy, he is yet industrious, furnishing American as well as European publications with delightful sketches of travel and stories drawn from domestic life. In 1867 a great public festival was held at Odense, his native place, in honor of M. Andersen.

FAMILY LETTERS—No. 5.

IS IT ACCIDENT?

MY DEAR FELLOW GRUMBLER:

IS it, indeed, an accident that this brother or this sister stands pre-eminent in the place that we aspired to, but have strangely failed to reach? Would the same running wave of circumstances which we believe carried them up to their enviable height have borne us also thither had we been caught in its resistless current? Are we but moss-grown logs, waiting for high water to lift us over the impediments in our way, and launch us on the beautiful shore for which we yearn?

What if we wait forever? For the stream may at last run dry, and the rubbish on its banks, missing the golden opportunity for which it watched, will fall to decay, and find its best use in fertilizing the soil it so long had cumbered.

Looking for time and tide, without toil or effort of ours, to sweep us grandly onward and upward to the lofty eminence on which our longing eyes and our ambitious desires are fixed, we shall languish out our days in weary, wearing discontent, in gnawing envy and devouring jealousy of those who have left us far behind, and already stand victorious on the summit we had counted it our sole privilege to possess.

Vain it is to strive to comfort ourselves for our failures by detracting from the merit of their achievements, vain to set forth the fact—if fact it be—that we have been balked and foiled in our intents by adverse fate, vain to believe had we had such and such advantage in our favor, we might have attained to higher triumphs than these which we are called to admire and applaud. However we may feel our superior ability to accomplish the same or greater results, the world, which has a simple, direct, if unjust, fashion of looking straight at effects without troubling itself much about causes, will estimate us by our deeds, and if these, for any not clearly apparent reason, fail to correctly represent us, we have to submit, with what grace and sweetness is in us, to be misconceived and misjudged until the time arrives—if ever it should arrive—when we may be able more perfectly and satisfactorily to express ourselves. We may be subject to limitations and restrictions of which we can not speak, but none the less galling for that matter is the superficial judgment which does not make account of these things.

We may know ourselves capable of the grandest achievements in the sphere of active use, but there is some fatal spell of indecision laid upon us, some inherited hitch of hesitancy among our faculties, which forever hinders the execution of our will, and delays the accomplishment of our work, and the days slip one by one, and opportunities go past us like beckoning phantoms, while we resolve and doubt, and re-resolve and doubt again, until at last, may be, we shall have lost even the ability to act, and, embittered and disheartened by the consciousness of our repeated follies and mistakes, shall sink forgotten into utter obscurity.

We may know ourselves gifted with a genius to bless, and strengthen, and uplift the souls of men by words of inspiration and of truth, but the blight of self-distrust palsies all our powers, and, always overshadowed by the sense of our infirmity, we shrink into ourselves with a seal of silence on our lips,

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while our heart burns within us, our brain labors to pain and weariness with thoughts that can not be uttered, and we languish for the sympathy that comes of the free interchange and communion of mind with mind.

We may know ourselves born to a mission of extraordinary magnitude, and called to the exercise of a grand, far-reaching power and influence in the world, worthy and able, would we but use our privilege to set our mark gloriously upon the historic page which shall go down to posterity emblazoned with the illustrious names of those who have nobly served the best and highest interests of humanity; but some clinging claim of kindred, some lowly obligation in the sphere of private life holds us by the entreaty of a tender conscience in despised inaction and humble seclusion, and we lay our aspirations, our ambitions, our brilliant gifts, and our splendid opportunities as sacrifices on the altar of domestic duty and affection.

Possibly we may know, or think we know, all this; what then? Shall we sit and whine with childish weakness over impediments that we have not the energy and perseverance to remove, or to which we are bound by honor, integrity, and self-respect to submit without murmur of complaint or reproach? Shall we rattle our chains and snarl with envy, dissatisfaction, and a sense of injury and outrage whenever those who have conquered their difficulties, or who have been less scrupulous than we about matters of obligation, pass us on their triumphant march to the dizzy, dazzling height at which we have only ventured to cast a longing eye, sighing and groaning over the hindrances that blocked up the way to the beautiful mountain of our desire? Is it not our duty, as rational and consistent human beings, to overcome or to suffer in silence the ills to which we are heirs? To overcome. This, in truth, is the work measured out to every soul that is born into life under the present imperfect conditions of the race. In no other way, indeed, can the vices of character which we execrate be replaced by the virtues which we revere, and the beauty, harmony, wholeness and holiness of health wrought out in our natures, corrupt from repeated generations in evils. In no other way, under God, can the peculiar obstacles that impede our advancement and hinder our development be cast out and trodden under foot, and the path given us individually to break made clear and smooth to those who shall come after us. The mountain-top, touched with celestial glories, thrills us with infinite, unutterable longing, only that the dreary stretch of arid, burning desert, and the craggy, overhanging hills of difficulty that lie between us and the shining summit, may be by such inspiration more easily and certainly passed. The test on the judgment day will turn, I think, not on the amount of good accomplished, but on the degree of resistance overcome. The question of vital moment will be, I believe, not what is the result and sum total of all our endeavors, but what inherited tendencies and temptations to evil have we conquered and cast out; what natural obstacles in the way of our progress have we surmounted; what hampering, hindering fetter upon our powers have we bravely stricken off. It is not a matter of so much consequence *where* we have arrived, as *how* we have arrived. The winner in the race is not always the true victor. The real conquerer is he who overcomes the greatest disadvantages.

But, after all, when we have done our best, and are still prisoners to wrongs for which we are in no way responsible, and which we have not grace to undo, there is nothing better, as I said, than to suffer them in silence, yet with cheerfulness, and a reasonable hope that the slow attritions of time and unwearying effort will at last wear them out. For there are few evils in the world that the force of a determined will may not finally reduce. Resolution and resistance are more certain principles to rely upon for true success, and more powerful stimulants to the development of whatever good there may be in us, than any "accident" of fortune or favor whose lack we bewail, but whose advantages are often merely specious and ephemeral, bearing no relation to the real, vital, and eternal issues of life.

We may seem, as we are so often called, the "creatures of circumstances," but are we not as truly the *creators* of circumstance, and, as such, responsible to the measure of our power for the results that grow out of it?

A. L. MUZZEY.

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TO A BRIDE ON HER WEDDING DAY.

[The following was found among the papers of the late Editor. The writer, an excellent friend of his, resided in England, at the time the poem was written.]

ALMOST as the Old Year ended,
Closed a volume of thy life;
But the New Year brings another,
Called, "The Story of a Wife."

Title-page and illustration,
And the opening words we see—
But the future hides the secret
Of the tale that is to be.

Known to Him who holds our being,
He will bid Time's hand unroll
Day by day, the joy and sorrow
That, united, form the whole.

Joy *and* sorrow; yes, it must be
Ever in this earthly strife—
Light and darkness, clouds and sunshine,
Such the discipline of life.

Discipline, yet truest blessing—
Earth without the rain were cursed,
Richest fruits and fairest flowerets
By both sun and shower are nursed.

So we pray for thee, beloved one,
And for him most dear to thee,
That, through all the unseen future,
God your sun and shield may be.

May His cloudy pillar lead you
When the day is fair and bright,
And His guiding fire enlighten
In the dark and dreary night.

Guided, guarded, by His presence,
May you travel, hand in hand,
Safely through life's unknown journey,
Till you reach the Promised Land.

So, within the Golden City,
Lighted by the great I AM,
Ye may share the marriage-supper
At the bridal of the Lamb.

S. B. PRIDEAUX.

CONTROLLING CIRCUMSTANCES.

"YOU must control yourselves, and you can then control circumstances," said an enthusiastic young clergyman to whom I listened last Sabbath.

"Possibly so, in some slight degree," was the mental response. "You may keep yourself in a condition to note favorable circumstances, and utilize them; you can enjoy the happiness of 'possessing your soul in peace,' even amid adverse circumstances, but in ninety-nine cases out of one hundred you will find, upon careful analysis of motive, that circumstances have absolutely controlled you."

Of course, I said this only mentally, for he was in the pulpit and I was in a pew. It recalled to mind an incident of years ago, in which a single circumstance, in a moment of time, had changed the current of two lives.

Was it adverse, or otherwise? Every one called it the former. It was recorded in the public prints as "sad," "terrible," "horrible," according to the taste of the reporter. Yet there came a time, in after years, when the sable cloud rolled slowly away, and revealed the golden gleam.

I will tell you the story, and then you will be able to judge for yourselves if this leaf from the drama of life was a tragedy.

Fifteen years since, a petted child was playing in a beautiful garden belonging to one of Chicago's palatial homes. She was the only child of one of Chicago's wealthy merchants. Her mother was a leader of fashion, and, consequently, had no higher ambition for her child than that, in due time, she should also become a belle, as she was already a beauty. She was called Rosebud, for her mother had no desire she should appear other than juvenile.

Her father gave six days in the week to Mammon, and divided the seventh about equally with his Creator, his family, and the god Somnus. For is not the Sabbath ordained to be a day of rest?

So our little Rosebud enjoyed such care as her nurse could give, and, fortunately for her, the young Swede girl who acted in this capacity was faithful to her charge. So she played in the beautiful garden of her father's house, instead of being dragged around the parks and through the dusty streets, or exposed to contagion in some wretched hovel,

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while some Irish Kathleen or French Marie gossiped with its inmates.

Thus her heart was kept fresh and her tastes pure, and at the age of ten she was still worthy the pet name Rosebud.

Henry Russel had no pet name, for no one had ever petted him. He was one of the class known as "street Arabs," whose number in all large cities is legion. A drunken father, an ignorant, discouraged mother, a filthy attic—was he better or worse off than the many among those vagrants who have no home-ties? This was Henry Russel at fifteen, as he rambled in from the country, with a brace of prairie-chickens in his belt, and a shot-gun, almost as large as himself, upon his shoulder.

"My eye! what a jolly fat robin!" said one of the gunless urchins who followed behind to witness his exploits.

"Out of the way, little girl, or I shall shoot you!" shouted Henry, as he took aim at the bird, who, grown secure by Rosebud's petting, was perched on a low bush near by.

Too late! She had rushed between her pet and the first appearance of danger, and now lay prostrate upon the turf, amid the frantic screams of the nurse and the horrified ejaculations of the boys.

All the latter fled as fast as possible from the spot, except Henry, who, leaping the fence at a bound, raised the child in his arms, and authoritatively bade the nurse to bring water from the fountain near. At another time, poor Christine would have repulsed the dirty boy from the slightest approach to the child of wealth; but her terror had overcome her disgust, and she allowed him to hold Rosebud until other servants arrived.

A policeman, who happened to be near, came to see what the disturbance might be, and roughly took Henry into custody.

"Don't hurt him; he didn't mean to do it," pleaded the fair child; and her soft tones relaxed the policeman's iron grasp and unknitted his frowning brows.

It was the first time Henry had ever heard a word of excuse offered for any action of his, and the effect was magical. It helped him to bear his confinement at the station, and, mingled with his fears of the consequences of his rash act, came the worse fear that he had seriously injured, if not killed, the only human being who had ever plead in his behalf.

In the course of the day a message came to the police-station that no complaint would be made against him, Rosebud having effectually interceded for him with her father. The same messenger directed him to call at the store at a certain hour the next day.

Henry was punctual, and for possibly the first time in his life took pains to wash his face and brush his shabby suit.

The merchant received him with stern, cold manner. When, the day previous, he had believed his only child dying, he had thought no fate too severe for the little vagrant who had so carelessly, almost recklessly, performed the deed.

In the reaction of spirit which had taken place when the wound was declared not likely to prove fatal, he had promised her not to have Henry punished, but to offer him assistance if he wished to elevate himself to a worthier position in life.

Yet his heart dictated not the offer. He looked upon Henry as worthy of severe punishment, and as one who had injured him past forgiveness. For although the gentle child had not been killed, she had received a severe injury, from which she was still suffering great pain, and the beauty which had been the pride of her parents was gone forever. His air and tone were, therefore, rather that of a stern judge than a kind benefactor.

The boy's pride was at once roused to repel all assistance and scorn advice, and the rich man's ire was great.

"Ungrateful boy! Do you not know that you are liable to a long imprisonment? Had my child been killed, I would have had you arrested for her murder. You were heard to say, 'I'll shoot you,' just before the gun was fired. And now, after all this, you reject the place I offer you, a place where, by dilligence and economy, you might soon be able to assist your poor mother."

Henry Russel turned away with a brow as black as night. A child's forgiveness had moved him to desire a nobler life; but a rich man's wrath had no power over him for good. He was too much accustomed to bitterness and scorn to expect much else, but he was now sadly disappointed.

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He had hoped, he knew not what, from this interview; probably had he left the store in that mood of mind he would have gone recklessly onward to a life of crime. A pleasant voice recalled him ere he crossed the threshold.

"Whither away, my boy?"

An oath and a reckless reply trembled upon Henry's lips, but the kindly eyes of the stranger were upon him, and something in their glance restrained him.

A few questions were asked and answered, then the new-comer spoke to the merchant. "You do not wish to engage this boy, I think you said?"

"I wish nothing more of him than to get out of my sight quickly, and never enter it again," rudely replied the irritated merchant.

"Then, if your parents are willing," said the stranger to Henry, "and you would yourself like to go to San Francisco with me, I will give you employment in my store there."

"But I have no money," said Henry, hesitating, yet with a joy he had never felt before lighting up his countenance.

"I will pay for your passage out, and trust to your being faithful to your duties after our arrival," said his new-found friend, adding kindly, "you look like an honest boy."

A word of commendation! how often has it fallen upon a dwarfed soul like rain upon the parched earth, and made the brightness where it fell! Henry was naturally a boy of honor, but no one had ever before taken pains to read that fact upon the lineaments of the often dirty face.

A desire to be worthy these kinds words took place of his anger at the merchant's threats, and he hurried to his miserable home to obtain the permission of his parents for the proposed journey.

This was easily obtained. The father had long since drowned in the intoxicating glass all the affection he might once have felt for his miserable family; the poor mother saw in it the hope of a better future for her son.

So, neatly apparelled by his benefactor's care, Henry Russel began a new life in San Francisco, and Chicago had one vagrant the less in her streets.

* * * * * *

Fifteen years is but a little space in the solemn procession of the ages, yet it makes a wide difference in our short human lives.

A man of wealth and intellect sat at his desk in San Francisco writing. Everything around him showed taste and culture, although it was but a merchant's counting-room. There is always an atmosphere of our spiritual selves around us, impalpable, yet undisguisable. A lady was ushered in whose features were those of a stranger, yet whose tone seemed to recall vague memories.

Were I writing a two-volume novel, instead of a simple fact illustrating a psychological principle, I should here introduce a chapter of conversation, follow it with a few more of pleasant acquaintance, and at last reveal what you have no doubt guessed already, that the gentleman was Henry Russel, and the lady our little Rosebud.

Even in our older States such transformations as his, from the poor boy in the street to the wealthy merchant in his counting-room, are not uncommon; in California they are still less so.

Nor, since Chicago's favorite cow kicked over the lamp, has it been a strange thing that the child of one of her wealthiest merchants should be seeking employment. So it came to pass that while Henry Russel, Esq., deeply interested in the public schools of his adopted city, was one of their most influential directors, Miss Rosa M—— was seeking a place as a teacher therein.

Her father, rendered penniless by the great fire, had accepted the offer of an humble position with a San Francisco firm, while her mother, like many others among our brave Chicago ladies, had passed at once from a woman of fashion to a woman of sense.

So it is not necessary I should assume the two-volume verbosity to inform you that Miss M—— soon obtained the situation she sought, nor that she did not retain it long enough to become at all "school ma'amish" in tone or demeanor.

"Had it not been for the fortunate shot which destroyed all my claims to beauty, I should have been merely a petted child of fashion, with a very superficial education, and no resources for obtaining a livelihood after the fire destroyed my father's property," said Mrs. Henry Russel to her husband, a few weeks after their marriage.

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"I shudder and grow merciful to all when I think what I might have become ere this had not that reckless shot and your sudden fall startled me into a conviction of danger," replied her husband. "But even then, I should probably have gone on blindly and defiantly from the path of youthful folly to that of actual sin, but for your kind, endearing words, 'He didn't mean to do it.' You afterward, while pleading almost vainly with your father for my forgiveness, unconsciously opened for me the door to a useful and honorable life."

I will leave to abler metaphysicians the problem, still unsolved in my mind: Were their lives controlled by these circumstances, or were these seemingly untoward circumstances made but the servants of strong wills and intelligent minds?

MRS. JULIA A. CARNEY.

SHOW GENTILITY vs. COMFORTABLE HOMES.

ALTHOUGH the pinch of "dull" times has introduced a good degree of economy into households which a year or two ago were distinguished for profuse expenditure and great show, yet in the great middle class of American society much remains of the tinsel and gew-gaw fashions which emulation or the desire to out-do one's neighbors introduced to so thorough an extent. Our most frugal people to-day are those whose reputation for wealth is undisputed; they who find it most difficult to retrench are the small shop-keepers, clerks, and skilled artisans, whose expensive "style" of living has been too much regarded an evidence of respectability.

The burden of keeping even with "our set," has fallen chiefly upon the wives and daughters, who have been compelled in far too many cases to contrive and invent ways and devices for covering up a lack of substantial means, and broken nerves and worn-out constitutions have attested the severity of the effort to appear "as good as our neighbors."

A writer in the *Evening Mail* gives some good advice to housekeepers, which applies in this connection. Hear him:

"The remedy for over-care in household affairs is, in simplification, a return to more natural ways of living. It is the artificiality of our lives that overburdens them—overburdens them both with care and expense. Comfort is almost universally sacrificed in our strain after empty appearances. In the good old times all furniture was made pretty much alike in regard to strength and style, the difference in expense resting on the kind of wood used, and the handwork or carving or inlaying employed in its manufacture. The age of machinery has brought in gim-cracks and *rococo*, and the houses of people of moderate means are crowded with showy, inferior furniture, expensive in the fact that it soon tarnishes, warps, cracks, falls apart, and becomes old-fashioned without becoming antique. The care of keeping this mass of trash in order is one of the severe taxes on the housewife. Instead of the old-fashioned cabinet, in which precious bits of china were stored away from the dust behind glass doors, we have *etagere*, table and mantle-pieces loaded with gew-gaws that require hours of daily care to be kept in anything like decent order.

"The comfort of the old-time sitting-room is sacrificed to a great parlor show-room, extending the full length of the house, in which there is not a single article that will bear the strain of honest daily use, or yield an atom of comfort to the user.

"The burden of the laundry is in the burden of tucks and ruffles, and Hamburg trimmings, with which the sewing-machine and cheap loom embroidery have overladen our garments. The sewing-machine, which should have been a blessing to the household, has, I fear, been more of a curse, in adding to, instead of diminishing, the work of women. The burden of this tax can be better appreciated when it is known that the laundries frequently charge more for "doing up" one of these ruffled, tucked, and embroidered garments than its original cost. In families of moderate means, the extra expense of this work at home amounts to a

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additional servant. No wonder some of our women cry out for a co-operative laundry; anything to save them from the extra burden they have imposed on themselves. But they must carry that burden in some form until they return to simpler fashions, discard superfluous trimmings, and be satisfied with plain, neat, and abundant clothing. Let no one be amazed when I say that among people of small means, cleanliness is often sacrificed to show. Neither time nor money can be afforded for the laundry work or proper changes of the highly garnitured garments that vanity and a desire to appear fine have invested them with. The comfort, beauty, and elegance of plenty of clean, sweet linen are sacrificed to the drabbish, drabbling alternative of unclean, tawdry, third-class finery. The way out of all these burdens is not in co-operation to bear it, but to discard it.

"The cause of our overburdened condition is what we should seek to remove. It is abnormal in its very beginning, and can bear nothing but bitter fruit. The tendency of all our domestic and social economy is to wretchedness and viciousness, not toward comfort or virtue. To keep up with the display of people of wealth, or even to follow them afar off, women, whose purses are limited, are tempted to resort to doubtful means. There are women who neglect no petty thrift, shrink from no meanness, great or small, in the endeavor to make a small income afford them the luxuries of a large one. Comfort and honesty are both sacrificed. Servants and children are defrauded of proper food and home-comfort to add their quota to the show-fund of the establishment. If we give up show, and expend our efforts upon genuine comfort, we shall have taken a long step toward releasing ourselves from the bondage of worse than Egyptian slavery, to which we have condemned ourselves. When the little knot of good women who are wont to meet in Union Square come together again 'to discuss vital social questions, and to remove the causes of social vices and irregularities,' let them consider 'House and Home Necessities' from the new stand-point of retrenchment, with a view to comfort and true elegance."

THE HANDKERCHIEF SEVENTY YEARS AGO.

THE handkerchief, which is now an indispensable appendage of every lady's and gentleman's costume, is of comparatively modern introduction. It was not very many years ago, deemed a vulgar object, instead of a mark of neatness as now.

Until the reign of the Empress Josephene, a handkerchief was thought in France so shocking an object that a lady would never dare to use it before any one. The word was ever carefully avoided in refined conversation.

An actor who would have used a handkerchief on the stage, even in the most tearful moments of the play, would have been unmercifully hissed; and it was only in the beginning of the present century that a celebrated actress, Mlle. Duchesnoise, dared to appear with a handkerchief in hand. Having to speak of the handkerchief in the course of the piece, she never could summon courage to call it by its true name, but referred to it as a light tissue. A few years later, a translation of one of Shakspeare's plays, by Alfred de Vigny, having been acted, the word handkerchief was used, for the first time on the stage, amid cries of indignation from the audience. I doubt if to-day French *elegantes* would carry handkerchiefs if the wife of Napoleon I. had not given the signal for adopting them. The Empress Josephene, although really lovely, had ugly teeth. To conceal them, she was in the habit of carrying small handkerchiefs, adorned with costly lace, which she continually raised gracefully to her lips. Of course, all the ladies of the court followed her example, and handkerchiefs have rapidly become an important and costly part of the feminine toilet; so that the price of a single handkerchief of the *trousseau* of the Dutchess of Edinburgh would make the fortune of a necessitous family.

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Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth.—*William Penn.*

OUR COUNTRY SCHOOLS.

RECOGNIZING education in its different phases and diversified forms as the basis of civilization and progress, and the great promoter of human happiness, it is not surprising that from the days of Solon, Socrates, and Lycurgus, until the present epoch in the world's history, all questions regarding its dissemination and advancement should have been eagerly discussed and commented upon. Accordingly, the sagest philosophers and statesmen, and the most benevolent of philanthropists, have founded universities and established schools. They have dug amid the ruins of antiquity for literary-artistic gems, scientific knowledge, or classic models, which should inspire the youthful student; and with anxious mien, and oft-renovated spectacles, have sought in vain for the golden key which should unlock the treasury of knowledge to the dullest mind, and convert the steep hill of science into a smooth and undulating plain. While statesmen have eloquently pleaded the cause of public schools for city juveniles, and co-religionists, not a few either in regard to sect or number, have organized innumerable mission schools for more benighted city regions; yet to the dwellers in far-off prairie homes, and the rural inhabitants of agricultural districts, less justice has been meted out, and less notice awarded. To their lot, as the inevitable consequences of insufficient salaries and dearth of city enjoyments, have fallen the inferior teachers who, by some benignant decree of fate, are enabled, notwithstanding their educational deficiencies, to present the requisite diploma or certificate. Pictures to facilitate the giving of object-lessons, maps, globes, charts, all the necessary school appendages are to be found in abundance in our city schools, while Christianity and benevolence combined have even freighted them in cargoes to the Japanese Islanders and far-off inhabitants of India and Africa. But for our country schools a map of the world long since dimmed by age must suffice, together with tattered and miscellaneous editions of Tenny, Murray, and other grammatical revisers. To many a city child favored with home and social advantages, school-life, apart from the book-lore taught, is but an item; but to the eager, restless, inquisitive country child, it is as the outlook and mirror of the great world beyond. And in how many family circles, in rural cottages and country homes, does the fireside conversation fall on school scenes and precepts, for there its influence is ofttimes boundless, supplying in many cases the parents' care or the pastor's instructions, and, therefore, in so much the more is it important. But it does not necessarily follow that because some ignorant and mercenary individuals are found among the ranks of country teachers, there are not many others of an opposite class, faithful, disinterested, refined, and competent, toiling hopefully onward through manifold difficulties and discouragements, and ever taking for their motto "Excelsior." To them the privilege of attending at stated periods, or frequently, Teachers' Associations, with their concomitant benefits, is not granted, neither the



THE OLD LOG SCHOOL-HOUSE.

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pleasure of listening to earnest and eloquent addresses by educational pioneers and thinkers. Educational literature is even yet but sparsely circulated in remote regions, and so the country teacher's inspiration must come from within.

Prominent among the many causes which impede the progress of country pupils is their irregular attendance. The summer ended, and the harvest over, autumn fruits and vegetables safely stored, poor Brindle, Brownie, and other quadrupeds ruthlessly slaughtered to satisfy the insatiable appetite of man, and the thousand annual etceteras inseparable from home-comfort having being duly attended to, the juveniles of the family are allowed to take their departure to school. From four to six months having elapsed since their prior attendance ceased, is it surprising that they have forgotten the precise locality of Thebes, Barcelona, and the Fiji Islands? that peninsulas, straits, and promontories are in a state of chaotic disorder, and the mysteries of etymology and syntax redoubled? that the conjugations of verbs and pronouns are rendered still more formidable, and the once carefully-pondered arithmetical rules almost obliterated from memory? Does the careful farmer who now and then takes his bright boys from school, in order to render as small as possible the amount paid to hired hands, ever reflect that the gain does not balance the loss? It is true that in some cases it is unavoidable, but such is not always the case. Then comes winter, with its inclement weather, its blinding rain and drifting snow, and thus children are ofttimes compelled to be absent from their classes, for the elders of the family express annoyance at the idea of having to convey them to school. What can the loss of a day's schooling signify?

To study at home is practicable, but it is not considered how depressing the effect is to a sensitive child to have to relinquish frequently her well-earned position in her class and take a lower one. Emulation dies at length, and honorable ambition is thwarted. Again, visitors are to be entertained, quilting bees and donation parties are in progress, or some social carnivals are to be inaugurated, and the convenience of having Susie or Minnie at home is not to be overlooked; while the presence of Charlie or Willie is indispensable for mutitudinous duties. As to the unreasonable and unnecessary demands upon the time of the elder school boys, it is deemed prudent to be silent. Spring comes, with its agricultural demands, its gardening projects, and house-furnishing preparations, and the faithful teacher grows somewhat sad as one by one she says "Good bye" to her most promising pupils, and sees dearly loved studies abandoned; and wearily resigns herself to the task of teaching primary classes and alphabetical lessons until vacation. The embarrassment, confusion, and hinderance caused by insufficient and complex text-books are not to be forgotten. Image yourself engaged in expatiating on history to some four or five pupils, each furnished with a different text-book, or on account of the same reason compelled to have some three or four small classes in grammar and geography which might, with mutual advantage, be merged into one. It is not specially en-



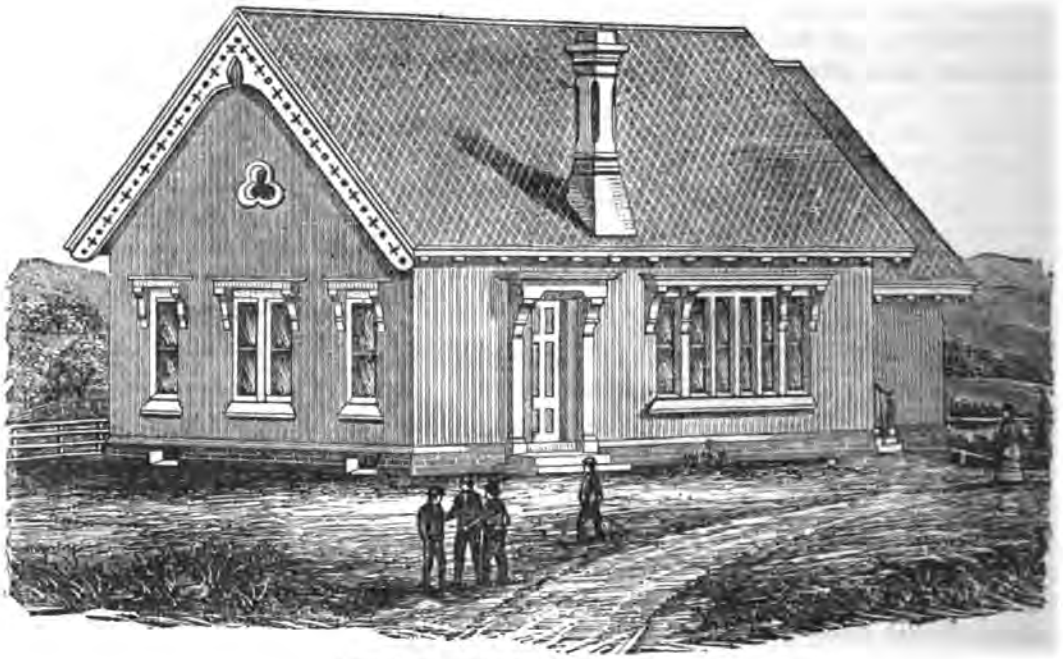
THE COUNTRY SCHOOL-HOUSE AS IT COMMONLY IS.

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couraging to see a writing-class one-third of whose members are idle for want of proper materials. Neither is it possible to listen approvingly to a reading-class, three of whom are crowding over one book, or angrily disputing about the tattered relics of another. This omission and inconvenience arises generally, not from penury so much as carelessness. They are deemed of but little consequence, and, therefore, forgotten or replaced at leisure. But if "the laborer is worthy of his hire," so is he whether great or small of his tools.

Another drawback to the prosperity of country schools is to be found in the frequent change of teachers, whether justifiable or otherwise. Scarcely have the pupils became accustomed to a certain course of studies and certain rules and regulations, when the programme is changed, new methods are determined upon, new routines arranged, and a complete transformation of the school is effected. Some time must necessarily elapse before the pupils can be arrayed in the new paraphernalia, and even then old customs and prejudices assert their existence, not merely those which have their origin in school discipline or requirements, but those dislikes and prejudices instilled into the minds of the children by relatives or friends who have lost their favorite teacher, and look upon her successor with no cordial or impartial eye. Her errors and mistakes, under their skillful management, almost assume the hue of crimes, while her good qualities or assiduous discharge of duties are either represented as the most artful of policies, or great fears are expressed as to their permanency, for prejudice and malice combined see all things through the distorted medium of their own hopes and wishes.

That another teacher can be procured for a smaller sum is often the cause which, after angry discussions between adverse trustees or commissioners, leads to the change; but the money is lost, nevertheless, with compound interest in addition. Much mischief is also caused in school studies and systems by the unwise interference of crotchety parents, uncles, or aunts, and antiquated grandmothers. Their recollections of their own remote school-days are sufficiently acute to bring vividly before them the whole curriculum then adhered to, and with praiseworthy devotion to their long-since defunct preceptors, they strenuously insist that the old methods should be revived. Of course, they altogether forget that common school educa-



THE COUNTRY SCHOOL-HOUSE IMPROVED.

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tion has improved since their childhood. They who have visited French Canadian country schools can not fail to have been impressed with the marked prominence given to religious devotion and instrucion; but while congratulating ourselves on a more liberal system and practice, it can not be denied that our own course of studies might, with advantage, be enlarged. Reading, writing, grammar, geography, with somewhat of history, are in the main the branches insisted upon, not omitting to mention catechisms of divers creeds. But what of book-keeping? Might it not be useful to farmers' daughters, and indispensable to their sons? Would some two or three hours spent in drawing during the week be lost or gained? If a knowledge of physiology and hygiene are deemed necessary to the preservation of health and happiness, is it not at school that their rudiments should be acquired? The study of botany, though perhaps of inferior importance, is one which life in the country, with its fields and buds and flowers, would make it comparatively easy and delightful to teach. Too little time is accorded to country youths for school and its benefits. In the average, some two years more of release from home duties would give them a firm footing as regards an educational foundation, and yield a rich harvest in after life.

Country school-houses are very often devoid of the many attractions which would endear them to juvenile attendants. It is not always decided that they shall be ornamented with paint or adorned by flowers. Curtains are not generally considered indispensable, and as regards the stove, the most ungainly one in the parish is thought "good enough" for the school; should the poor ventilation be complained of, then to raise a window or break a few panes of glass is the only course. What though some half-a-dozen of children are seized with a serious cold in consequence? Did the weary teachers but know how many of their own headaches and fits of *ennui*, together with their scholars' listlessness and petulance, were to be traced to breathing daily for hours vitiated air, they would henceforth see that daily, at recess or after school-hours, their school-room was properly aired. A light and pleasant school-room, well warmed and ventilated, with curtains on the windows, bouquets on the desk, pictures on the wall, maps, charts, an attractive library, with flowers climbing at the door, and a teacher who loved her work, would prove better auxiliaries to the cause of education than innumerable lectures on its efficiency and importance.

C. I. APPLETON.*

THE ELEMENTS OF SUCCESS.

ON the evening of March 9th a banquet was given to the Hon. S. B. Chittenden, of New York, celebrating his retirement from business. Philanthropist and poet, men of high social rank, of wealth and honorable name, were the guests. It was not a tribute to money, but to character, perseverance, business faithfulness, integrity, liberality, and public spirit. It has its lesson for every young man on the threshold of active life, and to whom life means *success;* a something to be struggled for and won.

It is a grander position than you realize to *be* young, with the possibilities of the future before you. But they can not be met hap-hazard.

The foundations of a true success in *any* career are economy, honesty, faithfulness, uprightness; and you must *hold on to them* against every temptation to quick and dishonest gain. It is infinitely easier to make a false step than it is to live it down and win back the forfeited confidence of a community. Wealth is excellent, but it is by no means the sum of success. Somebody once said, "Honesty is the best policy," and the world has laid hold of it, and often quotes it without knowing just what it is saying; for, from David's day to our own it has often seen "the wicked flourishing," and the upright struggling with disappointment.

To determine your best policy, you must define to yourself a standard of success. If you would stand well with your own honor, if life signifies something more and higher than stocks and securities, take honesty. She may not bring you wealth; you may

* For the use of the illustrations in this article we are indebted to Messrs. J. W. Schermerhorn & Co., of New York, in whose edition of Johonnat's "School Course" they, with others, are published.—Ed. A. P. J.

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live in a small house, and wear plain clothes, and walk while others ride, but you will have no deed of which you are ashamed, uneasily hidden, that any day may stalk out and make you a bankrupt in the world's fair opinion. You are not, by any means, to infer that wealth is only attained through rascality. He whose honorable career introduces these thoughts attests the falseness of such an opinion, and every community has men who ennoble their wealth by the way in which they acquire and use it. H.

INVENTION IN AMERICA.—The facility with which a patent can be obtained for an invention in America is a powerful stimulant to thought and effort in that line; an English writer views our national policy toward the ingenious with much admiration, and says, truthfully:

"A thousand patents are granted every month in the United States for new inventions. This number exceeds the aggregate issue of all the European states, yet the supply does not equal the demand, and the average value of patents is greater in America than in Europe by reason of the vast number of new industrial enterprises and the higher price of manual labor. A hundred thousand dollars is no unusual consideration for a patent-right, and some are valued by millons. The annual income from licenses granted on the Blake sole sewing-machine is over three hundred thousand dollars, and other patented inventions are equally profitable. Inventors are encouraged by the moderate Government fee of thirty-five dollars, which secures an invention for seventeen years without further payment; the rights of patentees are generally respected by the public; and no national legislator, with a single exception, has ventured to propose the abolition of a system which at once secures substantial justice to inventors and proves of incalculable advantage to the nation."

THE ABSORBING POWER OF INTEREST ON MONEY—No. 2.

EVERY ONE HIS OWN ACTUARY.

WE will first condense the elaborate tables prepared by the Hon. Alexander Campbell, of La Salle, Ill., showing the actual increase in quantities of improved lands and agricultural products for the decades ending 1860 and 1870.

These show, statistically, increase from 1850 to 1860, per year, 3½ per cent.; increase from 1860 to 1870, per year, ⅞ per cent., or less than 1 9-10 per cent. per year for the 20 years ending 1870, as per census returns.

As the last half of this period was marked by unparalleled destruction by war, thus reducing the inventory of products, we will only consider the increment of the first half, say 8½ per cent., or, for facility in figures, call it 3 per cent.

The other tools are two tables, I. and II., showing the increment of $1 each year for the use of the same at 3, 4, 5, 6, 8, and 10 per cent. from 1 to 100 years.

Also two tables, III. and IV., showing the increment of $1 compounded at the same rates and and for the same periods of time. For the use of these tables we are indebted to Messrs. Wynkoop & Hallenbeck, as they are taken from their reprint of Mr. Wolford's valuable work on Life Insurance.

By tables I. and II. we see that if we had paid the same national rate of interest that England does, 3 per cent., the Presidential salary from the times of Washington, 1783 to 1873—90 years—at $25,000 per year, would result thus:

For each dollar per year refer to the figure in the 3 per cent. column of Table II., opposite 90 years, and by applying the rule marked †, we get $456.65; multiply that amount by 25,000, and the result is $11,416,250. If we had paid, as we did, at least 6 per cent., the result would have been $83,238,500; or, although 6 is but twice 3, yet the result is seven times greater. If the present salary of $50,000 had been paid, the result in each instance would, of course, have been doubled.

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COMPOUND INTEREST TABLE—I.†

The amount of *One Dollar each Year* in any number of Years.

Years.	3 per Cent.	4 per Cent.	5 per Cent.	6 per Cent.	8 per Cent.	10 per Cent.	Years.
1	1·0000	1.0000	1·0000	1·0000	1·0000	1·0000	1
2	2·0300	2·0400	2·0500	2·0600	2·0800	2·1000	2
3	3·0909	3·1216	3·1525	3·1836	3·2464	3·3100	3
4	4·1836	4·2464	4·3101	4·3746	4·5061	4·6410	4
5	5·3091	5·4163	5.5256	5·6371	5·8666	6·1051	5
6	6·4684	6·6330	6·8019	6·9753	7·3359	7·7156	6
7	7·6625	7·8983	8·1420	8·3938	8·9228	9·4872	7
8	8·8923	9·2142	9·5491	9·8975	10·6366	11·4359	8
9	10·1591	10·5828	11·0266	11·4913	12·4876	13·5795	9
10	11·4638	12·0061	12·5779	13·1808	14·4866	15·9374	10
11	12·8078	13·4864	14·2068	14·9716	16·6455	18·5312	11
12	14·1920	15·0253	15·9171	16·8699	18·9771	21·3843	12
13	15·6178	16·6268	17·7130	18·8821	21·4952	24·5227	13
14	17·0863	18 2919	19·5986	21·0151	24·2149	27·9750	14
*15	18·5989	20·0236	21·5786	23·2760	27·1521	31·7725	15*
16	20·1569	21·8245	23·6575	25·6725	30·3243	35·9497	16
17	21·7616	23·6975	25·8403	28·2129	33·7502	40·5447	17
18	23·4144	25·6454	28·1324	30·9057	37·4502	45·5992	18
19	25·1169	27·6712	30·5390	33·7600	41·4463	51·1591	19
20	26·8704	29·7781	33·0660	36·7856	45·7620	57·2750	20
21	28·6765	31·9692	35·7193	39·9927	50·4229	64·0025	21
22	30·5368	34·2480	38·5052	43·3923	55·4568	71·4027	22
23	32·4529	36·6179	41·4305	46·9958	60·8963	79·5430	23
24	34·4265	39·0826	44.5020	50·8156	66·7648	88·4973	24
25	36·4593	41·6459	47·7271	54·8645	73·1059	98·3471	25
26	38·5530	44·3117	51·1135	59·1564	79·9544	109·1818	26
27	40·7096	47·0842	54·6691	63·7058	87·3508	121·0999	27
28	42·9309	49·9676	58·4026	68·5281	95·3388	134·2099	28
29	45·2189	52·9663	62.3227	73·6398	103·9659	148·6309	29
30	47·5754	56·0849	66·4388	79·0582	113·2332	164·4940	30
31	50·0027	59·3283	70·7608	84·8017	123·3459	181·9434	31
32	52·5028	62·7015	75·2988	90·8898	134·2135	201·1378	32
33	55·0778	66·2095	80·0638	97·3432	145·9506	222·2515	33
34	57·7302	69·8579	85·0670	104·1838	158·6267	245·4767	34
35	60·4621	73·6522	90·3203	111·4348	172·3168	271·0244	35
36	63·2759	77·5983	95·8363	119·1209	187·1021	299·1268	36
37	66·1742	81·7022	101·6281	127·2681	203·0703	330·0395	37
38	69·1594	85·9703	107·7095	135·9042	220·3159	364·0434	38
39	72·2342	90·4091	114·0950	145·0585	238·9412	401·4478	39
40	75·4012	95·0255	120·7998	154·7620	259·0565	442·5926	40
41	78·6633	99·8265	127·8398	165·0477	280·7810	487·8518	41
42	82·0232	104·8195	135·2318	175·9505	304·2435	537·6370	42
43	85·4839	110·0124	142·9933	187·5075	329·5830	592·4007	43
44	89·0484	115·4129	151·1430	199·7580	356·0496	652·6408	44
45	92·7199	121·0294	159·7002	212·7435	386·5056	718·9048	45
46	96·5015	126·8706	168·6852	226·5081	418·4261	791·7953	46
47	100·3965	132·9454	178·1194	241·0986	452·9002	871·9749	47
48	104·4084	139·2632	188·0254	256·5645	490·1322	960·1723	48
49	108·5406	145·8337	198·4267	272·9584	536·3427	1057·1896	49
50	112·7969	152·6671	209·3480	290·3359	573·7702	1163·9085	50

† This table shows the amount at the *beginning* of each year.

To learn the amount at the *end* of each year, add to the amount in the table one year's interest, *or*, deduct $1 from next succeeding amount.

EXAMPLE.—Required the amount at the *end* of 35 years at 3 per cent.:

The table shows against 35 years	$60.4621
Add 3 per cent. interest	1.8138
Amount required	$62.2759

Or, deduct $1 from amount in table opposite next succeeding time (36 years—$63.2759), and the result is the same.

* EXAMPLE.—$1 per year, accumulated fifteen years, at 3 per cent. interest, will amount to $18.60; at 4 per cent., to $20.02; at 5 per cent., to $21.58; at 6 per cent., to $23.28; at 8 per cent., to $27.15; at 10 per cent., to $31.77.

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COMPOUND INTEREST TABLE—II.†

The amount of *One Dollar each Year* in any number of years.

Years.	3 per Cent.	4 per Cent.	5 per Cent.	6 per Cent.	8 per Cent.	10 per Cent.	Years.
51	117·1808	159·7738	220·8154	308·7561	620·6718	1281·2994	51
52	121·6962	167·1647	232·8562	328·2814	671·3255	1410·4293	52
53	126·3471	174·8513	245·4990	348·9783	726·0316	1552·4723	53
54	131·1375	182·8454	258·7739	370·9170	785·1141	1708·7195	54
55	136·0716	191·1592	272·7126	394·1720	848·9232	1880·5914	55
56	141·1538	199·8055	287·3482	418·8223	917·8371	2069·6506	56
57	146·3884	208·7978	302·7157	444·9517	992·2640	2277·6156	57
58	151·7800	218·1497	318·8514	472·6488	1072·6451	2506·3772	58
59	157·3334	227·8757	335·7940	502·0077	1159·4568	2758·0140	59
60	163·0534	237·9907	353·5837	533·1282	1253·2133	3034·8164	60
61	168·9450	248·5103	372·2629	566·1159	1354·4704	3339·2980	61
62	175·0134	259·4507	391·8760	601·0828	1463·8280	3674·2278	62
63	181·2638	270·8288	412·4699	638·1478	1581·9342	4042·6506	63
64	187·7017	282·6619	434·0933	677·4367	1709·4889	4447·9157	64
65	194·3328	294·9684	456·7980	719·0829	1847·2481	4893·7073	65
66	201·1627	307·7671	480·6379	763·2278	1996·0279	5384·0780	66
67	208·1976	321·0778	505·6698	810·0215	2156·7102	5923·4858	67
68	215·4436	334·9209	531·9533	859·6228	2330·2470	6516·8344	68
69	222·9069	349·3177	559·5510	912·2002	2517·6667	7169·5178	69
*70	230·5941	364·2905	588·5285	967·9322	2720·0901	7887·4696	*70
71	238·5119	379·8621	618·9549	1027·0081	2938·686	8677·217	71
72	246·6672	396·0566	650·9027	1089·6285	3174·781	9545·938	72
73	255·0673	412·8988	684·4478	1156·0063	3429·764	10501,532	73
74	263·7193	430·4148	719·6702	1226·3667	3705·145	11552·685	74
75	272·6309	448·6314	756·6537	1300·9487	4002·557	12708·954	75
76	281·8098	467·5766	795·4864	1380·0056	4323·761	13980·849	76
77	291·2641	487·2797	836·2607	1463·8059	4670·662	15379·934	77
78	301·0020	507·7709	879·0738	1552·6343	5045·315	16918·927	78
79	311·0321	529·0817	924·0274	1646·7924	5449·940	18611·820	79
80	321·3630	551·2450	971·2288	1746·5999	5886·935	20474·002	80
81	332·0039	574·2948	1020·7903	1852·3959	6358·890	22522·402	81
82	342·9640	598·2666	1072·8298	1964·5396	6868·601	24775·643	82
83	354·2529	623·1972	1127·4713	2083·4120	7419·090	27254·207	83
84	365·8805	649·1251	1184·8448	2209·4167	8013·617	29980·628	84
85	377·8570	676·0901	1245·0871	2342·9817	8655·706	32979·690	85
86	390·1927	704·1337	1308·3414	2484·5606	9349·163	36278·659	86
87	402·8984	733·2991	1374·7585	2634·6343	10098·096	39907·525	87
88	415·9854	763·6310	1444·4964	2793·7123	10906·943	43890·277	88
89	429·4650	795·1763	1517·7212	2962·3351	11780·499	48290 206	89
90	443·3489	827·9833	1594·6073	3141·0752	12723·939	53120·226	90
91	457·6494	862·1027	1675·3377	3330·5397	13748·854	58433·249	91
92	472·3789	897·5868	1760·1045	3531·3721	14843 282	64277·574	92
93	487·5502	934·4902	1849·1098	3744·2544	16031·745	70706·331	93
94	503·1767	972·8699	1942·5653	3969·9097	17315·284	77777·964	94
95	519·2720	1012·7846	2040·6935	4209·1042	18701·507	85556·760	95
96	535·8502	1054·2960	2143·7282	4462·6505	20198·627	94113·437	96
97	552·9257	1097·4679	2251·9146	4731·4095	21815·518	103525·780	97
98	570·5135	1142·3666	2365·5103	5016·2941	23561·759	113879·358	98
99	588·6289	1189·0613	2484·7859	5318·2718	25447·700	125268·294	99
100	607·2877	1237·6237	2610·0252	5638·3681	27484·516	137796·123	100

† This table shows the amount at the *beginning* of each year.

To learn the amount at the *end* of each year, add to the amount in the table one year's interest, *or*, deduct $1 from next succeeding amount.

EXAMPLE.—Required the amount at the *end* of 78 years at 8 per cent.:

The table shows against 78 years.....	$301.0020
Add 8 per cent. interest	9.0301
Amount required.....	$310.0321

Or, deduct $1 from amount in table opposite to next succeeding time (79 years—$311.0321), and the result is the same.

* EXAMPLE.—$1 per year, accumulated seventy years, at 3 per cent. interest, will amount to $230.00; at 4 per cent., to $364.29; at 5 per cent., to $558.53; at 6 per cent., to $967.93; at 8 per cent., to $2,720.08; at 10 per cent., to $7,887.47.

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Tables Nos. I. and II. are also especially convenient in analyzing the workings of life insurance—a worthy and essential demand and out-growth of the age, but, like many other blessings, so perverted in many instances as to be not only useless, but mischievous. In fact, an earnest warfare is now imminent between the champions of equity on the one side, and the adherents of consolidated power on the other. For convenience of statement we will classify them as the Right and the Ring parties. The advocates of the right are eminently distinguished by their reputation for actual skill and unswervering honesty. The advocates of the ring control more than imperial resources of money and its resultants.

The party of the right say that every plain life insurance policy is based upon the following items:

Age	Component parts of the Uniform Annual Premiums.			Uniform Annual Premium for $1,000 at death. (4)
	Margin for Expenses and Contingencies. (1)	Insurance portion of Annual Premium. (2)	Deposit portion of Annual Premium. (3)	
25	5 68	7 70	6 51	19 89
26	5 83	7 76	6 81	20 40
27	5 98	7 82	7 13	20 93
28	6 13	7 88	7 47	21 48
29	6 30	7 96	7 81	22 07
30	6 49	8 03	8 18	22 70
31	6 67	8 11	8 57	23 35
32	6 87	8 20	8 98	24 05
33	7 08	8 30	9 40	24 78
34	7 30	8 40	9 86	25 56
35	7 54	8 51	10 33	26 38
36	7 79	8 64	10 82	27 25
37	8 05	8 77	11 35	28 17
38	8 33	8 93	11 89	29 15
39	8 62	9 10	12 47	30 19
40	8 95	9 29	13 06	31 30
41	9 28	9 49	13 70	32 47
42	9 64	9 71	14 37	33 72
43	10 02	9 95	15 08	35 05
44	10 42	10 94	15 80	36 46
45	10 85	10 55	16 57	37 97
46	11 31	10 92	17 35	39 58
47	11 80	11 33	18 18	41 30
48	12 32	11 79	19 02	43 13
49	12 88	12 34	19 87	45 09
50	13 48	12 97	20 78	47 18
51	14 11	13 67	21 63	49 40
52	14 80	14 45	22 53	51 78
53	15 53	15 32	23 47	54 31
54	16 29	16 30	24 43	57 02
55	17 13	17 38	25 41	59 91
56	18 00	18 60	26 40	63 00
57	18 94	19 93	27 42	66 29
58	19 95	21 40	28 47	69 82
59	21 06	23 04	29 53	73 60
60	22 18	24 85	30 60	77 63

They argue that the third column, which, to all intents and purposes, is identical with a savings bank deposit, had better be retained and invested by the insured either by deposit in savings bank or otherwise, and give the following reasons:

1st. Even in economical Massachusetts, as per her Insurance Commissioner's Report for 1874, the life insurance companies reported the cost of the care of the fiduciary deposits at about $6.50 on the $100, while the savings banks performed the same service for 26 cents on the $100.

2d. Notwithstanding the high cost of the insurance companies' administration, its results were estimated at about 4 per cent., while the savings banks reported above 6 per cent.

3d. The savings banks pay their depositors in full, while the companies seldom will pay more than 50 cents on the dollar on their fiduciary deposits, which they term reserve.

Even that elevated and dignified functionary, the Insurance Commissioner of Massachusetts, said, in his report for 1872:

"No ownership on the part of the policy-holder in the reserve is recognized; nor is any legal right to withdraw any part of it recognized. The policy-holder is entitled to a performance of the stipulations entered into with him by the company, and to that only."

Sheppard Homans told the American Social Science Association, at Detroit, May 18, 1875:

* * * "The omission to pay any one premium will, by the terms of the contract, work a forfeiture of the insurance, and a confiscation of the deposit portions of all previous payments. Such stringent penalties are not necessary in a contract of life insurance, and would never have been assented to had policy-holders understood their true interests."

This we can not believe to be always the case, although Elizur Wright, perhaps the most prominent actuary in the world, at the same meeting was equally forcible and explicit.

With table No. I., and the abstract above given, the reader, if he can procure a table of "expectations," can figure the economic results near enough for all practical purposes. We will illustrate by an example.

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COMPOUND INTEREST TABLE—III.

The amount of *One Dollar* for any Number of Years.

Years.	3 per Cent.	4 per Cent.	5 per Cent.	6 per Cent.	8 per Cent.	10 per Cent.	Years.
1	1·0300	1·0400	1·0500	1·0600	1·0800	1·1000	1
2	1·0609	1·0816	1·1025	1·1236	1·1664	1·2100	2
3	1·0927	1·1249	1·1576	1·1910	1·2597	1·3310	3
4	1·1255	1·1699	1·2155	1·2625	1·3605	1·4641	4
5	1·1593	1·2167	1·2763	1·3382	1·4693	1·6105	5
6	1·1941	1·2653	1·3401	1·4185	1·5869	1·7716	6
7	1·2299	1·3159	1·4071	1·5036	1·7138	1·9487	7
8	1·2668	1·3686	1·4775	1·5938	1·8509	2·1436	8
9	1·3048	1·4233	1·5513	1·6895	1·9990	2·3579	9
10	1·3439	1·4802	1·6289	1·7908	2·1589	2·5937	10
11	1·3842	1·5395	1·7103	1·8983	2·3316	2·8531	11
12	1·4258	1·6010	1·7959	2·0122	2·5182	3·1384	12
13	1·4685	1·6651	1·8856	2·1329	2·7196	3·4523	13
14	1·5126	1·7317	1·9709	2·2609	2·9372	3·7975	14
*15	1·5580	1·8009	2·0789	2·3966	3·1722	4·1773	15*
16	1·6047	1·8730	2·1829	2·5404	3·4259	4·5950	16
17	1·6528	1·9479	2·2920	2·6928	3·7000	5·0545	17
18	1·7024	2·0258	2·4066	2·8543	3·9960	5·5599	18
19	1·7535	2·1068	2·5270	3·0256	4·3157	6·1159	19
20	1·8061	2·1911	2·6533	3·2071	4·6610	6·7274	20
21	1·8603	2·2788	2·7800	3·3996	5·0338	7·4002	21
22	1·9161	2·3699	2·9253	3·6035	5·4365	8·1403	22
23	1·9736	2·4647	3·0715	3·8197	5·8715	8·9543	23
24	2·0328	2·5633	3·2251	4·0489	6·3412	9·8497	24
25	2·0938	2·6658	3·3864	4·2919	6·8485	10·8347	25
26	2·1566	2·7725	3·5557	4·5494	7·3904	11·9182	26
27	2·2213	2·8834	3·7335	4·8223	7·9881	13·1100	27
28	2·2879	2·9987	3·9202	5·1117	8·6271	14·4210	28
29	2·3566	3·1187	4·1162	5·4184	9·3173	15·8631	29
30	2·4273	3·2434	4·3219	5·7435	10·0627	17·4494	30
31	2·5001	3·3731	4·5380	6·0881	10·8677	19 1943	31
32	2·5751	3·5081	4·7649	6·4534	11·7371	21·1138	32
33	2·6523	3·6484	5·0032	6·8406	12·6761	23·2252	33
34	2·7819	3·7943	5·2533	7·2511	13·6902	25·5477	34
35	2·8139	3·9461	5·5160	7·6861	14·7853	28·1024	35
36	2·8983	4·1039	5·7918	8·1473	15·9682	30·9127	36
37	2.9852	4·2681	6·0814	8·6368	17·2456	34·0039	37
38	3·0748	4·4388	6·3855	9·1543	18·6253	37·4043	38
39	3·1670	4·6164	6·7048	9·7035	20·1153	41·1448	39
40	3·2620	4·8010	7·0400	10·2857	21·7245	45·2593	40
41	3·3599	4·9931	7·3920	10·9029	23·4625	49·7852	41
42	3·4607	5·1928	7·7616	11·5570	25·3395	54·7637	42
43	3 5645	5·4005	8·1497	12·2505	27·3666	60·2401	43
44	3·6715	5·6165	8·5572	12·9855	29·5560	66·2641	44
45	3·7816	5·8411	8·9850	13·7646	31·9204	72·8905	45
46	3·8950	6·0748	9·4343	14·5905	34·4741	80·1795	46
47	4·0119	6·3178	9·9060	15·4659	37·2320	88 1975	47
48	4·1323	6·5705	10·4013	16·3939	40·2106	97·0173	48
49	4·2562	6·8333	10·9213	17·3775	43·4274	106.7190	49
50	4·3839	7·1067	11·5674	18·4202	46·9016	117·3909	50

* EXAMPLE.—$1 accumulated for fifteen years, at 3 per cent. interest, will amount to $1.56; at 4 per cent., to $1.80; at 5 per cent., to $2.08; at 6 per cent., to $2.40; at 8 per cent., to $3.17; or at 10 per cent., to $4.18.

If it is desired to learn what $1, at any given interest, compounded from the date of the settlement of Virginia in 1607, would amount to in 1875—say 268 years—multiply the result of 100 years by 100 years (this gives result in 200 years), and multiply that result by 68, and you have the required amount. To prove the correctness of which, take other numbers of years, the sum of which amounts to 268—say 89, 89, and 90—and multiply the amount opposite them together; or take four factors—say 67—and multiply together four times.

These processes, while familiarizing students with the amazing power of compounding interest, will fix indelibly on their minds the utter absurdity of attempting to pay, or expecting to receive, a greater per centage for interest than the creative power of industry can produce.

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COMPOUND INTEREST TABLE—IV.

The amount of *One Dollar* for any Number of Years.

Years.	3 per Cent.	4 per Cent.	5 per Cent.	6 per Cent.	8 per Cent.	10 per Cent.	Years.
51	4·5154	7·3910	12·0408	19·5254	50·6537	129·1299	51
52	4·6509	7·6866	12·6428	20·6969	54·7060	142·0429	52
53	4·7904	7·9941	13·2749	21·9387	59·0825	156·2472	53
54	4·9341	8·3138	13·9387	23·2550	63·8091	171·8719	54
55	5·0821	8·6464	14·6356	24·6503	68·9139	189·0591	55
56	5·2346	8·9922	15·3674	26·1293	74·4270	207·9651	56
57	5·3917	8·3519	16·1358	27.6971	80·3811	228·7616	57
58	5·5534	9·7260	16·9426	29·3589	86·8116	251·6377	58
59	5·7200	10·1150	17·7897	31·1205	93·7565	276·8015	59
60	5·8916	10·5196	18·6792	32·9877	101·2571	304·4816	60
61	6·0684	10·9404	19·6131	34·9670	109·3576	334·9298	61
62	6·2504	11·3780	20·5938	37·0650	118·1062	368·4228	62
63	6·4379	11·8332	21·6235	39·2889	127·5547	405·2651	63
64	6·6311	12·3065	22·7047	41·6463	137·7591	445·7916	64
65	6·8300	12·7987	23·8399	44·1450	148·7798	490·3707	65
66	7·0349	13·3107	25·0319	46·7937	160·6822	539·4078	66
67	7·2460	13·8431	26·2835	49·6013	173·5368	593·3486	67
68	7·4633	14·3968	27·5977	52·5774	187·4198	652·6834	68
69	7·6872	14·9727	28·9775	55·7320	202·4133	717·9518	69
*70	7·9178	15·5716	30·4264	59·0759	218·6064	789 7470	70*
71	8·1554	16·1945	31·9477	62·6205	236·0949	868·7217	71
72	8·4000	16·8423	33·5451	66·3777	254.9825	955·5938	72
73	8·6520	17·5160	35·2224	70·3604	275·3811	1051·1532	73
74	8·9116	18·2166	36·9835	74·5820	297·4116	1156·2685	74
75	9·1789	18·9453	38·8327	79·0569	321·2045	1271·8954	75
76	9·4543	19·7031	40·7743	83·8003	346·9009	1399.0849	76
77	9·7379	20·4912	42·8130	88·8284	374·6530	1538·9934	77
78	10·0301	21·3108	44·9537	94·1581	404·6252	1692·8927	78
79	10·3310	22·1633	47·2014	99·8075	436·9952	1862·1820	79
80	10·6409	23·0498	49·5614	105·7960	471·9548	2048·4002	80
81	10·9601	23·9718	52·0395	112·1438	509·7112	2253·2402	81
82	11·2889	24·9307	54·6415	118·8724	550·4881	2478·5643	82
83	11·6276	25 9279	57·3736	126·0047	594·5272	2726·4207	83
84	11·9764	26·9650	60·2422	133·5650	642·0893	2999·0628	84
85	12·3357	28·0436	63·2544	141·5789	693·4565	3298·9690	85
86	12·7058	29·1653	66·4171	150·0736	748·9330	3628·8659	86
87	13·0870	60·3320	69·7379	159·0781	808·8476	3991·7525	87
88	13·4796	31·5452	73·2248	168·6227	873·5555	4390·9278	88
89	13·8839	32·8071	76·8861	178·7401	943·4399	4830·0206	89
90	14·3005	34·1193	80·7304	189·4645	1018·9154	5313·0226	90
91	14·7295	35·4841	84·7669	200·8324	1100·4283	5844·3249	91
92	15·1714	36·9035	89·0052	212·8823	1188·4626	6428·7574	92
93	15·6265	38·3796	93·4555	225·6553	1283·5396	7071·6331	93
94	16·0953	39·9148	98·1283	239·1946	1386·2227	7778·7964	94
95	16·5782	41·5114	103·0347	253·5463	1497·1205	8556·6760	95
96	17·0755	43·1718	108·1864	268·7590	1616·8902	9412·3437	96
97	17·5878	44·8987	113·5957	284·8846	1746·2414	10353·578	97
98	18·1154	46·6947	119·2755	301·9776	1885·9407	11388·936	98
99	18·6589	48·5625	125·2393	320·0063	2036·8160	12527·829	99
100	19·2186	50·5049	131·5013	339·3021	2199·7613	13780·612	100

* EXAMPLE.—$1 accumulated for seventy years, at 3 per cent. interest, will amount to $7.92; at 4 per cent., to $15.57; at 5 per cent., to $30.43; at 6 per cent., to $59.06; at 8 per cent., to $218.61; or at 10 per cent., to $789.75.

To find the results of a dollar compounded a number of years beyond the limit of the table, multiply together the sums set opposite to such two or more periods as, added together, will produce the required time.

EXAMPLES.—Wanted, the amount of one dollar, at 3 per cent. for 103 years.

The sum of 103 can be produced by very many combinations, but we will select—

31 years, and find opposite.....2.5001
72 " " " 8.4000

Multiply these together, and we find the result to be.....21.000

To prove the same, select other figures producing 103 when added, say—

100 years, resulting.....19.2186
3 " " 1.0927

Multiply together, and the same result ensues.

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Suppose the age of the applicant to be 35. On reference to the "Carlisle Expectation" table, we find that the average probabilities are that he will live 31 years longer. Now turn to the tabular extract above, and he will see that the company expects him to deposit (column 3) with them at the beginning of each year $10.33.

By referring to table I. he will see that to learn the value of those amounts so paid at the end of 31 years at 4 per cent. (the assumed company's rate) would be $10.33 multiplied by $59.33, would be $612.83.

Should he pay for insurance by column 2, and add for expenses column 1, and deposit the $10.33 in a savings bank at 6 per cent., the table tells us that such sum should be multiplied by the factor obtained by rule †, $89.90, the handsome result of $919.27 would appear. Should he be a Western man, he could readily get 10 per cent. on satisfactory security. Table I. shows the factor for that calculation to be $200.14, resulting in the very handsome accumulation of $1,879.44. And in event of death at that time, he would receive the $875.98, or the $2,067.45 from the savings bank or other investment, besides the insurance money.

One drawback exists as a partial set-off. By the new plan the premiums, instead of being uniformly $26.38 each year, would gradually increase in the ratio indicated by column 2. What would be the cost or value of that increase can readily be ascertained by table III.

RESULT OF 3 PER CENT. EARNING, AND 10 PER CENT. COST OF MONEY.

From tables III. and IV. we learn that $1 compounded yearly at 3 per cent. (the rate of increase earned by the average farmer, as shown by Mr. Campbell) would result in $19.21 in 100 years.

But if he and his descendants agree to pay 10 per cent., we find by reference to table IV. that as the principal and increase of each dollar is $13,780.61, he has bound himself and them to pay that figure.

PROPORTIONATE RESULTS OF COMPOUNDING $1 FOR 100 YEARS AT VARIOUS RATES PER CENT—RATIO TO 1 PER CENT.

1 per cent.	.....	2.70
2 "	.....	7.24, or about 2¾ times 1 per cent.
3 "	.....	19.22, or 7 times 1 per cent.
4 "	.....	50.50, or 18⅝ times 1 per cent.
5 "	.....	131.50, or 45 times 1 per cent.
6 "	.....	339.30, or 125 times 1 per cent.
8 "	.....	2,200.00, or 815 times 1 per cent.
10 "	.....	13,780.61, or 5,104 times 1 per cent.

The reader who, because twice 3 make 6, has concluded that in compounding of interest the same rule prevails, will please note that, as above, the interest at 3 per cent. is 7 times for that period what it aggregates at 1 per cent., and that 6 per cent. is about 18 times that of 3, and that 10 per cent. is 40 times that of 6 per cent..

He will also see that if Mr. Jones could borrow $100 for 100 years at the rate the nation loans the national banks—to wit, 1 per cent. compounded each year—he would owe at the end of the term $270. And that if he loaned the same at the present current rates to a Western farmer—to wit, 10 per cent., on same terms of compounding and payment—the farmer would owe the sum of $1,378,061.20, being an increase of aggregation of farmers' rate over cost of same to national banks of $1,377,791.20, which would be the national-bank man's profit. Now, here is where comes in our

MORAL.

Would it not be better for our Congress to legislate somewhat for the producer, and not so exclusively for the exchanger, or, as they call him out west, the middleman?

JOHN G. DREW.

COAL PRODUCTION OF THE UNITED STATES. — The corrected returns from the different mining sections of the country show an important increase in the aggregate production of coal in 1874 above the estimated figures given in January last. Pennsylvania supplies about 72 per cent. of the total coal output; Ohio about 8 per cent. of the whole; Maryland about 5¼ per cent. of the grand total; Illinois contributes 5 per cent.; Indiana about 2 per cent. Virginia, from being the State in which coal was first mined, has become one of the smallest producers. The following statement, from the *Engineering and Mining Journal*, gives the product of coal in 1874:

	Net tons of 2,000 lb.	Gross tons of 2,240 lb.
Anthracite coal	24,281,471	21,679,888
Bituminous coal, including 2,500,000 tons used in the manufacture of coke	25,248,684	22,543,468
Lignite or brown coal	1,217,020	1,086,626
Total production	50,747,175	45,309,982

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Department of Physiology—Our Sanitarium.

Cultivate the physical man exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—the physical, intellectual, and spiritual—that the complete man can be formed.

INJURY OF BRAIN—TWO REMARKABLE CASES.

EDITOR OF PHRENOLOGICAL JOURNAL:

AFTER reading an account of the "Celebrated Crow-bar Case" in the April number of your JOURNAL, and your remarks in connection, which throw so much light on the subject, I will give you a concise statement of two comparatively minor accidents, of similar character, which happened at a later date in this immediate vicinity.

On the 1st of September, 1873, Tommie Vandavery, a mulatto boy, aged six years, was attacked and goaded by a cow, whose horns projected anteriorly, turning upward at an angle of about forty-five degrees, and terminating in very small points. Tommie was standing in front of the cow, when, with an upward and outward thrust of the head she struck him with the sharp point of the right horn, that entering the inner canthus of the left eye, penetrating the roof of the orbit, passing upward and outward, and coming out in the region of the sutures of the left parietal and frontal bones, just on the edge of the scalp, fracturing the frontal bone from the inner angle of the orbicular arch to the frontal border, throwing the whole back, as a door on its hinges, the skin of the temple forming the hinge. The horn plowed, as it were, a slight furrow in the anterior lobe of the brain.

The doctor removed all clots, together with about a teaspoonful of brain, dissecting and removing the fractured bones or pieces, four in number, from the scalp, leaving as much of the periosteum as possible. After carefully replacing the skin over the exposed brain, he closed the wound with nineteen interrupted silk sutures, and covered the whole with water-dressing, which was continued till the 25th of September, when the patient had sufficiently recovered for the doctor to suspend his attendance.

The points of special interest in this case are, the entire absence of fever from first to last. The little fellow is very sprightly, and there does not seem to be any impairment of a single intellectual faculty since his recovery. He does not complain of any unpleasant sensation in the region of the wound, and his face is but slightly disfigured.

[REMARKS.—There are two facts connected with this case which are interesting. The first is, that the horn was very sharp, and probably smooth, acting upon the brain-matter as a bodkin would upon meat, or as it would in a sack of wool, dividing rather than lacerating the structure. In this there is a resemblance to the crow-bar case. That bar, having been pointed and smooth, acted upon the brain matter in a similar manner. Another point of interest is that the surgeon had the wisdom to apply water-dressings, which tended to subdue any expression of fever. As the brain is the seat where all pain is recorded, it is a wonderful fact that the brain itself is without sense of pain; consequently, an injury of the brain frequently produces less physical suffering than equal injury to almost any other part of the system.—EDS.]

The other case occurred on the 9th day of March, 1875. I visited the patient with the physician, and know the statement I make to be correct, and not at all exaggerated.

About three o'clock in the afternoon, Dr. T—— was called in haste to see James Duncan, a young man about sixteen years of age. His general health had been good, disposition easy and quiet, temperament muscular, constitution strong and sound. On arrival, he found the patient in bed, suffering intensely with his eyes, which were much swollen and filled with burnt powder. A glancing wound was shown, commencing a

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little above and behind the outer angle of the right eye, and extending upward toward the temple. Another, apparently a bruise or flesh-wound, in an exact central perpendicular line of the forehead, over the organ of Eventuality. An accident had occurred to the patient from the bursting of a gun.

Being perfectly conscious and rational, and complaining of nothing but his eyes, the doctor apprehended no danger except that the effects of the powder-burn might terminate in the permanent loss of the wounded man's vision. After cleaning out the eyes and dressing them with an elm poultice, and applying wet cloths to the forehead, he directed the treatment to be repeated and continued till his next visit, and was about to leave, when the patient remarked that his feet were very cold. The doctor recognizing this as an unfavorable symptom, returned to the bedside and examined the pulse, found it only fifty-five per minute—low and languid. Unable to account for such a pulse and cold feet, under the circumstances of the case, so far as discovered, his attention reverted to the probability of a fracture or pressure of the skull, or other substance on the brain, causing an interruption of its natural power and activity.

He therefore took a small silver probe, shaped somewhat like a shot stuck on the end of a wire, and examined the wound on the temple, but found no fracture. He then examined the bruised looking spot on the forehead, and found, not a mere fracture, but an oval-shaped hole, crosswise through the skull, about the size of the little finger-nail, or something larger.

Turning the patient so that his face lay directly upward, he inserted the probe gently and skillfully, and found that it descended by its own weight in a perpendicular line to the depth of 3¾ inches, and then met with resistance from brain tissure.

Repeated careful examinations satisfied him that the wound terminated where the probe stopped, and that there was no foreign matter lodged within. The patient was perfectly conscious, mentally, all the time, but entirely unconscious of any feeling or sensation of pain from the probing. He was asked, while probing, if it hurt, and answered, "No, sir; I hardly feel it."

Here were mysterious facts, altogether beyond our comprehension — the skull and membrane broken through, the brain penetrated, and, judging from the dissection of a brain since, the substance which produced the wound must have passed into the *corpus collosum* one or two inches. Yet nothing was found within, and no way of escape discovered; no pain, no pressure, and no unconsciousness except at the time of the accident.

We went to work to learn all the facts connected with the case, so that we might arrive at a more satisfactory conclusion than we had yet reached, and were informed by the patient and his family that he had gone out hunting in the evening with his younger brother; shot at some game, killing nothing; thought his load rather light, and loaded again, rather extravagantly. Having reached a straw-stack in the field, where he saw some birds upon the ground, he crept up behind the stack, and then slipped around so as to see the birds and get a shot at them. He told his little brother that he had better get out of the way, as his gun might burst; and the latter, acting on the suggestion, crawled around to the opposite side, out of danger. James fired—the gun burst. Then James called to his brother to "Come here," and he was found standing in a stooping position, with his hand upon his forehead. He remarked, "Look here!"

His brother went up to him, took him by the arm and led him to the house, which was about 400 yards distant. Since his recovery, James recollects coming to the house, and asking how far it was, but nothing that happened at the time of the accident, or of calling to his brother immediately after.

The lock, stock, and barrel of the gun were produced, separate, as they were picked up at some distance from each other. The breech-pin and cap-tube were missing, and have never been found. On examining the barrel we found the butt end cracked on both sides, and considerably enlarged, with spirals or threads for a screw, the barrel being originally open at both ends. The breech-pin, in a gun of this kind, is a piece of solid iron, from four to six inches long, something like a hammer and handle; the hammer screwing into the barrel, and, when thus screwed on,

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looks like a part of the barrel. The pin being a part of the same, is about as wide as the finger-nail, flat one way and tapering to a point; this laps on, and is screwed into the wooden stock by two small screws. When thus attached it holds the stock and barrel firmly together.

From such circumstantial evidence, and the positions of a gun and a man's face in the act of shooting, we conclude that the tube, which was on the right side of the barrel in flying off, must have produced the scratch on the temple, while the breech-pin produced the wound in the forehead, penetrating the brain; and that James must have pulled it out, unconsciously, and thrown it down into the straw. Or, that the pin, being heavy at one end, and he stooping over, it might have fallen out of its own weight.

The force expended in bursting the barrel and tearing the pin loose from the stock, which was badly shivered, probably prevented it from penetrating its full length. This much we can reasonably account for; but how a man can be so seriously wounded in so vital a point as the brain, retain his consciousness and suffer so little — or even live—is the part we can not understand, and would like to have scientific light upon.

I will add, that for several days after the accident the patient was extremely sensitive to light. It was almost impossible to shade his face so that he would not feel the effects of the least degree of light admitted into the room; and it seemed to shock his whole nervous system. At one time when I was present, the curtain near the bed was drawn aside just a little, to admit light enough for the doctor to examine his tongue, when the patient made a nervous start, and exclaimed, "Shut that window." He had at the time a thick poultice and three or four wet cloths doubled over both eyes.

Treatment: The feet were bathed in warm water, and the wound kept open by probing occasionally for two weeks, diminishing the depth each time as it healed and closed at the bottom. Cold wet cloths were applied to the head day and night till all danger of fever or inflammation was passed. The room was kept quiet and darkened for several days, and gradually illuminated as the patient recovered.

Whenever the external surface of the wound happened to close, so as to prevent the escape of the bloody accumulations within, it invariably produced drowsiness or stupor.

At one time, some ten days after the accident, the doctor, having a large practice and considering James out of danger, was absent several days. He was then sent for, and found the patient so drowsy and stupid that he could scarcely arouse him, or get his attention when aroused. On examining the wound he found it closed, and at once cut and probed, letting out the bloody matter. The patient waked up almost immediately, remarking that he felt "so much better," but complained of a dull pain in the back part of the head, which soon passed off.

Now the young man has recovered, without the least perceptible mental derangement, and is well enough to be walking and riding about the neighborhood, to the surprise of everybody. There is a slight indentation in the center of the forehead, while the face is very little disfigured.

Both of the above-mentioned cases were treated by Dr. J. P. Thomas, whose photograph I sent you sometime since for a delineation of character, which you wrote out and forwarded to me before seeing his biography, which was prepared by myself.

Yours, respectfully, S. J. DAVIS.

PEMBROKE, KY.

[REMARKS.—The location of the external injury in the center of the forehead would seem to indicate that the wound was directly over the falciform fissure, and that the probe entered between the hemispheres of the brain, passing down probably between the falciform process and the lobes of the brain. We saw a man who had received a bullet exactly in the center of the forehead, above Individuality. It passed seven and a half inches into the head. A probe was put into the orifice, but the bullet was not recovered, yet in three weeks the man was well. Very little matter had oozed from the wound, which healed up on the surface nicely: and it is doubtful whether the bullet had seriously lacerated the brain, or that part of the *dura mater* which constitutes the dividing membrane between the two hemispheres.—EDS.]

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REST AND RECREATION.

DURING the prevailence of the summer heat, many hard-working denizens of our cities take a brief respite from office, shop, or desk for rural repose and recreation. This is not only right, but quite essential to the maintenance of that healthful balance between brain and body which is necessary to efficient successful activity. It is a great mistake for a man whose brain is kept entirely occupied when at home to think that because he remains vigorous, notwithstanding the July heat, he can labor on assiduously and "come out all right" in the end. No matter what his strength, his mind and body crave occasional relief from the monotony of one constant routine, and, if denied, the former will ere long commence to lose vigor and grip. A writer in an exchange views the subject from the right point of view, physiologically and phrenologically, as follows:

Multitudes of earth's toiling millions have died while striving to make enough to retire from business, and in a beautiful cottage on their farm to spend the remnant of their days in rest, having nothing in particular to do. Perhaps one in a million of the hopers does make money enough to enable him to retire to his country-seat, and, for a year or two, while he is fixing it up to his notion, all goes on charmingly, but when everything is completed to his mind, and he has nothing more to take up his attention, he eats and sleeps and lounges around for a few months longer, falls into disease, and dies; or, if he has unusual force of character and power of observation, he notices that both health and happiness are passing from him, and tracing this to the true cause of an inactive body and an unoccupied mind, he resolves to "sell out," and plunge again into the vortex of business.

Recently an old schoolmate — younger, graduating in the same class thirty-seven years ago—writes that "both body and mind are worn out; the slightest physical labor exhausts him," and "any effort to think, study, or even read so wearies the brain that life is felt as a burden." He withdrew from his professional duties, which he had performed in the place for twenty-five years, with honor to himself, having secured the love, confidence, and respect of all who knew him. He gave up his calling for the purpose of obtaining rest, as a means of health.

The number of families is increasing every day who give up housekeeping as a means of rest from family cares, and resort to that miserable and most unwise mode of life, boarding at a hotel or in some private family, to get more dissatisfied than ever in a few months, meanwhile falling into bad health and bad habits of various kinds.

All these classes of persons fail, miserably fail, in their object, because they mistake the physiological meaning of the word "rest." Neither body nor brain are safely, truly, and happily rested by doing nothing. The only healthful rest, as long as our physical and mental constitution remains as it is, is to be busy. Men of force and industry will everywhere tell you, "It is the hardest thing in the world to do nothing." No mortal man was ever made to be a loafer, to be a miserable drone. The true idea of rest is recreation, a making over again, a return to our accustomed vigor; and this is accomplished, not by allowing the machine to come to a stand-still, for inactivity is rust and ruin to all mechanical contrivances, and death to all physiological structures, The true object of rest is recuperation, and that is best brought about as to the body, by exercising a different set of muscles; and as to the brain by calling into requisition a different set of organs or powers, causing the mind to act upon new objects. A better plan is not to get into the unhealthful conditions named, and they are avoidable by giving two hours daily to the exercise of a different class of muscles, or to the investigation and study of objects of comparatively trivial importance and of a wholly different nature. The student should ride on horseback, or cultivate fruits and flowers; the merchant should employ his mind in liberal studies, in active personal and elevating charities, while the over-taxed and worried wife should pay a visit daily to some prudent friend, some cheery neighbor or suffering sister or child; the main idea of all cases being to spend two or three hours daily in open-air activities wholly different from the ordinary business.

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Department of Literature, Science, Education.

True philosophy is a revelation of the Divine will manifested in creation; it harmonizes with all truth, and can not with impunity be neglected.—*Comte.*

RELATION OF SCIENCE TO HUMAN HAPPINESS AND ADVANCEMENT.

AMONG the many subjects of importance presenting themselves to our attention, there is nothing which more forcibly impresses the thoughtful mind than the fact than we are passing rapidly through a state of transition, the consequences of which must necessarily be of the deepest import to ourselves and to posterity. In a word, that the spirit of the age is so deeply imbued with scientific tendencies and principles as really to make it evident that we are living in an entirely different world from that which our ancestors inhabited.

With us, as truly as with them, there are the same bright stars that looked upon the rise and fall of Carthage and of Rome; the same fair moon which to the Grecian mind suggested the beautiful Selene stooping in her affectionate impulse to kiss Endymion in his sleep; the same perpetual revolution of the earth, giving us the alternation of day and night, and the recurrence of the seasons; the same expressive forms of beauty which delighted Homer, Virgil, and Shakspeare. So far the same. But in other respects how changed!

In contradiction to Plato's theory that science is a mere intellectual exercise and amusement, men are at last beginning to realize not only that use is the specific end of all true science and philosophy, but also that culture, in its highest and widest sense, is so intimately related to the advance of science as to be absolutely inseparable from it. While we venerate Socrates, Plato, Aristotle, Seneca, and Cicero as men who lived in a sphere of sublime thought and intellectual grandeur, the modern mind is gradually learning to appreciate Francis Bacon as the man whose mission it was to elevate science and philosophy into their appropriate spheres of usefulness and importance. With that profound insight and that Herculean power with which he grasped the value of facts, he at once disregarded the dangers and weaknesses of the Syllogism as being at variance with the principles of truth and sound philosophy. By a strictly logical process he avoided mere abstractions that he may bring his conclusions to some practical benefit.

Instead of hypotheses, he asked for facts gathered patiently from the observation of nature's works; and thus it is that from his time science has been more fully extending the domain of her blessings, as well as rendering her career more glorious, more useful, and more indispensable to the welfare and happiness of the human race.

From the fact that their philosophy rested on Paganism, it is not to be wondered at that the earlier philosophers, even in their highest conceptions, failed to realize anything more than a dim outline of man's position as the interpreter of nature. True, it certainly is, that in the grandeur of their intellectual attainments and the profound character of their meditations, these philosophical giants entertained ideas whose original splendor and native beauty the hand of time and the lapse of ages have scarcely diminished. But besides all this there is yet a very great difference between the inimical spirit which their philosophy presented to everything like scientific use, and that animus which, permeating the entire range of modern thought, convinces us so strongly that we are living in what may be properly termed *the scientific age*. And this not only in a limited sense as applied to the material world. As in a physical sense relating to the world of matter, so also in a psychical sense relating to the world of mind. In the one case, as in the other, there is the same practical spirit and appreciation of law and order which, having given us on

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a material plane of life a system of material science and its attendant blessings, seeks also in the sphere of our spiritual energies and moral activities to establish something like a scientific basis on which to rest our estimates and interpretations of human nature. With all due respect to our ancestors, and every possible allowance for their exaggerated credulity, the time has now arrived when the discovery of one great principle inhering in the nature of things is of more value than a lifetime of hypothetical teaching, accompanied by the enunciation of dogmas, meaning, as a general rule, much of nothing. By the more advanced minds it is being gradually recognized that there is such a thing as a science of human nature; and that the highest aim of education consists in finally introducing us to a better acquaintance with those laws which govern man in all respects as a subject of nature, render it impossible to estimate or understand him according to those arbitrary and superficial rules which have hitherto so largely prevailed.

Carefully examined, therefore, the spirit of the age means something more than a superficial movement having no definite aim, and possessing no particular importance. If we examine it in its physical aspect, it indicates a glorious triumph of mind over matter. If we examine it in its spiritual aspect, it presents the encouraging spectacle of an energetic and penetrative spirit manfully striving against ignorance, intolerance, and superstition, and carrying into the realm of mind those higher, nobler, and truer conceptions of human nature and human destiny, which, it must be admitted, exercise a far more healthful influence over all our ideas, and give us a far deeper faith in God's beneficence and perfection of character, as well as a profounder belief in human progress than could by any possible process be derived from that theological nightmare which, having come down to us as a remnant of the Middle Ages, has so long branded us as worms, circumscribed the sphere of reason, and emasculated our intellectual activities.

To meet the scientific tendency of the present day with the assertion that it is destructive to many of our long-cherished opinions, is of no avail; nor can it have the slightest effect in controlling that vigorous line of thought which so many people dread because they so little understand it. From the essentials of its nature, and the relationship which it bears to the cultivation of our faculties, as well as to the establishment of truth, it follows necessarily that science must be subversive of error, no matter how far it may have been beautified by poetry, endeared to us by tender associations, or rendered apparently authoritative by the sanction of custom.

In this respect it is among the most striking facts of human history that the transition from the twilight of error into the sunshine of truth is by no means an easy process. It is, however, an inevitable one; and thus it is that the path of science is the path of progress. As a few of its benefits already established, it must be conceded that the uniform tendency of science has been to mitigate pain, arrest disease, increase our facilities of intercourse, extend our sphere of usefulness, and in all respects to elevate us in the scale of being. Among its advantages yet to be made apparent, it will gradually elevate our ideas of civilization, enlarge our views of culture, and, above all, so far incorporate the principles of law and order into all our thoughts and sentiments as to induce not merely a better acquaintance with the simpler and more rudimentary laws of our being, but also to cultivate and encourage a profounder insight into those higher and more complex phenomena pertaining to us as members of the *genus homo*.

From our very nature, and the relationship which we bear to the world, man is necessarily a gainer by every scientific discovery. As a consequence, also, of that wonderful dualism which constitutes us human beings, it follows no less necessarily that the application of scientific principles to the world of mind must inevitably render us better acquainted with ourselves, and, at the same time, enable us more clearly to realize the extent and character of our responsibilities, the grandeur of our destiny, and the importance due to the derivation of facts over the construction of hypotheses. In the march of progress we have reached that stage when man more fully realizes his position as the sublime Columbus of Creation. We look to science not merely as an entertainment, but

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as the key to this wonderful volume of nature always open before us, always inviting our attention, and yet so little heeded and understood.

The tendency of the past has been to put individual conceits into nature, and think the truth has been discovered. The tendency of the future will be to listen patiently and in *a strictly scientific spirit* for every whisper which may give us a true and enlarged conception of man in nature, and nature in man.

By this means the shining footprints of a glorious Author will not only become more visible, they will also become more pregnant with meaning, and more divine in their origin and character.

HENRY C. PEDDER.

PROF. S. R. WELLS.

His grave is in full many a heart!
His monument is where
Full many a life hath been reclaimed
To joy from dark despair!

I know not that his mortal voice
E'er reached my mortal ear,
Yet not the less, from earliest youth,
His friendship hath been dear.

How oft we laid the JOURNAL down,
With half-complaining tone—
"He gives us many a pictured face,
Why don't he give his own?"

It came at last! Oft sadly comes
A granted wish to all;
For o'er the kindly, genial smile
Our grief hangs like a pall.

If we "count time by heart-throbs" true,
And not by measured years,
He surely reached a ripened age,
And we may spare our tears.

This thought alone should to our grief
Full consolation give,
He died, that many a brother man
A nobler life might live!

JULIA A. CARNEY

CULTURE OF THE WILL.

THE necessity for developing the mind's capacity to will, is not as forcibly impressed upon the minds of the young as it ought to be. Their attention is directed almost exclusively to the culture of the intellectual and moral powers, while the power by which a man conforms the actions of his mind to its laws of operation, thus securing its highest development, is treated with comparative indifference. Education, in its true sense, is the development of mental power, and, since a strong will is essential to a powerful and efficient mind, it follows that the will ought to receive as thorough training as any other faculty of the mind.

In early life we are beset by influences, which, if not overcome by a prompt and decisive action of the will, greatly impede our knowledge and the formation of moral character. Then are the appetites and passions constantly struggling for open or secret indulgence; there is the love of society, with its hours of gaiety and convivial companionship; there is the innate love of indolence, sapping the energies and subverting noble aspirations; and, perhaps, greatest of all, there is the tendency to frequent the world of imagination, where, wrapt in an atmosphere of beauty, the mind revels in illicit delights until its powers of action are enervated, and life is wasted in one long, empty dream. These influences, however strong, can be counteracted by a persistent effort of the will. Men who doubt the power of will are men who never put it to the test. They plead the power of temptation as an excuse for their vicious indulgences, when they ought to blush for their own imbecility. And, alas! how many there are who neglect the culture of this power, and are driven by the tempest of desire over the ocean of life until stranded forever on the shores of an unknown world!

The development of will acquired in the preparation for life is absolutely essential to its ultimate success. The forms of opposition which close in upon a mind seeking to rise into the higher planes of life are numerous and formidable; and just in proportion as a

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man has strength of will to force his way through them, he will be likely to succeed. No combination of circumstances ever molded a mind of power. Good desires, talents, and erudition do not make the efficient man. A young man may have the genius of a Thomas Chatterton, and if he do not possess a force of will adequate to give purpose to his life and unbending determination to his actions, he must and will be a failure.

What has characterized those men of the past who have made themselves living powers in the world, felt and acknowledged by all men? What characterizes the men of to-day who have gathered up the reins of influence, and are shaping the future of nations? Is it a gigantic will? To be sure, they have powerful intellects, but those intellects have been subjected and controlled by a rigid and inflexible will. They are men who marked out their course, and, brooking no opposition, succumbing to no defeat, have pressed forward with that unflinching resolution which seldom stops short of success. Our men of enterprise who are enlarging the great industrial branches of our land are not men who devise the most feasible plans, but men who execute their plans with untiring energy.

Some people have the idea that self-made men are men whose talents did not allow them to remain unknown. This is a mistake. It is not by virtue of their superior endowments alone that these men start up from obscurity, and rise, in spite of physical surroundings, to positions of eminence and honor. The hardships through which they pass develop the iron will, and by its exercise their minds acquire those sterling qualities, decision, firmness, and perseverance. They become masters of their own minds, and men bow instinctively to the power that dwells within them. Instead of always waiting for opportunities to find them, they seek out their own opportunities, and improve them, and thus succeed where weak, vacillating men fail.

If we could see how closely the exercise of this power is related to the great issues of life, we should better understand the vital importance that attaches to its proper culture. Its power has never been justly estimated nor fully appreciated. The will is a reservoir of latent force whose depth the plummet of human experience has never sounded. As the will of God, manifest in inflexible laws, constrains everything in the physical universe into absolute conformity to itself, so the will of man, in its highest state of development, will enable him to bend the minds of those around him into sympathy with his purposes, and, to a wonderful extent, determine the succession of human events.* J. F. BARKER.

COUNT WALDECK, THE CENTENARIAN OF PARIS.

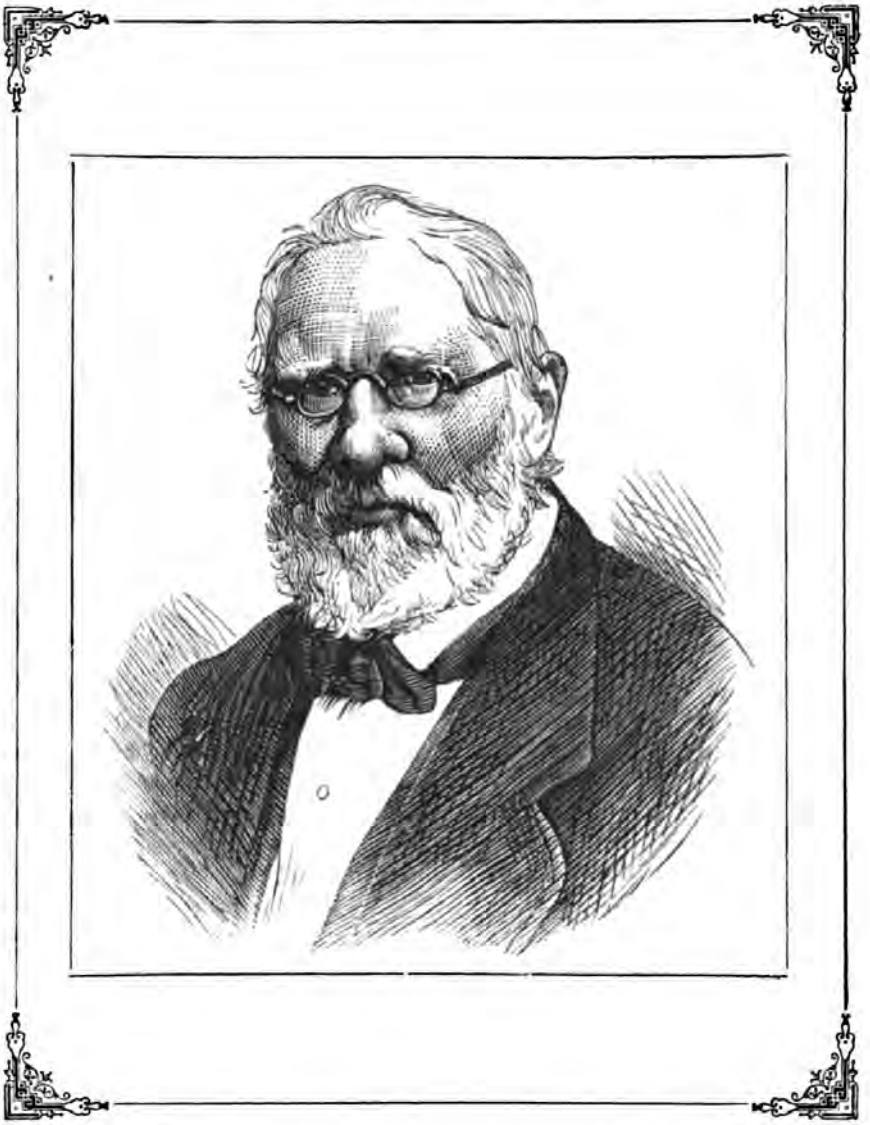
SINCE the publication of Mr. Thom's book—which the reader may remember was an effort to disprove the accounts, so generally accepted, of the longevity of such men as Henry Jenkins, Old Parr, and others of less eminent age, and also to set up a claim to the effect that the instance of a centenarian was so rare, that one would be justified in rejecting an assertion of that nature, almost irrespective of the source from which it might proceed—there have been a host of names published throughout the land of men and women professing to be one hundred years old, and over. In fine, every community of long settlement and considerable population, seems to boast of its centenarian. New York city has upward of a dozen of citizens whose span of life has been thus lengthened beyond the standard of the royal Psalmist. Jersey Methodism has lately gone wild over the hundredth anniversary of one of her ministers, Father Boehm, as he is called, whose

* By "will" our author probably means the organ of Firmness, which, when large and active, gives the quality of persistence or decision to the character. Yet, true *force of character* is made up of other elements in addition to Firmness; Combativeness, Destructiveness, and Self-Esteem being among them. In fine, force of character is due to the combination of all the stronger elements in the man. An organization which is well endowed in intellect and the higher sentiments, and well sustained by the organs above mentioned, will not fail to make itself known and respected in time. In our next number will be an article on the Nature of Will, from the pen of an eminent English phrenologist and author.—ED.

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vigor is still sufficient to enable him to perform many of the functions of his ministry.

Not long since, the world was apprised of the death of a super-venerable Parisian, at the great age of one hundred and nine. We give a portrait of him, which was published in the *London Illustrated News*. The features and organization indicate that Count Waldeck possessed a strongly-knit frame, a good degree of the motive temperament and superior vital force. He was, by nature, inclined to active pursuits; his strong perceptive intellect gave him the disposition to travel, and to engage in scientific investigations which required out-of-door life and effort. He was known for no small degree of force and positiveness; evidently regarded his opinions of high value, and relished but little opposition and criticism. He had a hearty earnestness, which rendered him quite acceptable to those who knew him well.



PORTRAIT OF COUNT WALDECK.

Jean Frederich Waldeck was descended from an old Prague family, and was born on the 16th of March, 1766. In 1785 he went to the Cape with Levaillant, and made explorations in Southern Africa. Returning to Paris in 1788, he studied painting under the eminent masters David and Prudhon. His

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adventurous spirit led him to join the Italian Expedition as a volunteer in 1794, and he was present at the siege of Toulon, afterward following the army of Napoleon to Egypt as a civilian. Resolving not to be included in the capitulation which attended the reverses sustained by the French arms there, he started from Assouan with four companions, and crossed the Desert of Dongola. Fatigue and sickness carried off his four companions, but after four months of great privation and danger he reached the Portuguese settlements. In 1819 he was with Lord Cochrane in Chili. He afterward made archæological explorations in Guatemala, then settled in London, and in 1822 lithographed Captain del Rio's sketches of the ruins of Palenque and Chiapa. Suspecting, however, the accuracy of these drawings, he went as engineer to the silver mines of Italpuxahua, but soon threw up the appointment and visited South American ruins and antiquities. He was at first encouraged by the Goverment, and spent three years in studying the ruins, fauna, and flora of Palenque, but was deprived by Gen. Santa Anna of the greater part of his drawings and manuscripts. Returning to France, he sold the remainder of his Palenque drawings to the Government, and their publication was commenced in 1863, he himself lithographing them. In the Salon of 1869 he exhibited two archæological pictures, entitling them "Loisir du Centenaire" (The leisure of a Centenarian). He died on the 29th of May last.

THE RESPONSIBILITY OF CRIMINALS.*

ACCORDING to Dr Despine, as quoted in a recent impression of the *Dundee Advertiser*, "Most criminals are morally irresponsible, no matter how great the crime they commit against society." I differ from Dr Despine's conclusions, and believe that criminals are responsible for their crimes, unless those criminals are moral and intellectual idiots, which is not common. There are degrees of responsibility, and these depend upon the amount and balance of the mental and moral faculties with which individuals are endowed, and also upon the quality of their orginizations. Some are below the average scale in quality and quantity, while others are far above the average in moral development. Barbarians have enough intellectual and moral power to be very exacting of each other, and they are very severe in their punishments when they think offenders have not fulfilled their respective duties faithfully. No man, unless he be an idiot, can grow up in a civilized and Christainized community without having his "moral sense" awakened sufficiently to distinguish between right and wrong, according to his acceptation of moral ethics, and in a normal state of his mind he is able to obey the laws of the land. Men who have gross organizations can so live that they will lower the tone of their minds, stunt the action of their "moral sense," and stupefy their moral feelings so as to appear to be without a "moral sense." But many criminals assume the apperance of indifference in order to manifest a plucky, bravado spirit. Some desperadoes fully understand that they run great risks leading the life they do; but they sagaciously calculate that success in their wicked ways will bring great luck, while failure will bring misfortune and disappointment, and they are willing to take the consequences of their risks, whatever they may be. I will not deny that they are more conscious of the legal than of the moral consequences; but one who has any idea of the legal consequences of an act has some idea of moral obligation. Let an outrage be commited on one of those men who are said to have "no moral sense," and he will quickly show that he has "moral sense" enough to resent the outrage, paticularly if his property has been appropriated in any way. Having had very great experience through visiting some of the most noted criminals while in prison, and having examined them phrenologically and physiologically, in order to satisfy my own mind why they have committed such flagrant crimes, I have deliberately formed this conclusion, that the majority of men who are criminals are

* From the *Dundee Advertiser* of June 1st, 1872.

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defective in the balance of their mental powers, in sympathy or humane feeling, in the consciousness of a God as their Creator, and have no fixed ideas of a future existence; some are defective in their ideas of right and wrong—hence, in a fit of desperation, under the influence of stimulants, such men commit deeds of violence, and are quite reckless of results or consequences. Some are deficient in all the above points; others in only one; and the majority have counterbalancing or redeeming qualities which would enable them to lead a moral life if their surroundings were favorable.

Though the animal passions and propensities may greatly predominate, and the "moral sense" be feebly developed, yet it is not entirely destitute. I grant man may stunt its growth, harden the tender feelings of his soul, weaken the sense of right and wrong, live only in the gratification of passion, without the least regard for the future or the well-being of the community. There are men whose animal and physical natures are very strongly developed, while the moral powers are weak, owing to hereditary influences. Such men may have but little moral culture, and all their associations in life may only be calculated to impair the limited degree of moral power they have naturally. Let such men be convicted of crime and sentenced to an ignominious death, they brace themselves up to repress every manifestation of moral feeling, and to the last will not confess the turpitude of their crimes, even if they inwardly feel it. They have a false code of honor, and one of its tenets is "to die game." We should not be surprised at this when we reflect that perhaps these men have been undergoing a hardening process in the school of vice for many years, and that each one has been attempting to outdo his fellows in manifesting indifference to all tender emotions; in fact, this is a part of their training, and the boldest and most fearless are considered the best in their circle. To such, the highest source of enjoyment is the gratification of the appetites and passions. Again, many of these criminals take the law into their own hands, and punish a real or imaginary wrong by the infliction of great cruelty, and even murder. Generally they are not a dull, but a morbidly sensitive class of people; and they dwell continually in the mistaken idea that society has done them some egregious wrong, and if they can, in their way, retaliate by striking a deadly blow at society, they will have discharged their duty. Yet even the most abandoned criminal is sometimes touched by an appeal made to his moral sense or higher nature, and leaves off his evil practices, which he would not do, unless he had some moral sense to be affected. If we admit that we have among us a class of men lower than the savage and barbarian, not accountable for their wicked deeds, we admit a condition that is exceedingly dangerous to society, and once let that idea become prevalent, crime would increase. A thorough discussion of this subject would involve a consideration of the laws of hereditary descent, the influences of habits, associations, training, etc.

But I have found that confirmed criminals have perverted the normal action of the moral faculties by indulgence in lustful habits, or they have poisoned their healthful blood by alcohol and tobacco, or they have never tried to control their selfish propensities, or circumstances have been such that they have grown up from childhood in vice without having had helping hands to guide them into the ways of a better life. Whatever may have been the primary causes of a tendency to do evil, it is a fact that the most abandoned criminals have lived the most intemperate and immoral lives. Had they never tasted a drop of alcohol, their mental powers would not have become morbidly active, and although they may have had an imperfect organization, and, consequently, an imperfect mental condition, yet they need not have led immoral lives. If it can be proved that a man has no "moral sense," he should at once be confined in some institution for his own comfort and for the safety of society. If it can be proved that a man once had "moral sense," and has lived so as to destroy it, then he should be recognized as being unfit to be at large in society, and should be confined in an institution. It is as natural to be born with "moral sense," as to be born with an appetite, an intellectual nature, and social faculties; and every individual who is not an idiot by birth, has enough of the moral faculties to know right from wrong, and hence is more or less responsible for his actions.

L. N. FOWLER.

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HOW TO DRAW THE FACE.

CHAPTER III.—CONTINUED.

FOREHEAD, TEMPLES, CHEEKS, CHIN.



Fig. 44.

THE forehead, cheeks, chin, and temples seem, as it were, but the interstices, or filling in between and around the other features; but inasmuch as they are really individual as well as component parts of the face, and have not only an important, but an essential influence in its make-up, it will be well to notice them in this connection, to complete our survey of the face abstractly.

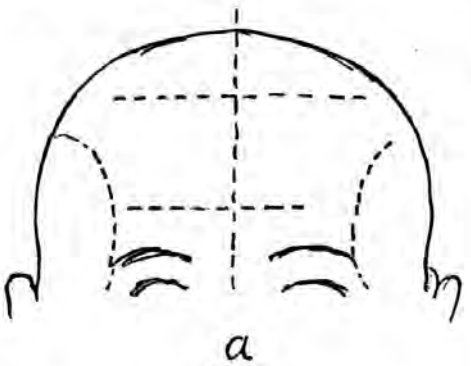


Fig. 45.

The forehead, as its name implies, is the smooth expanse above the eyes, in front—the firmament, as it were, of the head—comprising that portion extending laterally from a vertical line drawn from the top of each ear to the crown of the head, and from that point forward and downward to the eyebrows and root of the nose. This, of course, includes the *temples* and the front top-head. The former being those portions upward and forward of the ears, extending laterally to the outer angles of the eyes, covering the anterior portion of what are called the "parietal" bones. The *latter* is properly a part of the forehead, but may be called the upper story, or top forehead, visible in cases of baldness, as in Shakspeare and many others. The general outline of the forehead is nearly a semi-circle when viewed in front; on the side view it approaches a quarter circle (figs. 45, 46), the temples forming that part designated by the dotted lines in the vicinity of the ears.

The cheeks occupy the space from the temples downward to the horizontal line of the mouth (or may divide possession of the

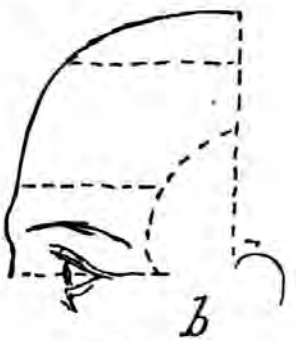


Fig. 46.

lower jaw with the chin), and laterally form the wings and side of the nose and corners of the mouth to the ears. They cover the cheek-bones, or zygomatic projections, and the hollows between them and the jaws, or maxillary bones, particularly the superior maxillary (see the skull). They are com-

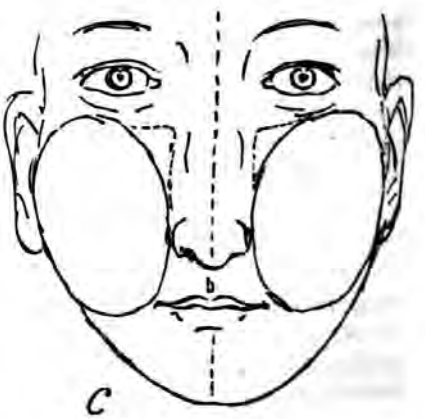


Fig. 47.

posed of thick and flexible muscles, which are almost in a constant state of activity, in

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the action of speaking, eating, laughing, etc. Their general form is an oblong oval or



Fig. 48.

spheroid, slightly inclined from the perpendicular (see figs. 47, 48).

The chin, of course, occupies the remainder of the lower face, with the exception of the upper and lower lips, which belong to



Fig. 49.

the mouth. It is the lower termination of the face—the "Land's End" of the physiognomy. It covers the anterior portion of the lower jaw, and may claim, perhaps, a portion of its entire length, particularly the outside ridge, called sometimes "the chops." It forms the lower section of an oval or circle, according to type, sometimes indented or dimpled at the point by the adhesion of the

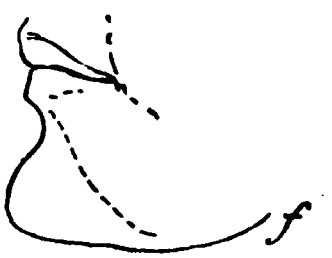


Fig. 50.

muscles to the bone at the frontal suture of the jaw (figs. 49, 50).

In this connection, also, we would state that the eyes, nose, mouth, and ears are also generally defined or bounded by simple geometric forms, indicative of their general shape and area, which are useful, at first, in getting their position and more special definition.

The eye may be expressed as a circle, or an ellipse, either lateral or upright in position, according to type—for a standard the



Fig. 51.

circle is used—comprising all that comes within the area of that organ, from the projection of the brows to the cheek, and from the root of the nose to the temples (fig. 51).

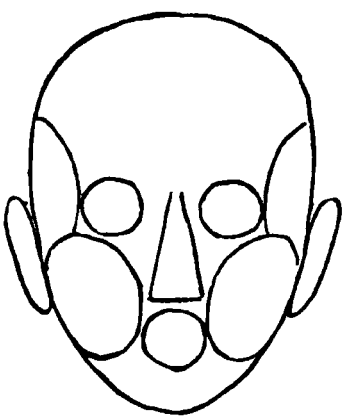


Fig. 52.

The nose is well expressed by a long triangle, the apex pointing directly upward to the root, somewhat more accuminated in the front than in the side view (figs. 51 and 52).

The mouth is a circle, or an ellipse, the same in shape and size as the form for the eyes—in the side face a half—and placed in the same or similar positions, according to

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type or condition, but for a standard we will take the circle (figs. 51 and 52).

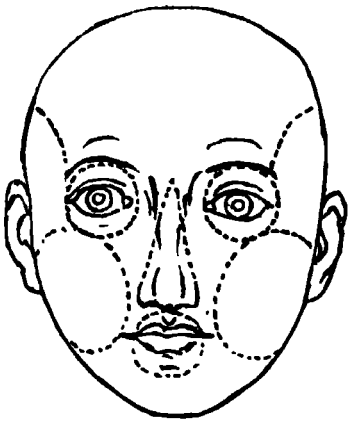


Fig. 53.

The ear—a long, vertical, or slightly inclined ellipse, in the front view, in the side view an oval, modified according to angle in the oblique views (figs. 51 and 52).

Putting these standards together, with the forehead, cheek, chin, etc., we have the diagram as shown in figs. 51 and 52.

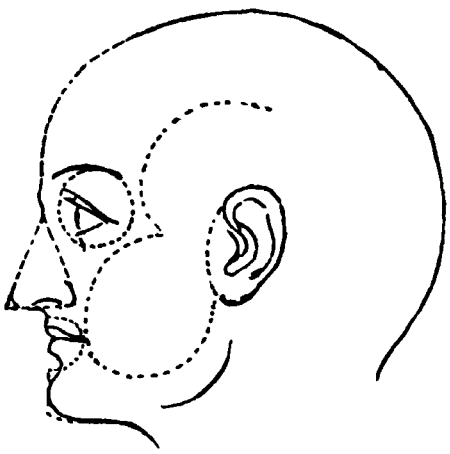


Fig. 54.

Marking in the specific form of each feature in its proper portion the result shown in figs. 53, 54, and the boundary lines being overpowered or erased, we have the representation of the head free and complete (figs. 55, 56).

The planes of the face, which are generally those portions between the boundaries of the features as we have marked them, have more specific reference to the forms defined by the lines of the surface, or surfaces themselves, according their angle of inclination from the level, and the indentations or markings which bound them, which separate the face, as it were, into districts, irrespective of the forms or boundaries of the features individually, as given in the foregoing. These are, however, so largely governed by light and shade, which we can not consider here, that we will entertain the subject only briefly. The planes of the front face may be somewhat suggested by the diagram (fig. 57). In the side face thus (fig. 58), and they are caused, as is evident, mostly by the conformation of the skull in its ridges, projections,

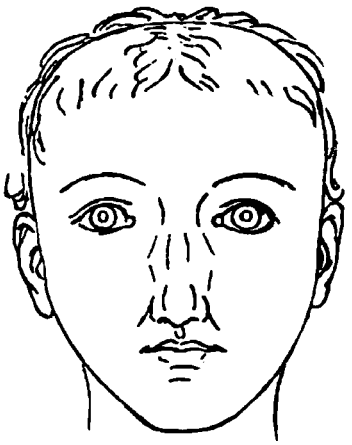


Fig. 55.

etc., which, of course, the muscles over it somewhat modify, as can be readily seen, we think, by examination and comparison of the skull at the head of this subject.

There is another point which may be

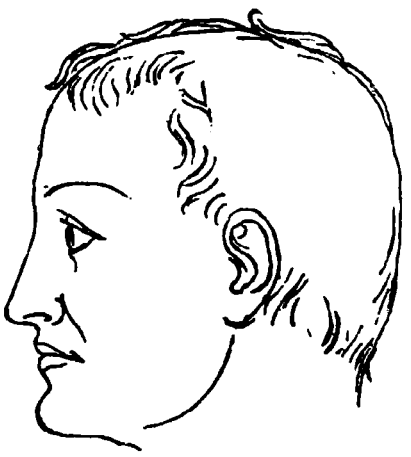


Fig. 56.

slightly alluded to here, as a matter of interest and profit, and that is, the duality or

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double nature of the features, and, of course, the whole head. Like all matters pertaining

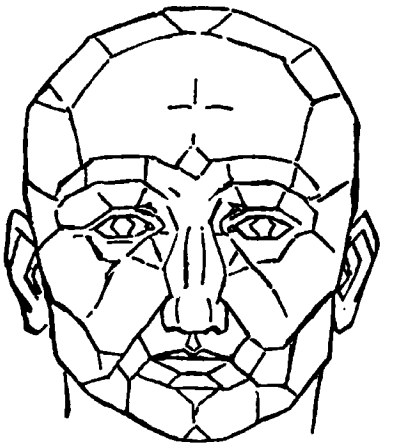


Fig. 57.

to the physical structure as a whole or in parts, and in all objects, this double nature or principle inheres, and that, too, we think, invariably as to lateral position, or right and left.

The forehead, though apparently one, has two lobes or sides, divided in the center (as we see by the skull) by a marked indentation or suture.

Of course, the eyes, ears, temples, and cheeks are conspicuously double. The nose, apparently single, is yet also divided into two equal halves from the root to the tip, and gives obviously two nostrils or breathing apertures. And the mouth, though obviously two as to lips, is also two as to lateral division, each lip having its right and left properties, or corresponding parts. And the chin, also, not merely as in the ordinary

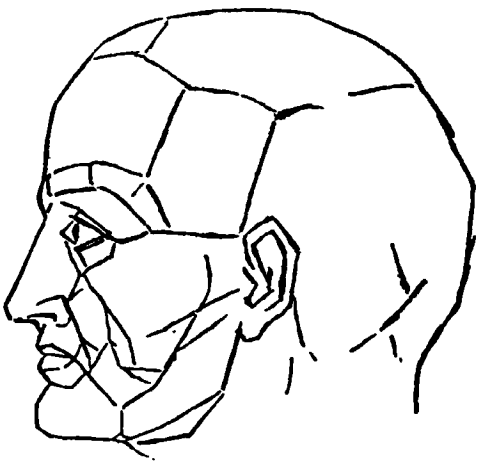


Fig. 58.

term of the under or "double chin," so called, has its parts or lobes.

PHRENOLOGY IN THE SCHOOL-ROOM.

HOW to govern and instruct young people successfully has ever been a problem to educators and economists. Many suggestions and experiments have been made relative to the nature and development of the human mind, but without the results aimed at. Some have advocated corporal punishment, some expulsion, and others "moral suasion" as a means of controlling turbulent and wayward pupils. The first two methods should be denounced by every true instructor; the last, I believe, is generally accepted.

But how few know how to administer moral suasion rightly! The first important requisite in governing young people is to understand them, to be able to read their individual dispositions and talents with tolerable correctness. Before endeavoring to correct, one should understand the object of correction. No teacher can govern successfully so long as he is almost entirely ignorant of the natural capacities and traits of his pupils.

Every pupil is different from every other, and requires a different system of training. But how often does the teacher adopt a code of strict rules for governing the whole school, the result of which is a complete failure, which impresses him with the idea that children are naturally depraved or incorrigible?

Phrenology and its collateral sciences enable the teacher to understand the real characters and capacities of his pupils, to observe the strong and weak points, and to control and regulate them. These sciences not only point out the remedy, but instruct him where and how to apply it. They teach him that there is in every pupil a chord of love and harmony, which, if touched, will vibrate the

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desired response. No teacher need resort to compulsion in any form if he understand what this chord is, and how to excite it favorably.

Remember that "forced compliance is the worst form of rebellion." The true method of governing is by inadvertently exciting, by remark or action, the desired faculties, thereby making obedience voluntary. But methinks I hear some cynical snarler exclaim, "What! govern a school without compulsion and a code of strict rules! I'd like to know how that can be done." In answer to which I would say that the largest Normal school in the world is conducted by one man, and without a single rule or regulation except such as the students adopt for their own special convenience or benefit, and that there is more harmony and industry in that institution than any other in the country is scarcely to be questioned by those who have investigated the subject.

Phrenology aids in teaching how to develop youth, both mentally and physically, so that the best possible results may be attained. It teaches what faculties should be restrained and what should be cultivated; it teaches what each pupil is fitted for, and how to make the most of what capacity he has.

Many persons possess great power in some certain direction, but are not conscious of it, and thereby pass down to the grave without attracting any special attention; whereas, had they been conversant with themselves, they might have conferred great benefit on humanity, and perhaps immortalized themselves.

Many a boy or girl has received a severe flogging on account, simply, of the ignorance of his instructor. Teacher, did you ever think that the punishment you inflict upon your pupils may be an expression of your own ignorance and weakness? If you do not thoroughly understand, or wish to become practically acquainted with the object and manner of teaching, you had better quit the business, and not hazard so precious a jewel as a human soul. What would you think of a man endeavoring to repair a watch if he were almost totally ignorant of its parts! No sane watch-owner would patronize him if he were conscious of his ignorance in that regard. Much more should we avoid trusting our children to those unacquainted with the nature and organization of the human beings they pretend to instruct.

Teachers, let us wake up to a consciousness of the responsibility resting upon us.

T. J. WYSCARVER.

THE LATE EX-PRESIDENT JOHNSON.

JUST after closing the department assigned to National affairs in this number of the PHRENOLOGICAL, came the news of the sudden death, by paralysis, of ex-President Johnson, on Saturday, the 31st of July last.

We are informed that he left Greenville, East Tennessee, where his home had been made in quite early life, to go to the residence of his daughter, Mrs W. C. Brown, in Carter County. Arriving at Carter's Dépôt by railway, he took a hack and rode to his daughter's, a distance of about six miles. He appeared to be in as good health as usual on arriving at his destination, and shortly afterward sat down to dinner, partaking freely of the food provided. He had retired from the table, and was conversing with a granddaughter, when the attack of paralysis exhibited itself. According to the report from which we derive our information, "After being taken to bed, when the family spoke of sending for a physician, he forbade it, saying that he would soon recover. On this account the summoning of medical aid was deferred twenty-four hours, when Dr. Jobe was called from Elizabethtown, two miles distant. He instantly began heroic treatment, aided by Dr. Cameron, and seemed at one time the next day to be succeeding. The patient conversed imperfectly in regard to domestic matters, and did not seem conscious of approaching dissolution, but his case was beyond the skill of physicians, and at seven o'clock Thursday night he became unconscious."

This occurrence has awakened public attention, not only because Mr. Johnson was the only surviving ex-President, but also because

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of his recent election to the Senate of the United States after a violent discussion in the Tennessee Legislature.

Mr. Johnson possessed in no small degree the conditions of health and endurance; being capable of resisting disease, and going through bodily trials that would exhaust and break down most men not as old as he. His brain was specially heavy in the base, as is seen in the portrait; the organs related to energy, executiveness, courage, and the appetite being strongly developed. He had, however, a high degree of self-reliance, independence, and steadiness of will (qualities which appear more conspicuously in the profile view). He viewed things in a democratic spirit, but adhered none the less tenaciously to his personal convictions.

He was no cion of the schools, but educated amid the severe experiences of a struggle for existence, finding instruction in the shop and at the bench as best he could. Hence his mental development did not possess a regular, symmetrical tone, but was incongruous; at one time disappointing or chagrining the friend or follower who expected great things from his elevation in the walks of statesmanship, and at another astonishing him by the originality, boldness, sagacity, and comprehensiveness of his judgment. "In moments," as a contemporary has well said, "when we expected him to be strong, he disappointed us with the disclosure of some shameful weakness; at other times, when we were bowed down with a painful consciousness of his unfitness, he surprised us with his steadiness and self-command, and a revelation of reserved and unsuspected strength. With tremendous resources of stubbornness and pluck, with unwavering fidelity to his convictions, and untiring persistency in their advocacy, with endurance that knew no fatigue and obstinacy that never recognized defeat or entertained terms of compromise, he was chiefly great in the heat of political combat, and great beyond measure when physical courage was called into action and the odds were against him. With none of the chances in his favor, and always heavily handicapped by his lack of training and his infirmities of temper, he made his way steadily to the front, reaching and holding through a boisterous period, and against the stormiest opposition that ever beset a President, the first place in the land."

In another place the same writer fairly estimates him by saying:

"The strength of Mr. Johnson's character was in his obstinacy. Education would have softened his harshness, and culture would have refined the coarseness of his nature, but they would have taken away also the self-assertion, the obstinacy, and the rugged self-reliance which made the man heroic. He had never learned enough to come into the condition of questioning his own processes or doubting his own conclusions. He believed in himself thoroughly, and when men differed from him he put them down at once as either ignorant or dishonest."

Most of the weakness in him arose from his tendencies of appetite, and which, we have no doubt, he deplored more than anybody else. We may say, too, on the warrant of the circumstances of his sudden death, that it was in great part owing to the over-indulgence of the gustatory sense at a time when exhausted or wearied nature demanded repose, and not the nervous exertion consequent to a "hearty meal." For a man bordering on seventy years of age to travel a long distance by rail and hack, and immediately after arriving at his destination to sit down at the table and partake freely of the cheer provided, whatever it was, does not seem indicative of sound discretion. For our own part, we should not advise such a course for the observance of any one of our elderly friends, however firm his apparent health.

Andrew Johnson was born in Raleigh, N. C., December 29th 1808. His father, Jacob Johnson, was city constable, sexton, and porter of the State bank. At the age of four he lost his father, who died from injuries he received while attempting to rescue a man from drowning. Being in needy circumstances, his mother was unable to provide for his education, and, accordingly, at the age of ten he was apprenticed to a Raleigh tailor, in whose employment he remained seven years. Leaving Raleigh in the latter part of 1824, the young tailor settled at Laurens Court House, in South Carolina, where he worked at his trade two years, when, it is said, being disappointed in a love affair, he

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moved to Greenville, East Tennessee, where he settled, in company with his mother and step-father. Here he married an excellent and well-educated woman, who stimulated his thirst for knowledge, teaching him to read and write. Impulsive and good-natured, young Johnson became popular among his fellow-citizens, and in 1828 was elected Alderman, defeating a candidate of aristocratic pretentions. He held this office three years, when he was elected Mayor, and retained that position for the same period. In 1835 Mr. Johnson was elected to the lower house of the State Legislature, where he made his mark by opposing a scheme of internal improvement which he considered would entail upon the State a large debt. Rendered unpopular by this act, Mr. Johnson was defeated at the next election, in 1837. He re-entered the political field again in 1839, when his forebodings regarding the improvement scheme having proved correct, he was re-elected by a large majority. In 1840 he supported Van Buren for President, and took an active part in the campaign. The year following, the Democrats recognized his services by electing him to the State Senate for the Greene and Hawkins County District. In 1843 Mr. Johnson entered the arena of national politics, and was nominated for Congress, and elected by a majority of 543 over his Whig opponent. He retained his seat by successive re-election ten years, during which time he supported the leading measures of the Democratic Party, such as the annexation of Texas, the tariff of 1846, and the war measures of Mr. Polk's administration. He regarded the claims of slavery with indifference, but, nevertheless, acquiesced in the measures of his party to foster it. At all times he avowed himself one of the people,



PROFILE VIEW OF THE LATE EX-PRESIDENT JOHNSON.

and neither sought nor received the favor of the aristocratic element of the slave power.

In 1853 Mr. Johnson was nominated for Governor of Tennessee, and was elected after a sharp contest, he owing his election to personal popularity and the support of the laboring class. Renominated in 1855, he entered the field against the Whigs and Know Nothings. The campaign was attended with almost unprecedented excitement, but Mr. Johnson's usual good fortune attended him, and gave him the election.

In 1857 Mr. Johnson was elected to the United States Senate for the six years ended March 3, 1863. During the early part of his

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Senatorial career he was mainly in accord with his party, but earnestly supported the Homestead bill, to which the Southern Democrats were opposed. The war aroused the energies of Mr. Johnson. Like most patriotic Democrats, he had favored compromise measures at first, but when Mr. Lincoln was elected he placed himself firmly on the side of the Union, unhesitatingly denouncing Secession, and treating the interests of slavery as subordinate to those of Union, in spite of the reproaches of "constituents" and old political associates.



PORTRAIT OF THE LATE EX-PRESIDENT JOHNSON.

In no part of his career did Mr. Johnson render more service to his country than in the early parliamentary history of the late war. His example stimulated the patriotism of the people everywhere. In his own State, however, Secession was dominant for the time being, and on his return there he was for a time in daily peril of his life.

Before Senator Johnson's term had expired the victories of Fort Henry and Fort Donelson had loosened the Confederate hold upon Tennessee, and as Gov. Harris had gone over to the Southern side, it became necessary for the President to establish a provisional government. Mr. Lincoln accordingly appointed Senator Johnson Governor, and gave him the rank of Brigadier-General in the volunteers. Repairing to Nashville, Gov. Johnson entered upon his duties, and until March, 1864, he ruled the State with an iron hand. During that time he repressed sedition, protected fugitive slaves, and levied contributions for impoverished Unionists. When Nashville was besieged, and it was proposed to abandon the place, he replied, with characteristic firmness, "I am no military man, but any one who talks of surrendering I will shoot."

The Republican Convention, which renominated President Lincoln in June, 1864, named Andrew Johnson as its candidate for Vice-President. The ticket was successful, and Vice-President Johnson took the oath of office on the 4th of March, 1864, making on the occasion an incoherent and bombastic speech. President Lincoln, however, in his good-natured way, said that Andrew Johnson was too much of a man to be repudiated

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for a single fault. On the 14th of April the lamented Lincoln was assassinated, and Andrew Johnson became President of the United States. He at once said that he intended to do his utmost toward making treason odious. In May he appointed a commission to try the persons engaged in the conspiracy to assassinate President Lincoln, offering at the same time a reward of $100,000 for the arrest of ex-President Davis as an abettor in the crime. He appeared to be in accord with the angry spirit of the time, and was regarded by victor as well as vanquished a man of ruthless severity. Turning his attention, however, to the task of reconstructing the Union, he acted on the assumption that he was empowered to establish provisional governments, with the view to enabling the Southern States to resume promptly their former position in the Union. Holding as a cardinal principal that these States could not secede, he was intent on allowing them all the independence they had formerly enjoyed. Accordingly, when Congress assembled in December, 1865, he sent a message announcing that eight of the Southern States had been thoroughly reconstructed. Dissatisfied with this course, the Republican majority repudiated the President's acts, and proceeded to reorganize the South after its own fashion. Congress passed bill after bill designed to cripple his power and assert its authority in the subjugated States. The President answered by vetoing each hostile measure, making his message the occasion of an elaborate defense of his policy. Before the close of his term he had vetoed no less than nineteen bills, several of them being of great importance.

In the House of Representatives, on the 7th of January, 1867, a resolution was passed directing the Judiciary Committee to inquire if there was not cause for the impeachment of the President. The matter remained in abeyance until Nov. 25th, 1867, when the House, by a vote of 108 to 57, refused to adopt a resolution impeaching him. The defiant removal of Secretary Stanton, in January, 1868, however, was more than the Republicans could endure, and on the 24th of February the House, by a vote of 128 to 47, resolved to impeach Andrew Johnson of high crimes and misdemeanors.

In accordance with this resolution, Thaddeus Stevens and John A. Bingham appeared (February 25th), by order of the House, at the bar of the Senate, and formally impeached the President. The charges comprised the removal of Secretary Stanton, the public expressions of the President's contempt of Congress, and his declaration that it was not a constitutional assemblage. The Senate organized as a High Court of Impeachment March 5th, with Chief-Justice Chase as its presiding officer. The President declined to appear in person, and was represented by counsel. In reply to the articles of impeachment he plead that he was only carrying out the purpose of President Lincoln, and that Secretary Stanton had impliedly confirmed the legality of his construction of the Tenure of Office Act. The trial lasted until May 11th, when the Chief-Justice proposed to put the question of guilty or not guilty to the Senate. On the 16th of that month the vote was taken, and he was acquitted on the eleventh article by a vote of thirty-five (guilty) to nineteen (not guilty), one vote more being required to convict. On May 26th the Senate voted on the second and third articles, with a similar result.

During the remainder of his term President Johnson continued hostile to Congress, but was less aggressive. He crowned his defiant course, however, by proclaiming at Christmas, 1868, a general amnesty to all who were engaged in the late Rebellion.

Returning to Tennessee, the ex-President re-entered State politics with his former vigor, and was a candidate for the United States Senate in October, 1870, but was defeated by a vote of fifty-five to fifty-one. In 1872 he was an independent candidate for Congressman-at-Large, without success. Last summer, however, he again entered the field as a candidate for the U. S. Senatorship, and was elected on the 19th of January last on the fifty-fifth ballot. Mr. Johnson occupied his seat during the brief extra session of the Senate in March last, and spoke on a resolution against recognizing the Kellogg Government, and showed that his old prejudices had not been changed in any very important particulars.

Our portraits represent him as he appeared eight years or so ago, while exercising the

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functions of the Chief Executive of the nation. Since that time his hair has grown more gray, perhaps giving more dignity to his features. His funeral took place at Greenville, on the 2d of August, the different departments of the United States Government and of East Tennessee according those testimonials of respect which are customary on the death of one who has filled the highest national and State offices.

LAUGHTER, NORMAL AND PROPER.

MANY good people seem to consider it a sin to laugh. They think life far too serious to permit such frivolity. True, the impulse may be almost irresistible; but, like other bad impulses of our perverse nature, it must be restrained as much as possible. Should they laugh and can not help it, Heaven may kindly forgive them, if they endeavor to sin no more. In such persons there is a constant effort to gravity of demeanor. Long-faced and lugubrious, they go about constantly persecuting an essential quality of their nature.

Others seem to think it beneath their dignity to laugh. They seek, by assumed gravity, to prove themselves above the vanities and foibles of "common" people. They may, perhaps, condescend to a sickly, almost imperceptible smile; but it is always accompanied by a far more appreciable apologetic nod to their outraged dignity. Poor souls!

For our own part, we can see no reason why we should not laugh. God has not forbidden us to use the faculties which He has given us. Laughing is one of man's distinguishing characteristics. No brute ever laughs. Let no man make a brute of himself by refusing to use this faculty, and be thankful for it.

Of all the faculties of the human mind, there is none that lets more sunshine into our lives than Mirthfulness. It is one of the chief windows through which stream those bright beams which disperse the somber shadows and gild the passing hours of life. The finest intellect, without Mirthfulness, were like a richly-furnished parlor with no means of admitting the sun's cheering rays—a dark, unfinished, gloomy thing, a fit abode only for shadows and specters.

Laughing is the expression, the language of Mirthfulness. We look upon it as a physical, mental, and moral necessity. The power to laugh well is a valuable possession. It implies the power to appreciate well. By laughing we do not mean that senseless, idiotic giggle so characteristic of a low order of mirth and of a low order of general intelligence. But genuine, soul-stirring laughter, that which sparkles in the eye, trembles in the fingers, and, vibrating on every nerve, suffuses the whole body. Genuine laughter is spontaneous and irresistible. As well attempt to dam up the waters of Niagara, or hold back an eruption of Vesuvius, as to repress a genuine laugh.

Laughing is a good exponent of condition and character. We never saw a good laugher and a bad man in the same person. True mirth requires and promotes good morals. And who shall estimate its physical effects? We may laugh away many of the ills that afflict us. A good laugh at our own aches or infirmities is worth all the "panaceas" and "elixirs" that were ever compounded. It calls into action the various faculties of our complex nature, and break that lethargy which is a fruitful cause of melancholy, disease, and death.

There are many varieties of wit which may provoke laughter. Some people are more readily affected by one shade, others by another. The writer must confess to a strong prejudice for vailed wit. A witticism should not impudently stare everybody in the face. This is a mark of vulgarity of which the finest wit is never guilty. It is true that a witticism half concealed may fail to raise a laugh as readily as the broader, coarser kind, but there is no fear that it will not be seen and appreciated by those who are able to appreciate the finer shades of humor. Wit, not woman, is improved by vailing.

E. T. BUSH.

THE ANNUAL CLASS.—Those who feel an interest in the course of instruction given by THE AMERICAN INSTITUTE OF PHRENOLOGY, will bear in mind that it will open on the first day of October next. Circulars fully explaining the subject will be sent by mail from this office.

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MRS. C. FOWLER WELLS, *Proprietor.*
H. S. DRAYTON, A.M., *Editor.*—N. SIZER, *Associate.*

NEW YORK,
SEPTEMBER, 1875.

FROWNING FACES.

NOBODY wants a frowning face, but how many there are! So many, in fine, that the world of adult humanity seems to be composed in the larger measure of them. It is sad to observe the tendency of men and women to assume some type of the frowning face. In man this tendency begins to take positive shape at about the age of thirty-five, in woman about the time of thirty. We have seen with pain the shadow creep upon a face which had once been lit up with buoyant cheerfulness, and of which we had entertained most sanguine expectations with regard to the permanence of its sunny, winning tone.

Many will take the position that the corrugated brow and down-drawn eyelid, which are the lineamental expression of the chronic frown, are the results of earnest thought, absorption in business, and sense of responsibility.

We grant the influence of long-continued cares, and duties seriously appreciated and as faithfully performed, in giving intensity to the expression, but not necessarily that fretful, worried seriousness which is the nature of the frown. We have met men and women, rarely, to be sure, whose cares and anxieties were so severe that we should have given them much latitude for complaint and irritability, yet in their faces there rested a mild, quiet, patient cheerfulness which charmed on first acquaintance. Verily, we have thought, as we looked upon them, it is the "mild power" which "subdues;" and blessed are they who can preserve their souls in patience.

People are so easily annoyed; mere trifles have the effect of real misfortunes upon the mental conduct of most we meet. This condition of the nervous system is due, of course, to birth, first, and next, to education and association. There are some people who are peevish and fretful naturally, and incurably so. They are the wasps and the musquitoes of humanity, and more to be pitied than reproached and blamed. Censure only renders them worse. But the great mass of people, although a bias to a fretting, grumbling disposition may have been given to many by inheritance, are susceptible to curative measures, and may be much improved facially and psychologically. The remedy must, however, be undertaken in earnest, and by the subject on his own account. The treatment is an individual process almost entirely.

There must be formed a habit of watchfulness against indulgence in morose and gloomy reflections, if one would not acquire the unhappy expression we are discussing. A writer well says, "Scowling is a habit that steals upon us unawares. We frown when the light is too strong, and when it is too weak. We tie our brows into a knot when we are thinking, and knit them even more tightly when we can not think. * * * Scowling is a kind of silent scolding. It shows that our souls need sweetening. For pity's sake, let us take a sad-iron, or a glad-iron, or smoothing tool of some sort, and straighten these creases out of our faces before they become indelibly engraved upon our visage."

Early life, as it is the time to form good habits, is the time to cultivate the expression of the countenance, to give it an upward, pleasant, sunny tendency. No one who attempts such face cultivation can fail to cultivate the moral nature at the same time. It is impossible to wear the smile of peace, kindness, and cordiality, and be revolving bitter, uncharitable thoughts at the same time.

The basis of an expression which is hostile to scowls and frowns, is an earnest, ever active charity.

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"AN IMMORAL SIDE-SHOW," INDEED.

A YEAR or so ago, while the office of the PHRENOLOGICAL was at 389 Broadway, in fact, on the 25th of May, 1874, the New York *Tribune* published an article in its editorial columns with the above title. The purpose of the article was evidently to throw into contempt a series of colored drawings which at that time were on exhibition in our window, representing the condition and appearance of the human brain and stomach at different stages of tipplers' progress. These drawings were prepared from diagrams furnished by an eminent surgeon, and have the sanction of high medical authority as to their accuracy.

Instead of alluding to them in a serious vein, and with the spirit of one desirous to aid in the noble work of stemming the current of alcoholism, the writer of the article abused his opportunity by making them objects of ill-conceived pleasantry, stating that an inflamed, blistered stomach, whose linings exhibited such beautiful and varied coloring, was a desirable organ, and to be preferred to the healthy stomach, with its cool monotony of tint. Perhaps a brief extract will best exhibit the quality of the *Tribune* writer's witticism:

"The first picture, showing us the stomach of an average deacon, is as repulsive to a true taste as a Quaker lady's dress, from which every charm of color has been eliminated. It is as dull to look at as the side of a barn. It is as empty of delight as the best parlor in a New England farm-house. It is as proper as the propriety of a maiden of seventy-five summers on receiving her first offer of marriage. In fact, there is nothing more to attract the eye in this deaconish, virginal stomach than in the Desert of Sahara, or in the architecture of the Fifth Avenue. Who would not turn with a slight glow of satisfaction from such a tasteless, Philistian apartment to the stomach of the moderate drinker, where a little ornament in the way of brilliant spot or clouded stain breaks up the monotony of the drab-colored walls?"

Of course we could not think that the deadly work of intemperance could be made a subject for ridicule in a prominent newspaper by a man in sympathy with the cause of social reform; so we credited the matter to a friend of alcohol, and thought that if his humor drew the attention of any to the drawings, their fidelity to nature might produce impressions tending to benefit the observers. Certainly, the object of the physician who originally prepared them was to show the results of the continual use of ardent spirits in establishing active disease in one of the most important organs of the human body, and in this way picture the dire consequences of the most common perversion of the appetite. Such a method of instruction, as every one knows, is far more powerful than mere exhortation or verbal explanation. It is object-teaching; and with respect to the influence actually wrought by these diagrams, we have reason to think it very beneficial. But on this point it is unnecessary to dwell.

Of late there has been evolved in connection with the new edifice which the *Tribune* occupies in part as its office a feature of so palpable a character that we are no longer in doubt with regard to the spirit which moved the writer of the "Immoral Side-Show;" for this feature is a "side-show" having a direct bearing on the subject which is illustrated by our drawings. It is neither more nor less than a liquor saloon, arranged in elaborate and elegant style, and quartered in the said grand *Tribune* building, and adjoining the public office of the newspaper. Without more than alluding to the direct violation of the known sentiments of the great man who established the newspaper, which is done by the toleration of such a plague-spot, we are moved to pity for the men into whose souls so much of poison has entered that they do not appreciate the inconsistency of their present relation. We are apprehensive that their stomachs have assumed phases analogous to some of the diagrams in the series adverted to, and that their gastric perversion has communicated its morbid influences to the brain. Certainly the "immoral side-show" which obtains their recognition and encouragement so long as it remains in its present contiguity, must proclaim to all passers-by that the management no longer lays claim to the title so much flouted of the "leading American newspaper," for the organ which would be most prominent and efficient in our civilization, must have no covenant with that which constitutes the greatest obstacle to modern advancement and social prosperity.

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CORRESPONDENCE ON YOUR BUSINESS.

IT is not uncommon for us to get three or four letters in a day which ask for advice and information on subjects interesting only to the writer, and which might take a man of experience and intelligence half a day of hard work to answer fully. The worst of it is, these careless—we will not say selfish—writers forget to inclose a postage stamp, and yet they require an answer. We remember a short-hand writer, who wrote to ascertain if we could aid him in obtaining a situation. We happened to know of a vacancy in another city, and wrote a letter to see whether the young man would answer the purpose. Then we gave information to the applicant, and, on the whole, we wrote three or four letters, paying the postage all around, and obtained the situation, and, if we remember correctly, we obtained also the young man's *thanks*. We have a letter now before us asking for employment, or if we could give information as to where it might be obtained. If we do not answer the letter, he will think we are churlish, and perhaps hold a grudge against us for the rest of his natural life. We are willing to write letters, and it gives us pleasure to render aid and assistance to people; but we are certain that men wanting information have no right to ask us to spend money in their behalf, or lose their friendship and respect. We have written hundreds of letters, and paid the postage, rather than have a stranger a thousand miles away feel that we were selfish and disobliging. We sometimes think that we will "shut the gate down." We recollect the case of one young man, in a neighboring city, who taxed us to the extent of four postages, and we finally wrote him that hereafter, when he was writing to strangers, they would think better of him if he sent a stamp to prepay the answer. He sent the stamps we had paid for on his account, and an apology, and probably he is converted. We should like to convert all this class of people by simply saying, if you want information which interests you, and not the one you write to, always send postage enough to prepay the answer. When we write to a stranger for information, we frequently put in an extra stamp, which will pay for the paper and time for writing a short letter, and in that way we get answers and secure the respect, at least, of those we write to.

The better way, generally, is for a person to send a prepaid envelope properly addressed to himself, and then he may be sure, at least, of an answer.

THE PHRENOLOGICAL INSTITUTE.

THE announcement given in the July number with reference to our aim to establish the Phrenological Institute upon a basis of permanence, has found a lodgment in many sympathizing minds. From some we have heard, either inquiring about the plan on which the fund necessary to secure the building is to be raised, or offering to make a substantial contribution as soon as the proper depository shall have been designated. One very cordial friend of the cause has handed in her contribution already, without stopping to inquire about probabilities. Here is an evidence of satisfied confidence in the integrity of Phrenology, and in its ultimate triumph over prejudice and invidious opposition. Another warm friend has given such an earnest testimonial in behalf of the Museum project that we think we can not do better than to publish it. He would erect it as a fitting memorial to the late publisher of this magazine, and says:

"Time, in its passing, regardless of our wishes, prospects, or projects, whether completed or in process of completion, wheeled away one of our dearest friends; and without any notice, without time to realize that he is ill, he is gone—dead. Died, as we know, in the sublimest trust, in the midst of doing good, in all the resolution of which he was capable in the prosecution of his loved science. He is gone from thousands of friends, and from a glorious work for the advancement of mankind. Dear reader, did you know him personally? Had you been as pleasantly indebted to him for his advice, care, and desire for your advancement as was the writer, then words must sink into insignificance as expressive of our feelings.

"Did you owe as much to him (and thousands do) for the successful, practical result of his years of teaching as I do, you would seek in some way to make common cause

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with the thousands of his pupils and friends to establish phrenological science upon the basis of a permanent home, and found a place like the different museums of curiosities, antiquities, etc., for this, his and our Phrenology. Can not there be found in our country those who are glad to do something toward the completion of this project, to bring his inception into reality, and establish a place where all will be pleased to visit, and that each one visiting will have the satisfaction of having been one of those who aided in this *to be* monument of the untiring and appreciative industry of our late friend Samuel R. Wells? Let the lovers of the science, and those interested, say their say and do their *mite*. It must be done."

If the thousands who, like this New England gentleman, are ready to confess their moral indebtedness to phrenological instruction, would as readily proffer some pecuniary consideration, the work would be soon done. As it is, the declarations of interest and sympathy which have come to us are assuring that the project is far from vain. We shall be glad to hear further from our friends.

WHO WILL WIN THE PRIZE?

MANY topics are considered indispensable in a course of study, and many branches of knowledge are cultivated, and properly so; but that branch of knowledge which relates most intimately to human nature itself, to man, and to his relations to the life that now is, and that which is to come, is very largely and, in many instances, exclusively neglected. It is amusing to go into a court of justice, where men are supposed to be as sharply alert to every phase of character and mental operation as anybody can be, and hear the clumsy and awkward references which the lawyers make to different mental states. This shows that the philosophy of the human mind has been less cultivated than almost any other topic, and those who study it according to the old method simply generalize. The truth of the matter is, until men study mind and its relation to the brain, they will flounder among vague generalities, and that to little purpose.

Phrenology is the best exponent of mind the world has ever yet seen; and Archbishop Whately wisely said that if Phrenology, so far as the organs were concerned, were a mere chimera of the brain—in other words, if the idea of the organs were not true—the phrenologists had done the world an immense service by giving the best nomenclature of the mind that the world has yet seen. But we can verify the location of the particular organs in the departments of the brain. A man who is versed in the doctrines of Gall and Spurzheim, will read the character of the dry skull; and many a time we have done it before audiences when the skull was brought forward by skeptical physicians, or others, who knew perfectly the character of the individual who once carried the skull, and had it written out ready to read to the audience in case we made a mistake. It would be an interesting chapter, if we had the space, and it were the proper time, to publish several of these instances, giving names and places. No other system of the study of mind has ever pretended to be able to do any such thing as to read the character of man from the dry skull which had been uninhabited, perhaps, for many years. One of the advantages of Phrenology is, that parents, understanding the latent forces of their children, are able to train and guide them properly as they advance in years and mental culture, and train them toward virtue and away from their besetting sins. Another of the advantages is to be found in the aid it gives in the choice of occupations. A skillful phrenologist will take a class of boys and girls, a dozen of each, and assign them to the various pursuits to which they are best adapted, and not spend more than five minutes on each. Self-culture is also greatly aided by a knowledge of the faculties as revealed by Phrenology. In the American Institute of Phrenology students are taught thoroughly in theoretical and practical Phrenology, and those who have had the largest experience in these courses of instruction are necessarily becoming old. A few years more and they will give place to others, not only in the conducting of periodicals devoted to this subject, but in the department of public lectures and in the application of Phrenology to the choice of occupations and the general reading of character. Who will come into the field and

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prepare to occupy these positions? In the future, Phrenology is not to be obliged to struggle and fight its way onward, as formerly it has been obliged to defend its right to exist; but in colleges and minor seminaries of learning, people who are best versed in Phrenology will be in request as teachers. In the pulpit, at the bar, in mercantile departments, the phrenological student, the man who can read character at sight, will be in chief demand. We would like to place in this great field of usefulness hundreds of young men and women who can do more good in this profession than in any other. We desire to instruct many who shall be able to take a higher and better place in this noble work than we ourselves have ever been able to occupy. We had to instruct ourselves, and work out our information by experience, observation, and labor. Under our method of instructing classes, students can acquire in a week's time as much real knowledge of this subject as they would be able to obtain in five years' practice. When one blunders on without a guide, blindly feeling his way to knowledge and success, he must needs make many mistakes and have much to learn. Those wishing information on this subject may send to us for a circular, which will explain the whole matter. The next annual session of the American Institute of Phrenology will open on the first day of October.

A CLERGYMAN'S TESTIMONY.

A MIDDLE-AGED clergyman, and a late student in our class, writes us from Ohio, testifying to the value of the information obtained. We make the following extract from his letter:

"The science — of Phrenology — contains much more than I had supposed. My people desire I should give a course of lectures in our church at this place, which I think I shall do. The books and JOURNALS, for which I send by this mail, are, as yon see, for Rev. * * *. I wish that he should have them at your lowest prices to students, because of the 'Rev.' He is a splendid man; talks of join ing your class next October. Please let me know, at my expense, whether the amount sent is sufficient; if not, I will make it so; if any surplus, give me credit for it, and I will refund to Mr. B. I'm *so glad* that I attended your school. Would not now take $1,000 for the good it has done me."

SINCE our sketch of Hans Christian Andersen was put in type, the death of that gentleman has been announced. He had been in poor health for a short time previously.

AGRICULTURAL HINTS.

Earth-Worms and Good Soil.—The common earth-worm, though apt to be despised and trodden on, is really a useful creature in its way. Mr. Knapp describes it as the natural manurer of the soil, consuming on the surface the softer parts of decayed vegetable matters, and conveying downward the more woody fibers, which there molder and fertilize. They perforate the earth in all directions, thus rendering it permeable by air and water—both indispensable to vegetable life. According to Mr. Darwin's mode of expression, they give a kind of under-tillage to the land, performing the same below ground that the spade does above for the garden, and the plow for arable soil. It is, in consequence, chiefly of the natural operations of worms that fields, which have been overspread with lime, burned marl, or cinders, become, in process of time, covered by a finely-divided soil, fitted for the support of vegetation. This result, though usually attributed by farmers to the "working down" of these materials, is really due to the action of earth-worms, as may be seen in the innumerable casts of which the initial soil consists. These are obviously produced by the digestive proceedings of the worm, which take into their intestinal canal a large quantity of the soil, in which they feed and burrow, and then reject it in the form of the so-called casts. "In this manner," says Mr. Darwin, "a field manured with marl has been covered, in the course of eighty years, with a bed of earth averaging thirteen inches in thickness."

Grafting Wax.—A good article for grafting purposes may be made from three parts rosin, three parts beeswax, and two parts tallow, melted together. If it is too hard for the season at which you use it, add tallow to soften it; if too soft, add rosin.

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Relative Values of Morning and Evening Milk.—We extract the following table, which is the result of observations made on the Royal Agricultural College Farm, at Circenster, England, from Dr. Voelcker's article on the milk supply. By it the fact seems clear that the morning's yield contains the more valuable products:

		Percentage of					
		Water.	Butter (pure fat).	Caseine and Albumen.	Milk-Sugar.	Mineral Matters (ash).	Nitrogen.
January....	Morning	87.70	2.60	2.94	5.82	.94	.47
	Evening	87.40	2.28	2.87	6.56	.89	.46
February...	Morning	87.50	2.58	3.44	5.44	1.04	.55
	Evening	86.40	3.53	3.37	5.56	1.14	.54
March.....	Morning	88.60	2.71	2.43	5.35	.91	.39
	Evening	88.16	2.96	2.62	5.55	.77	.42
April.....	Morning	87.50	3.15	2.94	5.60	.81	.47
	Evening	89.00	2.47	2.69	5.08	.76	.43
May.....	Morning	88.20	2.42	3.12	5.49	.77	.50
	Evening	87.80	2.71	2.87	5.85	.77	.46
June.....	Morning	87.30	3.05	3.00	5.89	.76	.48
	Evening	87.30	2.94	2.87	6.05	.84	.46
July.....	Morning	88.70	2.22	2.94	5.38	.76	.47
	Evening	87.80	3.61	2.81	5.10	.68	.45
September.	Morning	89.91	1 99	2.94	5.48	.64	.47
	Evening	90.70	1.79	2.81	4.04	.66	.45
October....	Morning	87.60	3.90	2.87	4.84	.79	.47
	Evening	90.30	2.99	2 87	3.76	.58	.38
November..	Morning	87.10	3.41	2.94	5.41	1.14	.47
	Evening	86.20	3.78	3.19	5.68	1.15	.51
December..	Morning	86.70	3.74	2.87	5.92	.77	.46
	Evening	86.00	4.12	3.62	5.46	.80	.58

Keep out the Weeds.—The *Pen and Plow* makes the following practical suggestions with regard to keeping down weeds:

"In districts where careful culture is practiced, weeds are little known; but where a small number only are good farmers, few and far between slovenly ones, though they may be untiring in their zeal and labor in pulling out and cutting down every intruder found among their crops, along the sides of open drains, fences, and the highways, still the seeds of weeds from the lands of their less careful neighbors find a genial soil in theirs, where they rob the crops of the food necessary for their support, and do all the other injury of which we have spoken. In the last-named instance the seeds have sown themselves, but the farmer often sows them carefully; for they may be found among those seeds intended for his crops. Farm-yard manure is another fertile source for many seeds of weeds, which, after a whole season, return to the soil uninjured, and ready for germination. This is especially true if full-grown weeds are put in the manure-heap and not properly composted. The want of labor is complained of by many who are willing enough in Spring to sow in a slovenly manner a large quantity of land in row crops, and who have not enough of labor for their after cultivation, No farmer should plant and sow more than he can attend to well, otherwise loss is the certain result. There is no exception to this rule. First, there is a loss of labor spread over a large surface of ground in preparing for the crop; second, a loss of manure, because there is no immediate return for the capital thus invested; third, a loss of seed, because a smaller quantity would give as large a crop on less surface well cultivated; fourth, a loss of labor in weeding, if the whole of the crop is but half done, because a short yield is certain when weeds are grown, even if in all other respects the soil, preparation, manuring, and seed were all that could be desired."

How to Sell Your Farm.—An exchange wisely says: A good-looking farm will sell quicker and at a better price than a bad-looking farm. Ornamental trees, vines, shrubs, and fences, may not yield any money to the owner while he has them in his possession, but they will bring many times their cost when the farm comes into market. In the early days of Chicago, a gentleman planted many thousand evergreens and other ornamental trees on a large tract of land near the city, which he intended for his future home. He never realized his desire of living on it, but the place was sold. It was put on the market at the same time an adjoining place was, which was unimproved, and brought over twice as much money.

Seeds per Acre.—Every well-informed farmer knows about how much seed is required for an acre of his land. He can only ascertain this by experience and careful observation. The following table may be deemed a general average. It is from the catalogue of Messrs. Ferry & Co., the well-known seedsmen of Detroit:

	Broad-cast.	Drills.
Barley, bushels	1½ to 2	
Beans, bushels	2 to 3	1½ to 2
Broom corn		¼ to ½
Buckwheat, bushels	¾ to 1¼	
Beets, lbs		5 to 6
Carrots, lbs		2 to 3
Clover, red, lbs	10 to 15	
Clover, white, lbs	4 to 6	
Clover, Lucerne or Alfalfa, lbs.	6 to 10	
Clover, Alsike, lbs	6 to 10	
Cucumbers, lbs		1½
Flax, bushels	1 to 1½	
Grasses—		
Mixed lawn, lbs	25 to 30	
Blue grass, lbs	10 to 15	
Orchard	20 to 30	
Perennial rye, lbs	10 to 15	
Red-top, lbs	7 to 14	
Timothy, lbs	16 to 22	
Hungarian grass, bushels	½ to 1½	
Hemp, bushels	1 to 1½	
Indian corn, bushels	1 to 2	
Millet, bushels	½ to ¾	
Melon, water, lbs		1½
Oats, bushels	2 to 4	
Onions, lbs		3 to 5
Peas, bushels	2 to 3	
Potatoes, bushels		10 to 12
Rye, bushels	1 to 2	
Turnips, lbs	2 to 3	1 to 2
Wheat, bushels	1 to 2	¾ to 1

Fertilizers Used in Different States.—The Department of Agriculture, at Washington, has been making inquiries in the various States as to the use of manures, and has recently published the following results as thus far obtained. Their value is of high importance, as our agriculturists will perceive:

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The following table, which gives the proportions of farm-yard manures and other fertilizers, presents the average of the returns of each State, and doubtless with sufficient accuracy for the purposes of the investigation of the true averages of all the counties of the several States. In examining the figures it must be remembered that they indicate percentages of whatever fertilizers may be actually employed, however small in quantity or unimportant in value, which are almost too insignificant for estimate in the States west of the Alleghanies:

States.	Farm-yard manure. ℔ ct.	Other fertilizers. ℔ ct.	States.	Farm-yard manure. ℔ ct.	Other fertilizers. ℔ ct.
Maine	73	27	N. Carolina	51	49
N. Hampshire	84	16	S. Carolina	26	74
Vermont	85	15	Georgia	33	67
Massachusetts	75	25	Florida	45	55
Rhode Island	78	22	Alabama	53	47
Connecticut	81	19	Mississippi	60	40
New York	68	32	Louisiana	—	—
New Jersey	69	31	Texas	70	30
Pennsylvania	76	24	Arkansas	65	35
Delaware	72	28	Tennessee	80	20
Maryland	40	60	W. Virginia	77	23
Virginia	59	41	Kentucky	97	3
Ohio	85	15	Iowa	100	—
Michigan	73	27	Missouri	95	5
Indiana	84	16	Kansas	100	—
Illinois	95	5	Nebraska	100	—
Wisconsin	90	10	California	98	2
Minnesota	98	2			

The manure of farm animals is seen to be the main reliance for sustaining fertility. Commercial fertilizers—organic and mineral—are somewhat in use in New England, especially in Maine and Massachusetts, including quantities of fish-refuse and sea-weed. They are also used sparingly in the Middle States; but the cheaper minerals, lime and plaster, and still cheaper green manuring, monopolize a large proportion of the percentages credited to "other fertilizers." The South Atlantic States, from Maryland to Georgia, inclusive, use not only the largest proportion of manipulated fertilizers, but the largest quantity in comparison with other sections. The cost of such material amounts to millions in each of these States.

As to commercial fertilizers, our correspondents generally appreciate their value for specific uses, acknowledge their utility in supplying lacking material for plant-growth, accord to them a positive value in hastening growth and maturity, but persist in the opinion that there is fraud in the manipulation of some kinds, and that the genuine are held at too high a price. They know that for the regular uses of farm fertization they can obtain the needed elements at a cheaper rate. Many examples are given of the renovation of worn and apparently worthless soils, and the increase of fertility in fresh but unpromising lands. Fields that have been cultivated exhaustively for twenty and even forty years, have been restored to original productiveness, not by guanos or superphosphates, at $60 to $80 per ton, but by inexpensive local resources, the cheapest and most reliable of which is found in clovering. In one case in Butler County, Pa., a section of thin, gravelly land, on which it was thought no one could secure a decent living, came into the possession of German immigrants at nominal rates. They cleared off the brush, plowed, cultivated, and turned under green crops; saved every fertilizing material available; never duplicated a crop in five or six years' rotation, and that tract is now a garden, and from worthlessness has advanced to the value of $100 per acre, and is yearly more productive.

GOD BLESS THE FARM.

GOD bless the farm—the dear old farm!
  God bless its every rood,
Where willing hearts and sturdy arms
  Can earn an honest livelihood!
Can from the coarse and fertile soil
Win back a recompense for toil.

God bless each meadow, field, and nook,
  Begemmed with fairest flowers,
And every leaf that's gently shook
  By evening breeze or morning showers;
God bless them all! each leaf's a gem
In nature's gorgeous diadem.

The orchards that, in early spring,
  Blush rich in fragrant flowers,
And with each autumn surely bring
  Their wealth of fruits in golden showers;
Like pomegranates on Aaron's rod,
A miracle from nature's God.

And may He bless the farmer's home,
  Where peace and plenty reign;
No happier spot 'neath heaven's high dome
  Doth this broad, beauteous earth contain,
Than where, secure from care and strife,
The farmer leads his peaceful life.

Unvexed by toil and tricks for gain,
  He turns the fertile mold;
Then scatters on the golden grain,
  And reaps reward a hundred-fold;
He dwells where grace and beauty charm,
For God hath blessed his home and farm.

ANON.

To Prepare Milk for Distant Markets.—Dr. Voelcker, in the course of an interesting article on the milk supply, says:

"By observing the following simple rules, country milk may be sent by rail on long journeys without spoiling even in very hot weather: 1. The milk should be drawn from the cow in the most cleanly manner, and strained through wire-cloth strainers. 2. The milk should be thoroughly cooled immediately after it is drawn from the cow. This may be done by a milk-cooling apparatus, specially constructed for rapidly cooling milk, or by simply placing the can in which it is contained in a vat of cold water, deep enough to come up to the height of the milk in the can containing it, and by using at least three times as much cold water as the milk to be cooled; the milk should be occasionally stirred until the animal heat is expelled. The milk should be cooled

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down as rapidly as possible to a temperature of about 55°. 3. The evening's and morning's milk should be cooled down separately, and be sent in separate cans, and not mixed together if it can be avoided. 4. No milk should be kept over to deliver at a subsequent time. 5. The pails and strainers employed on the farm should be thoroughly cleaned, scalded in boiling water, and dried morning and night. 6. Immediately before the milk is placed in the cans, they should be thoroughly rinsed with clean, cold water, and great care be taken to keep the cans and milk free from dirt or impurities of any kind. When the cans are not in use they should be turned down on a rack, with the tops off. 7. Before the cans are returned to the country they should be thoroughly rinsed out with clean water and scalded with boiling water. 8. In very warm weather it is well to put the milk cooled in cans covered over with a coarse flannel casing, which may be kept wet for a considerable time.

Trees by the Road-Side.—Continuous rows of stately trees along the road-side add much to the appearance of a farm or country. But it is urged that shaded roads remain wet and muddy much longer after heavy rains, than those fully exposed to the sun. This is, doubtless, true; but as an offset we claim that they are less liable to become dusty, and between the two evils there is not much choice.

Deciduous trees only should be planted along road-sides in cold climates, because they afford shade during the season when most needed, if at all. Road-side trees may also interfere with the growth of crops in the fields adjoining, by shading as well as by the absorption of moisture by their roots; but as we can scarcely secure anything of value without some loss, perhaps the pleasure derived from passing over a shady road during the hot weather in summer, as well as the beautiful appearance of such highways, more than compensates for the slight losses which they entail.—*Household.*

A Good Way to Sell Milk.—A milkman, at Elmira, N. Y., has introduced a new plan of delivering milk. In his wagon are arranged side racks, containing quart and pint bottles filled with pure, fresh milk, full measure. These bottles are delivered as required. The customer returns the bottle left the day before; and no pitchers, pails, bowls, or dishes are necessary. Another advantage of this system, especially in warm weather, is that each bottle is tightly corked and can be laid in a pail or pan of cold water, keeping it fresh and sweet, or put away in a cooler, taking up little room. His improvement is a most unselfish one, as it will accommodate his customers much more than himself. He will have all these bottles to handle and wash, but it must be a great convenience to his customers, for which they can afford to pay a little more than the usual price.

Where to Manure.—At a recent meeting of the Farmers' Club, at London, Prof. Voelcker said, in reply to some statements made by Alderman Mechi, "Don't manure subsoil of any kind, light or heavy; manure the top soil, and keep manuring elements as near as you possibly can to the surface, so that the young plant may derive immediate advantage from the food prepared for it." This, we think, is the true doctrine which the experience of the most careful observers, both in this country and in England, will sustain.

Almost any substance, such as soil, sand or chip-dirt, is good to spread on grass land as a top-dressing, if your land is low or flat, and not too wet.

This is the way a correspondent makes liquid manure: Set a leach tub, fill it with strong animal manure of any kind; run water and night-slops through it; weaken the drainage with three times the amount of water, and it is ready to use.

A Cheap Hard Soap.—Many housekeepers in the country know how difficult it is to obtain a good article of bar soap. The yellow soap sold at the stores cuts soft as cheese, and rubs away as easily, and unless the housewife buys a box of soap at a time, and piles it up in stacks in the attic or some dry place, the yearly record will show a good sum paid out for soap purchased by the bar. The following recipe will prove a desirable item of economy:

Four large bars of yellow soap; two pounds of sal-soda; three ounces borax; one ounce of liquid ammonia. Shave the soap in thin slices, put it into eight quarts of soft water (rain water is the best). When the soap is nearly dissolved, add the borax and sal-soda; stir till all is melted. Pour it into a large tub or shallow pan; when nearly cool add the ammonia slowly, mixing it well. Let it stand a day or two, then cut it into cakes or bars, and dry in a warm place. No better soap can be made to wash white cloths, calicos, and flannels, and it is excellent for all household purposes. It costs but three cents per pound, and is made in less than half an hour. This recipe has been sold for five dollars, and will be of service to every family.—*Hearth and Home.*

Manure for Wheat.—The Delaware *State Journal* says: "Wherever organic matter abounds in the soil, a free use of bones and potash will speedily restore it to its original fertility. In sandy soils organic matter in the form of peat, muck, or leaf-mold should be combined with the bones and potash. The finer the bones are ground the more speedy their action. If the bones are ground in a raw state, that is, without steaming or burning, and ground very fine and mixed with three times their weight of fine muck or peat, or leaf-mold, and kept moist for three weeks before being used, they will generate all the ammonia necessary to the rapid growth of wheat or other growing crops, without the addition of other substances."

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Our Mentorial Bureau.

[IN this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH *that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.*

QUESTIONS OF "GENERAL INTEREST" ONLY *will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.*

FOOD FOR TEETH.—What kinds of food are best to promote the growth of the teeth?

Ans. All food which is fit for the use of man promotes his bodily growth in general. Good wheat-meal, corn-meal, oatmeal, barley, and other grain food, if eaten as nature doubtless intended, not divested of the bran or part lying next the silex coating, supply the materials for bone development. Some authorities claim that they who eat oatmeal as a part of their regular food from youth up will have good teeth. The London *Medical Record* says: "It has long been noted in this country (England) that in those districts where oatmeal (in place of wheaten flour) prevails, we find children and adults with the best developed teeth and jaws; and so well recognized is the influence of oatmeal upon the teeth that many practitioners order its use as an article of daily diet for children in cases where dentition is likely to be either retarded or imperfect."

TEETH AND HAIR. — Is castile-soap good for washing the teeth? If not, what is? What is good to prevent the hair from falling out? I am only in my twenty-second year, and am nearly bald on the top of my head. I wash my head every morning with cold water, but it does not appear to do any good. There is a great deal of dandruff in my head. I have good health generally, and do not live "high." What shall I do? Is a rubber comb bad for the hair?

Ans. Yes, fine castile-soap, with good, soft water, is an excellent aid to the brush in cleansing the teeth. Baldness is to a large extent constitutional or hereditary. We know of no better treatment than the occasional washing of the scalp with cool water, and, after drying off with a towel, a brisk rubbing with the hands, or a few minutes' friction with a soft brush. This may be done daily, especially if the accumulation of dandruff is rapid. High living and habits of dissipation serve to thin the hair. A rubber comb is not objectionable.

INFUENCE OF MUSIC. — The higher sentiments, among which is ranked the organ of Music, are of a nature which is quite inseparable from the physical affairs of life. Hence it is that persons who possess expanded top-heads, and relatively narrow brains at the base, are more or less given to dreams, vagaries, aspirations, yearnings. We frequently meet with such persons, and they suffer in the estimation of "practical" people, who are inclined to taunt them for lackadaisical conduct. That the great mass of the people have organs of the sentimental class is evident from the incident you mentioned. Generally, however, very powerful influences must be brought to bear to subdue completely their lower natures, and we think if any influence will accomplish this it is fine music. Music has an affinity for the organs of Spirituality, Hope, and the others in the moral group. Some of our church societies appreciate this fact, and so they introduce fine music into their worship, and it is a fact that the attendance is usually large where the organ is well played and the hymns and anthems well rendered. There is much enjoyment in being drawn away from the common affairs of life to a temporary forgetfulness of cares and responsibilities. Those who seem to notice with surprise the condition you mentioned, have not so impressible a sentimental nature. There are some persons who appear to enjoy music as a science, an adaptation of harmonies. In such cases the organ of Tune is more closely related to the perceptive faculties and the physical range of organs than to the higher sentiments.

ERYSIPELAS.—I know of a person who suffers from erysipelas from early winter until toward spring, when it slowly disappears. In other respects the health is good. Can you give me a remedy?

Ans. As you live on Long Island, you had better let the patient come to Brooklyn and consult the physician in the Eye and Ear Hospital, 208 Washington Street, who makes skin diseases a specialty, Monday and Thursday, at 2 o'clock, P. M., each week. The patient should stop eating sugar, all greasy matter, and fine flour bread stuff, and we guess he will get well without treatment.

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ATHUMY — ANOTHER DEFINITION. — EDITOR PHRENOLOGICAL JOURNAL—*Sir:* In "Our Mentorial Bureau," page 277, of the JOURNAL for April, is an inquiry for the definition of *Athumy*, to which you give a very ingenious reply, and one quite satisfactory. Nevertheless, I was led to examine several dictionaries I possess, and in one of them—a quaint, old affair, printed in London in 1763—I find the word *Athymia*, from the Greek, Ἀθυμία, defined thus, "Dejection of the spirits, despondency." Athumy is evidently a corruption of Athymia, or it may be another form of derivation from the original. The definition suits the word as quoted. T. G. S.

SKATING.—If one falls violently upon the ice backward while skating, and striking the head first, is he likely to injure the brain permanently?

Ans. Such falls sometimes are very disastrous, perhaps we ought to say *astrous*, for the victims see stars in abundance; but though there are many such falls, few are remembered as doing permanent injury. It is, however, a poor use to put the head to, and we would advise padded skating-caps, with a plenty of the organs of Cautiousness and Weight inside of them. There is time before winter to get the caps ready.

PROFANITY.—I have a son thirteen years old who uses profane language. What course can I take to cure him?

Ans. A lady friend of ours had a boy eight years old who got into the same habit. She prepared some soap-suds, and when he used bad words she took a cloth and washed out his mouth thoroughly with the soap and water, and he soon gave it up. He might be kept apart from the family, and be made to eat by himself, and by such means be impressed with the fact that the habit is disreputable, and he will drop it.

WILL.—Is the will a distinct faculty, or is it the executive action of the preponderating faculties combined? Please reply, and oblige G. D. A., a new subscriber.

Ans. Combe says the "will is constituted by the intellectual faculties. Will is that mental operation which appreciates the desires and chooses between them. An idiot has no will." Courage, firmness, and strength help to execute the will, but they do not constitute it. See October number for an elaborate essay on this subject.

SCHOOL-ROOM HEAT.—In cold weather, when school-rooms must be warmed by artificial heat, the temperature should be raised to about seventy degrees of Fahrenheit's scale, and such temperature should be maintained uniformly throughout the rooms. Of course, the building should be constructed with special reference, among other important considerations, to thorough ventilation. Probably the best method of warming is by steam pipes.

OUR PUZZLE.—The answer to the puzzle in the July number, which J. D. N. and others have solved correctly, is, "The proper study of mankind is man." We have not heard from our young readers with regard to that in the August number.

A. H. J., of New York, if he will give us his address, will be answered by post with regard to medical schools, and receive a circular fully explaining our course of instruction, tuition, etc.

What They Say.

PERSEVERANCE. — The clouds were dark and lowering, the distant thunder could be occasionally heard, and everything portended an approaching storm. The heavens darkened more, the peals of thunder became more terrific, and the vivid flashes of lightning illuminating the sky and all surrounding objects disclosed to view a lonely traveler, with no companion but his horse, and no diversion but his own thoughts. He had just arrived at manhood, buoyant with hope, building many bright air-castles for the future; ambitious, believing that if one has *the will* to succeed, difficulties apparently insurmountable may be overcome, and noble achievements made. Nature had lavished her gifts upon him; the erect figure, well-cut features, brown hair, fine blue eye, and teeth that the fairest might envy, rendered him a high type of manly beauty. His voice was sweet and his manners gentle; his character as transparent as a child's, but in times of danger his bravery was conspicuous, and combined with great presence of mind. Duty, was his watchword; and the influence of that sublime word carried him safely and triumphantly through the trials, temptations, and vicissitudes of "the voyage of life." In his difficult ride this night he approached a stream where he had to trust to his horse to carry him over it in safety. It was a perilous feat, the water streaming into the buggy, but the brave animal victoriously reached the shore. Just as all apprehended danger was apparently over, the buggy upset, throwing the rider out and rendering him for many weary months a cripple. Thus his plans for awhile were thwarted and his schemes of business postponed; but the cloud had a silver lining, bright Hope again beckoned forward, whispering, "Persevere." With returning health came renewed energy, and prosperity smiled upon a devoted son, an affectionate brother, and a true friend. Ere long a maiden won his heart and affections, and the marriage tie consummated their hearts' union. A year of happiness was followed by severe misfortune. But pecuniary loss did not dishearten our hero, it only stimulated him to

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greater exertion and industry. "Persevere" being his motto, he first endeavored to be right, and then bent all his energies toward accomplishing his object. He lived to do good to his fellowmen, and devoted time and means to the improvement of others. Yet there were men, who, envious and jealous, left no stone unturned to defeat his plans, uniting in censuring the character and graces they could not appreciate. But they utterly failed. Instead of crushing his proud spirit and discouraging his kindness, they only made his life more exalted, and added fresh laurels to his crown. There was one—the devoted wife—who sympathized with him in every sorrow, rejoiced when he rejoiced, wept when he wept, whose chief desire to live was to prove her devotion to him and their children. How great was his success!

F. D. M.

WHERE IS "THE KEY TO WOMAN'S SUCCESS?"—A. L. Muzzey tried to present it in the February number of this year's JOURNAL, but somehow it seemed a strange and very mysterious key. We never saw one like it before; we thought perhaps it was the wrong key, and that we had better lay it down and let it alone. The key has been laid away for some months. We thought Muzzey a pretty good reasoner, but didn't know everything, and might have been mistaken. To-day we are determined to test its strength by comparing it with *other* keys which have unlocked the store-houses of success, First of all, she says that women must start out "unaided, alone, unfavored; have courage to face the stinging sneers of scorn and contempt; to take meekly the jeerings of weakness (?) and inexperience; take the bitter with the sweet, then be strong, brave, patient, cheerful, shrinking from no responsibilities." etc.

Was there ever such another key presented? Do *men* unlock the store-houses of success with a key like that, "unaided, alone, unfavored?" Men claim superior strength, mentally, physically, etc. Are these no advantages? Have they worked alone? Who ever saw a great man without having had a great mother, sister, wife, or some female friend who helped him on to glory and honor? How many, many mothers, wives, and sisters have robbed themselves of glory and honor that might have been theirs, and bestowed it upon son, husband, or brother, simply because advantages were in his favor, in that the world would crown him, where it would cry her down—"Keep within your sphere, foolish woman!" Muzzey says men are not so generous as to yield their own privileges and advantages to weaker claimants. Who has asked this? When the *colored* men of the United States were declared free and independent to exercise their rights as all others, did it necessarily follow that *white* men had to yield their places to them?

She says, also, "After all, what is this loud outcry of wrong and injustice about?" Ah, indeed! What, we might ask, was the loud out-cry of wrong and injustice in the days of the Revolution, when men's hearts ached and their very souls were stirred with fiery indignation? It was simply because "liberty and the pursuit of happiness," which every rational-thinking individual knows to be the inmost cravings of the human soul, were denied. "They fought, bled, and died for liberty." She says, again, "You do not want permission to exhibit your inferiority—your incapacity; in fact, you do not ask leave to make a fool of yourself." Must women, because of their inferiority (?) remain so? Is this a basis upon which to deny Americans their rights? Why, then, grant *ignorant* and *inferior* men, either white or black, their rights? How many drunken men are recognized? But intelligent, bright, wide-awake women must be shut off. Why? Because she's a *woman*—"only this and nothing more." A very fine logic, truly.

Muzzey says, "Women have the latent power and inherent right to compete honorably and successfully with their brothers in the rewards and responsibilities of life." Why, then, not recognize their rights? I suppose she might say because they are not prepared. Oh! Well, upon that principle *men* should be deprived of their rights, for I am satisfied that the majority of them are as ignorant and weak-minded as the majority of women. How many of *them* have "the latent power," and they are recognized?

Why confine the question, "Why don't you rise and work as we do," to women alone? Why not apply it to men of this and other climes? Or, do you expect women to work "unaided, alone, unfavored," and then to accomplish as much as men do?

Are women not working? It is because of this very work that is going on now that Muzzey asks, Why this out-cry? why this noise? "why not arise and work? whereas, instead, we continually hear your appeals, reproaches, and groans." Did this vast nation of men jump up and work all on a sudden? Or, did their forefathers clear the way, and, by their groanings, pleadings, and hard-pitched battles unfurl the starry banner of independence for them? So many foolish persons today are ready to upbraid the groaning world, but, ah! remember, when the masses begin to groan, there has been *something* to sway the multitudes; and whichever way the tide turns there you will find the result. Whenever the world begins to groan under some great burden, let her groan until she finds relief in throwing off the oppression. There seems to be a restlessness throughout the world to-day; perhaps if we look carelessly over the broad expanse all seems serene as the crystal waters of some quiet lake; but look *low* and closely, and we shall perceive an under-current of the restless wave. What is it? Is it not the germ of grand revolution? There are deep-laid causes, for which we must look for deep results, and we can no more suppress these causes than we can the ebb and flow of the sea.

L. B. VANTASEL

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WISDOM.

"Think truly, and thy thought
Shall be a fruitful seed."

He who surpasses or subdues mankind, must look down on the hate of those below.

Success has a great tendency to conceal and throw a veil over the evil deeds of men.

No wonder the egotists find the world so ugly. They only see themselves in it.

Truth is the shortest and nearest way to our end, carrying us thither in a straight line.

Frank sincerity, though no invited guest, is free to all, and brings his welcome with him.

Never mind where you work; care more about how you work. Never mind who sees, if God approves.—*Spurgeon.*

Many persons are judged harshly by the world because they allow no eye but God's to see into the inner sanctuaries of their hearts.

Character is the eternal temple that each one begins to rear, yet death only can complete. The finer the architecture, the more fit for the indwelling of angels.

The smallest dewdrop that rests on a lily at night holds in itself the image of a shining star, and in the most humble, insignificant person something good and true can always be found.

EACH

Must do his own believing. As for me,
My creed is short, as any man's may be.
'Tis written in the Sermon on the Mount,
And in the Pater Noster; I account
The words, "Our Father" (had we lost the rest
Of that sweet prayer, the briefest and the best
In all the liturgies) of higher worth
To ailing souls, than all creeds on earth.

—*Saxe.*

A man who acquires a habit of giving way to depression is on the road to ruin. When trouble comes upon him, instead of rousing his energies to combat it, he weakens, and his faculties grow dull, and his judgment becomes obscured, and he sinks in the slough of despair. And if anybody pulls him out by main force, and places him safe on solid ground, he stands there dejected and discouraged, and is pretty sure to waste the means of help which have been given him.

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

A country editor, in his financial article, says, "Money is close, but not close enough to reach."

A handkerchief of William Penn is to be on exhibition at the Centennial, and a curious correspondent writes to ask if it is the original Penn wiper.

Sharp.—"I would advise you to put your head into a dye-tub, it's rather red," said a joker to a sandy-haired girl. "I would advise you to put yours into an oven, it is rather soft," said Nancy.

"A curious thing is love,
That cometh from above,
And lighteth like a dove,
On some.
But some it never hits,
Unless it gives them fits,
And scatters all their wits.
Oh, hum!"

Sweet Names on Sweetmeats.—A sentimental young man, of Chicago, went to see his girl quite recently, and found that his letters had been pasted over the tops of preserve-cans. Those beginning with "My Darling Susan" went over the peaches, and those commencing with "My Own Darling" were put over the apples. This was too flatteringly sweet to allow the engagement to remain substantial, and there was a coolness between the lovers.

POEM A WEEK LONG.

Lo, Monday is the "washing-day,"
As all good housewives know,
Memorable of dishes hashed,
And clothes as white as snow;
And Tuesday is the "ironing-day,"
'Mid cold or fog or heat;
And Wednesday is the "sewing-day,"
To see the clothes are neat;
And Thursday is a leisure day;
And Friday brooms begin
To sweep away the household dirt
'Fore Sunday's ushered in;
And Saturday is "baking-day,"
Pies, puddings, cakes, and bread,
And then the weary week is done,
And we may go to bed.

Hash-ish.—A young man from the interior, who had been visiting abroad, came home recently, and at breakfast remarked, as he reached his plate over, "Father, a little of the mixture in the brown dish, if you please, and a small piece of the prepared meat." The old gentleman, who is a plain, matter-of-fact man, replied, as he loaded up the outstretched plate, "We like to have you come a visitin' us, John, but just remember that while you're eatin' here, if you want hash, say so; and if you want sassage, call for sassage, and not go to spreadin' on any Brooklyn misery at my table."

There was great excitement in a rich family at the disappearance of a gold snuff-box, richly set with brilliants; but satisfaction succeeded when little six-year-old Tommie acknowledged that he had utilized it as a coffin, and buried it with his pet canary in the garden. The costly casket was disinterred, and a more economical one furnished for the defunct bird. But Tommie insisted that it was the first time that the snuff-box had been of any use.

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Library.

In this department we give short reviews of such NEW BOOKS *as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor us with their recent publications, especially those related in any way to mental or physiological science.*

THE SKULL AND BRAIN: Their Indications of Character and Anatomical Relations. By Nicholas Morgan, author of "Phrenology, and How to Use it in Analyzing Character," etc. Illustrated. 16mo, pp. 208. London: Longmans, Green & Co.

Within a year or two several excellent contributions to the literature of Phrenology have been made; but no one has given us more pleasure in the reading than this which we have recently received from the author.

While most writers on the subject have confined themselves mainly to the practical exposition of the art of character-reading from the configuration of the head and the temperamental conditions, Mr. Morgan gives special attention to the science and philosophy of phrenological principles, deeming himself bound to consider them in relation to the results of late investigations in physiology and neurology, and to the dicta of recent writers on mental philosophy. He therefore answers many inquiries in a timely and most reasonable manner, which the announcement of experimentalists like Hitzig, Broça, Ecker, and Ferrier have awakened; and also discusses with a candor really gratifying anti-phrenological views of substantial thinkers like Dr. Carpenter, M. Piesse, and Mr. Lewes. As to the conclusion which the reader may draw from Mr. Morgan's answers and discussions in these cases where he measures his polemical sword with the champions of modern metaphysical thought, we have little anxiety on the score of the fate of Phrenology. The effect, too, of his method of treatment is likely to conciliate "honorable opponents," and induce them "to give the subject that attention and impartial investigation which its supporters think it deserves and its importance demands."

The work is divided into nine chapters, in the course of which the following subjects are considered: 1. Objections to Phrenology; 2. Exposition of the Will; 3. The Anatomy of the Skull; 4. The Nervous System; 5. The Relations of the Outer Cerebral Convolutions to the Skull; 6. Size and Quality of the Brain; 7. The Temperaments; 8. The Science of Mind; 9. Cranial Signs of Character.

An appendix discusses Prof. Turner on the Functions of the Convolutions, the professor having recently published a work on Human Anatomy, in which he shows a decided leaning toward Phrenology, with some reservations.

The illustrations are excellent representations of different parts of the brain and of the structure of the skull, much care being taken to exhibit the relative positions of the convolutions and of the organs as mapped upon the cranium. The work will be regarded by the friends of Phrenology as particularly valuable on account of its application to the present state of mental philosophy, and also on account of its moderate tone. It is true enough on the part of the sincere advocates of the system discovered by Dr. Gall that "phrenologists have always courted investigation, and wished their principles put to the crucial test of fact, notwithstanding they may in their ardor have manifested impatience, and inferentially overstepped the march of science in cerebral physiology."

The merits of this volume, the convenience of its size, and the excellent character of type and illustration, should give it a wide and influential circulation.

THE FRENCH AT HOME. By Albert Rhodes. With Numerous Illustrations. 16mo; pp. 256; cloth; red edges. Price, $1.25. New York: Dodd & Mead, Publishers.

A pleasant book for summer reading. Of course, it is descriptive of French character in its various modes and relations. A summary of the contents will furnish as fair an idea of the method Mr. Rhodes has adapted in treating his subject as we can give in a brief notice. Chapter I. discourses on the French Character; Chap. II. on Gallantry; III. French Living; IV. A Day with the Painters; V. Words and Phrases; VI. The Rag-Pickers. The grand element in the French character, according to Mr. Rhodes, is devotion to art, and this lies at the foundation of nearly all the salient differences between the Frenchmen and the Englishmen and American. "The beautiful in art, in nature, in the soul, and physical form, is the idea of which he is possessed; and when this is borne in mind, it is easier to understand and judge him."

The book bears the mark of having been written by one who understood his subject, and had lived and observed much among the people whom he describes. Its style is crisp and piquant, abounding in incident at once lively and diverting. The illustrations are off-hand and pertinent in themselves, affording a picture of life and manners at once interesting and instructive to those who are fond of observing character.

AUGUST NUMBER OF THE TRAVELERS' OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada. Recognized organ of the National Ticket Agents' Association. Published by National Railway Publication Company, Philadelphia.

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A SUMMER PARISH; Sabbath Discourses and Morning Service of Prayer at the Twin Mountain House, White Mountains, New Hampshire, during the Summer of 1874. By Henry Ward Beecher. Phonographically reported by T. J. Ellinwood. One vol., 12mo; pp. 231; muslin. Price, $1.50. New York: J. B. Ford & Co.

This book is rich in gems of thought and elegant diction, and its value is further enhanced by the best photograph we have seen of Mr. Beecher, which is inserted as a frontispiece. The sermon headings are: 1. What is Religion? 2. Christian Sympathy; 3. Luminous Hours; 4. Law and Liberty; 5. As a Little Child. Services of Morning Prayer: 1. Paul's Idea of Love; 2. The Value of Mankind; 3. The Chastisements of Love; 4. Neighborliness; 5. Heaven; 6. Pictures of Truth; 7. Scripture Lesson; 8. Christian Living; 9. One with Christ; 11. Christ the Physician; 12. Man-Loving, the Road to God-Loving. In the sixth Service of Prayer, in replying to a question respecting our hearing music in the next life, Mr. Beecher said: "The proposition lies in its being reduced to an intellectual form of statement. It does not follow that our intellect will be the same in the other life that it will be here. We know that much that we learn is higher than that which we learn by the perception of material and physical qualities and through the reasoning intellect. We know perfectly well that what we call the intuition, or the imagination, takes in things which it is impossible for the intellect to comprehend. The intellect, as we have it here, is adapted simply to the conditions of this lower state; but when we rise into the other life we shall have a different intellect. There, instead of reducing music, or higher truths of any kind, to the form of statement by our earthly intellect, we shall have an intellect which will reject such mechanical or formal propositions, and intuitively apprehend all manner of glorious qualities and truths. Then we shall think by feeling, and not feel by thinking." He then goes on to say:

"I am distinctly conscious, in preaching, when my health is perfectly good, and my subject is congenial to me and adapted by nature, of rising into states in which I have an outlook and insight into a realm before which words are as powerless as hands are to grasp the landscape on the other side of this mountain. The truth, under such circumstances, is more clear to my inward vision than is anything that I see or hear or feel to my outward senses. I apprehend things that are absolutely non-expressible by any human words. I experience what may be likened to the opening of a window into heaven; and it gives me a feeble conception of what the future may be."

Will not this explain some things respecting his preaching which have hitherto seemed incongruous, or, at least, peculiar?

In his third sermon, on "Luminous Hours," he made an announcement that at first is rather startling, namely, "It is to be remembered that our Master, so far as we know, never wrote a line. It is one of the things to be remarked with wonder that that man, whose influence has been revolutionary in time, and on the globe, never put pen to paper. Not only that, but nothing went down as coming accurately from his lips, and by his direct authority—not one single scrap."

THE ABBÉ TIGRANE, Candidate for the Papal Chair. By Ferdinand Fabre. Translated by the Rev. Leonard Woolsey Bacon. 12mo; cloth. Price, $1.50. New York: J. B. Ford & Co.

Now, in the old age of Pius IX., when occasional illness warns him of approaching death, there is much discussion among cardinals, archbishops, and other high dignities of the Church, with regard to his proper successor in the papal see. In illustration of some phases of this important question, M. Fabre has written this interesting book. It is evident that he is not thoroughly in sympathy with many of the traditional practices of the Roman Church, but it is also equally manifest that he is thoroughly familiar with the system in its different departments, as his pictures of life in monastery and chapter are as vivid as experience would make them.

The story is one of conflict and quarrel, the good and bad passions of men exhibiting themselves in their high beauty or black deformity, ambition for preferment, respect, authority opposing kindness, devotion, and love. The translator shows a good knowledge of the idiom and spirit of the French, and a close fidelity to the idea of the author.

DOING AND DREAMING.—By Edward Garrett, author of "Premiums Paid to Experience," "Occupations of a Retired Life," "By Still Waters," etc. One vol., 12mo; pp. 205; muslin. Price, $1.25. New York: Dodd & Mead.

The chapter-heads are: Denver Corner; Brother and Sister; At Number Two; Chrysanthemums; The Invitation; Darkness; Taking Counsel; Will's Freedom; Changes; Out in the West. Thus the story is carried on about the dwellers in the two houses at "Denver Corner." Edward Garrett writes much and well, always teaching a good lesson in a very pleasant and interesting manner. The same high moral tone pervades this story, but it is not quite as vigorous and complete as some of his other writings. Quiet Denver Corner gave homes to two heroes, and a heroine who seemed to be the inspirer of them both.

A VOLUME by Rev. William Taylor, the American evangelist who has spent the last twenty years in spreading the Gospel in heathen lands, will soon be issued by Nelson & Phillips, describing his seven years' "Campaign in India."

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ANNUAL REPORT OF THE TRUSTEES OF THE ASTOR LIBRARY of the City of New York, Transmitted to the Legislature January 21st, 1875. According to which there were 41,692 readers of 127,579 scientific and literary books during the year 1874, an increase of about 6,000 readers over 1873. 2,666 books were added to the library, which now numbers 150,300, and is the most valuable collection in the United States.

ANNOUNCEMENT.—Messrs. Dodd & Mead announce that they are to publish a volume of short passages, arranged one for each day in the year, by the Rev. T. DeWitt Talmage. They are selected from his writings and sermons, and are intended as a help to daily religious life. Also another book by Mrs. Charles, the author of the "Schönberg-Cotta Family," a story of modern life. And a little book on "Common Sense in the Management of the Stomach," by a well-known London physician.

MAGAZINES AND PERIODICALS RECEIVED.

THE PUBLISHERS' WEEKLY, for July 3d. This is an unusually full number, containing the "Book Fair," supplement, and extended catalogues from leading New York publishers. On this account it is of special interest to book buyers and the reading public in general. F. Leypoldt, editor.

STATEMENT OF REASONS for Embracing the Doctrines and Disclosures of Emanuel Swedenborg. By the Rev. George Bush, late Professor of Hebrew in the New York University. With a biographical sketch of the author. New York: E. Hazzard Swinney. One of the "New Church" tracts, and a powerful argument in behalf of the New Jerusalem principles. The precept, "Prove all things; hold fast that which is good," applies, of course, with greatest force in matters of religious faith. It is a paramount duty for men to obtain, if possible, clear and well-settled views on that subject. To the man to whom Swedenborgianism appears most consistent with Bible teaching after a careful, candid, devout study, to him Swedenborgianism is the doctrine most fitting his spiritual thought and life.

Our New Jerusalem friends have been urgent of late years in presenting the principles of their Church to the consideration of the ministry of other denominations, as if they did not fear critical investigation, and we believe that many gentlemen of the cloth have been won over. Prof. Bush was converted many years ago, but his "Reasons" are none the less fresh and valuable to the earnest reader now.

NEW YORK MEDICAL COLLEGE AND HOSPITAL FOR WOMEN. Thirteenth Annual Announcement. By this it appears that the next regular session will begin on the 13th of October next, and continue twenty-eight weeks. Improved facilities in the way of lectures and clinical instruction are now offered to the consideration of women who think of entering the field of medicine as a vocation or as a field of benevolent effort. The circular, which supplies very full information, can be obtained by addressing Prof. C. S. Lozier, M.D., 238 West Fourteenth Street, or this office.

UNITED STATES OFFICIAL POSTAL GUIDE, for July. Containing an alphabetical list of post-offices in the United States, with county, State, and salary; money-order offices, domestic and international; chief regulations of the post-office department; instructions to the public; foreign and domestic postage tables; schedules of the arrival and closing of the mails at principal cities, and departure of foreign mail steamers, with other information. Published quarterly, at $1.50 per annum, by H. O. Houghton & Co., Boston. Price, single numbers, 50 cents.

COOK'S TOURS, Season 1875. American Series. Over one thousand routes at reduced rates. An interesting pamphlet to those contemplating an excursion or tour in any part of our country. Procurable at the general office, 261 Broadway, New York.

THE WAYSIDE MAGAZINE, for August, which, with its variety of moral entertainment and instruction, is an excellent publication for our youth, and only $1 a year. Dr. T. F. Hicks, editor, Wilmington, Delaware.

MESSRS. BEATTY, CHADWICK & NASH, of Toronto, Ontario, sends us a neatly printed Tariff of Customs of the Dominion of Canada as in force May 25th, 1875.

NEW AND GOOD BOOKS.

ALFORD'S NEW TESTAMENT FOR ENGLISH READERS. Containing the authorized version, with a revised English Text, Marginal References, and a Critical and Explanatory Commentary. By Dean Alford. Four vols., upward of 2,000 pages; 8vo; cloth, $16; sheep, marbled edges, $21.

UNDERWOOD'S ENGLISH LITERATURE. A Handbook of English Literature, intended for the use of Colleges and High Schools, as a companion and guide for private students, and for general reading. By Francis H. Underwood, A.M.

British Authors—Crown 8vo; 608 pages; cloth, $2.50.

American Authors—640 pages; cloth, $2.50.

A MANUAL OF ENGLISH PRONUNCIATION AND SPELLING. Containing a full Alphabetical Vocabulary of the Language, with a Preliminary Exposition of the English Orthoëpy and Orthography, and designed as a work of reference for general use, and as a text-book in Schools. By Richard Soule and William A. Wheeler. 467 pages, 12mo; cloth, $1.50.

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THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

VOL. 61. 1875.

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DWIGHT L. MOODY, THE EVANGELICAL PREACHER.

A SKETCH of this gentleman will be welcomed by our readers, so notable has he become by reason of the almost incredible success of his public meetings in England. The phrenological portrait, which immediately follows, is from the pen of Mr. L. N. Fowler, who says, in his characteristic and easy manner:

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I have frequently been asked what I considered to be the source of Mr. Moody's influence. Having on several occasions heard him preach, I was especially favored one evening with a seat close to the preacher, and from the observation I then made I venture the following delineation of his character. Not being able to measure agencies and influences from a higher source, I have taken his organization as my guide, together with his human aids and surroundings.

Mr. Moody is a live man, every inch of him, and he is entirely consecrated to his work—soul, spirit, body, and all. He is a whole man, as Bunyan was; nothing was left out; he has all his wits about him, and has full control of all his powers—was a full-born child, with a very great amount of vital stock, animal life, physical strength, and nervous susceptibility. He has the advantage of many in being *well* born *twice*—once into this world, and once into the spiritual world. He has great magnetic and nervous power, and knows how to use them both to the best advantage. He is compact in body and brain and well knit together. He is as conscious of his strength as he is of his meekness and dependence on a higher Power. He not only loves to work, but knows how to create work and set others at it. He is strong and feels strong, and takes pleasure in using his strength. While he has a master's spirit, he serves and obeys a Power higher than himself. He has a strong, osseous, and muscular organization, which adds much to give solidity to both body and mind, and restrains unreasonable nervous and mental manifestations.

His powerful muscular frame helps to give him confidence in himself, and disposes him to take hold of his work in a masterly manner. His large heart and ample amount of blood make him warm and emotional. With less of the bony temperament he would be very excitable and impulsive; but as it is, he is well-balanced between impulse and restraining power. His forty-one-inch chest indicates a lung-power superior to that of most speakers. When we take into account the combined influence of his strong constitution with that of his great lung-power, we need not be surprised that he speedily recruits when exhausted, and is soon prepared to start afresh. All his recuperative powers are very great, and he takes on health and strength, both mentally and physically, through every avenue of his nature. Besides, his mind and body are easily nourished and fed, for he easily and quickly digests physical and mental food.

Alcoholic stimulants would put him all on fire, and produce an artificial state of excitement he would not know how to manage. He gets stimulant enough from his own nature, and from the cause he is engaged in, and it is well that he is a temperance man. He has a full brain, as round as an apple, except that it is square in front, and the reasoning faculties shelve over the perceptive faculties and leave them somewhat in the shade. He has a large, firm neck, which indicates strength, and allows the blood to flow easily to and from the brain, which is a condition of great importance to a public speaker. The base of his brain is large both between the ears and in the basilar region, indicating great animal and social force, making him vigorous, executive, and demonstrative, as well as friendly, affectionate, and domestic.

The qualities giving courage, both moral and physical, are largely developed; he also has a high degree of prudential force, and knows how to hold fire and restrain and regulate force as well as to use it—is sufficiently reserved and conservative not to waste his physical or mental force, to hold in reserve what is not necessary for present use. He has great power of concentration of thought and feeling through the vigor and intensity of his organization, and he has great connectedness of thought and feeling through his large Causality and Continuity. He is highly and broadly developed in the crown of the head. He is ambitious to succeed in whatever he takes hold of, and does not intend to be outdone by any other man; he feels the force of the approbation of whatever power he values, but may be willing to even sacrifice the praise of men if he can secure higher approbation. Self-Esteem is large, and it is well sustained by health, strength, and the united forces of his mind and the honesty of his purpose. As a man among men he has the feeling of a master, and is disposed to dictate—be at the head—direct others and take the responsibility. He does not trifle,

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nor will he be trifled with—must be at the head of his own affairs. He does not look down upon others or despise them, but feels equal to the task of directing and superintending. His head is high, full, and broad on the top, and there is apparently no deficiency of any of the organs of the coronal brain. In the original development of the moral organs, Veneration was apparently the weakest. Firmness is large, which, being sustained by Self-Esteem, Conscientiousness, and great energy and strength, has very great influence, giving tenacity of feeling, determination of mind, perseverance, and unwillingness to abandon a task while it is incomplete. This combination, with Causality and physical strength, gives him presence of mind in times of danger.

His head being broad on the top, as well as high, indicates that he has circumspection, justice (rigid and impartial), hope, enterprise, consciousness of success, faith, spiritual intuition, spiritual nearness and influence, veneration, belief and faith in God and Divine power, sympathy, humanity, philanthropy, and disinterestedness of feeling.

His moral organs, as a whole, being large, give him moral power and ability to exert a moral influence over others; and he is, in a great degree, the recipient of moral influence from higher sources than man. His head is fully developed in and above the temples, giving versatility of talent, ingenuity of contrivance, and, in argument, breadth and expansiveness of mind, scope and completeness of mental action. Mirthfulness, youthfulness, and imitation are large, enabling him to adapt himself to his situation, to be youthful and elastic in his feelings, and to quickly see the force of an argument, the point of a joke, and give him ability for enjoyment. His forehead is high and broad. The strength of his intellect consists in his originality of mind, in his having a mind of his own, in being able to *think* and comprehend the meaning of words, terms, and the signs of the times. His power to analyze and compare is also great. His large Order and rather large Language give him more than ordinary power in speech and in argument, in planning, and in arrangement in making the most of his ideas, strength, and circumstances. If his perceptive faculties were larger, he would be more cognizant of details and particulars. His mind is more theoretical and philosophical than scientific and practical in details. He could not take the place of an Agassiz or Elihu Burritt. He has a wholesale rather than a retail state of mind, can give off broad ideas and general principles, and in whole loaves better than he can "mum and crumb." Taking into account his remarkable organization, the aids and the influences he brings to bear, and the cause in which he is engaged, and the moral consciousness of civilized and Christian people with whom he has to deal, it is not surprising that he exerts the influence he does. His strength lies in himself, in his wonderfully strong organization, in his cause, and in the human and Divine aid he is continually receiving.

DWIGHT L. MOODY was born in February, 1837, at Northfield, Mass. His opportunities for early education were few. The son of Unitarian parents, he was, of course, brought up in that form of religious faith. When about eighteen years of age, he entered the establishment of an uncle in Boston. There, on one occasion, having attended the church of the late Dr. Kirk, he for the first time heard an evangelical sermon, and the impressions created by this discourse led to his conversion to Trinitarianism, and also to his taking an active part in religious work.

Not long after this he left Boston and traveled to Chicago, where he entered into business on his own account. There he soon became interested in Christian labor, connecting himself with a Sunday-school, organizing his class through street effort, bringing in a score of boys. He found so much enjoyment in the out-of-door work of the Sunday-school, procuring recruits, etc., that he busied himself mainly in that department. After a while he commenced to entertain the notion of building up a Sunday-school of his own, and, with that object in view, went to work in a neglected part of Chicago which was chiefly inhabited by foreigners, the majority being Germans. He found that to succeed in such a population his school must be conducted in a lively and attractive manner, and he was led to consider whether or not music might be employed as a permanent feature in its exercises. Not being a singer

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himself, he induced a friend who could sing to assist him. In this way a school of considerable size was established, which, in time, became the basis for more extended operations, such as the holding of meetings at night, which were attended by parents of the children in attendance at the school; and, in process of time, others were drawn in, and the undertaking assumed large proportions. In fact, it made so many demands upon his time that Mr. Moody felt constrained to give up his business so that he could devote himself entirely to the work, relying solely for his maintainance upon the voluntary contributions of Christian people.

When the late war began, Mr. Moody altered somewhat the character of his labors. There was a large camp in the neighborhood of Chicago, to which he gave much attention, going there night after night and addressing the soldiers. When the Christian Commission was organized, he was appointed president of the executive branch for Chicago, and in the discharge of his duties traveled from point to point, working with great zeal and with such results as to deem himself richly compensated. War being ended, he turned his attention to the development of his more regular evangelical work in Chicago.

In October, 1871, the terrible fire which destroyed a great part of that city occurred. Mr. Moody and his family were aroused in the middle of the night by the alarm, and found the fire approaching their dwelling so rapidly that they had barely time to dress, and leave the house and their household effects, to escape injury. This severe loss did not daunt his zeal in the work he had chosen. One month after the fire a temporary building was completed for mission purposes, and this has served for the uses of a church and school till now.

It was shortly before the fire occurred that Mr. Sankey began to work with Mr. Moody. The former happening, on a public occasion, to sit near him and join in singing a hymn, Mr. Moody's attention was drawn to his beautiful voice. He proposed to Mr. Sankey to help him in his work, and was gratified with Mr. Sankey's acceptance. Since that time, doubtless, much of Mr. Moody's success before the public is due to the co operation of the sweet singer.

The immediate cause of their visit to Great Britain was an invitation by two gentlemen, Mr. Pennefather, of London, and Mr. Bainbridge, of Newcastle, and it was a singular circumstance that both these gentlemen died about the time of Mr. Moody's arrival in Scotland, in the summer of 1873. He first preached in the Salem Congregational Chapel, York, on the 22d of June, and from that commencement of effort in Great Britain his services were very largely attended, the assemblages increasing until they reached the immense number of fifteen thousand or more, as was the case repeatedly in London.

The London *Christain World* estimates that during the first ten days of Mesars Moody and Sankey's meetings in London, 335,000 people attended them; about three services being held daily.

The interest which he awakened there pervaded all classes. Scarcely did he preach, especially during the latter part of his itinerant ministry, without having among his audiences representatives of the best classes of English society. While the services were held in the Opera House, London, the royal box was generally filled with people of rank. The Princess of Wales, the Duchess of Sutherland, the Dean of Westminster and Lady Stanley, the Lord Chancellor, Lord Shaftesbury, and others, attended, some of them many times; and it has been stated that once the Queen herself appeared.

As to the influence of this sort of religious effort upon English people, we will only quote a passage from the London *Times*, the great representative of English sentiment and politics. In allusion to one of the meetings it read:

"No one who has witnessed these services can doubt their powerful agency for good, not only upon the ruder masses of society, but upon many also who have been accustomed to associate the idea of revivalism with mere fanaticism and excitement. There was, certainly, nothing of this kind in yesterday's service. The devotional part of the services was as calm and unexciting as in the soberest parish church, while the sermon was not less calculated to benefit the most steady-going churchman, than to arouse the attention of those who had hitherto thought little about religion."

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Mr. Moody's method of preaching is marked by little attempt in the way of oratorical expression or of dramatic effect. He uses simple language, illustrating his meaning with stories from his own and the religious experience of others, and with incidents and figures from every-day life. As a specimen, we quote the following from his fifth sermon in London, which has been spoken of as one of the most effective of those delivered in the British metropolis:

"I look upon life as a man going up a hill and then down again. I have got to the top of the hill, if I should live the full term of life—three-score years and ten—and am just on the other side. I am speaking to many here who are also on the top of the hill, and I ask you, if you are not Christians, just to pause a few moments, and ask yourselves where you are. Let us look back on the hill that we have been climbing. What do you see? Yonder a gravestone; it marks the grave of a praying mother. Did you not promise her when she was dying that you would meet her in heaven? Am I not speaking to some here to-night who made that solemn promise? Young man, have you kept it? Look a little further up the hill. There is a gravestone that marks the grave of a little child—it may have been a little lovely girl—perhaps her name was Mary; or it may have been a boy, Charlie, and when that child was taken from you, did you not promise God, and did you not promise the child, that you would meet it in heaven? Is the promise kept? Think! Are you still fighting against God? Are you still hardening your hearts? I would to God that you would to-night settle this question. Now, look down the hill. What do you see? Yonder there is a grave; we can not tell how many days, or years, or weeks it is away; we are hastening toward that grave. It may be that the coffin is already made that this body shall be laid in; it may be that the shroud is already waiting. My friends, is it not the height of madness to put off salvation so long? Undoubtedly I am speaking to some who will be in eternity a week from now. In a large audience like this, during the next week death will surely come and snatch some away; it may be the speaker, or it may be some one who is listening. Why put off the question another day? Why say to the Lord Jesus again to-night, 'Go thy way this time, and when I have a more convenient season I will call for Thee?' Why not open your heart and say, 'King of Glory, come in!' He will receive you.

THREE STEPS TO PERDITION.

"You know there are three steps to the lost world. Let me give you their names. The first is Neglect. All a man has to do is to neglect salvation, and that will take him to the lost world. Some people say: 'What have I done?' Why, if you merely neglect salvation you will be lost. I am on a swift river, and lying in the bottom of my little boat; all I have to do is to fold my arms, and the current will carry me out to sea. So all that a man has to do is to fold his arms in the current of life, and he will drift on and be lost. The second step is Refusal. There are many who have got on the first step, neglect. If I met you at the door and pressed this question on you, you would say: 'Not to-night, Mr. Moody, not to-night.' But there are others of you who, if I said, 'I want you to press into the Kingdom of God,' would politely refuse: 'I will not become a Christian to-night; I know I ought, but I won't to-night.' Then the last step is to despise it. Some of you have already got on the lower round of the ladder. You despise Christ. I see some of you looking at me with scorn and contempt. You hate Christ; you hate Christianity; you hate the best people on earth, and the best friends you have got; and if I were to offer you the Bible, you would tear it up and put your foot upon it. Oh, despisers! you will soon be in another world. Make haste and repent, and return to God. Now, on which step are you, my friend—neglecting, or refusing, or despising? Bear in mind that a great many are taken off from the first step; they die in neglect. And a great many are taken away refusing. And a great many are on the last step, despising salvation. I wish I could settle this question for you. I wish I could bleed for you. Won't you come? Everything that is pure and holy and lovely is beckoning us to a world of love and peace; everything that is polluted and vile and hellish and carnal, is beckoning us down. I will set before you life and death; which will you choose? When

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Pilate had Christ on his hands, he said: 'What shall I do with Him?' and the multitude cried out, 'Away with Him! crucify Him!' Young men, is that your language to-night? Do you say: Away with this Gospel! away with Christianity! away with your prayers, your sermons, your Gospel sounds! I do not want Christ! Or, will you be wise and say, 'Lord Jesus, I want Thee, I need Thee, I will have Thee?' May God bring you to that decision!"

The pure devotion of Mr. Moody and his associate to the cause of evangelism is conspicuously evident in the fact that shortly before they left England they declined a proposition to give them a testimonial, and the copyright upon their hymn-books, which were sold, amounted to $25,000, to which they had a legal and a moral right, was left to the disposal of the London Committee for religious work.

A building will be erected, ere long, in the West End of London, $400,000 having been already subscribed toward it, as a memorial of the evangelical labor of the Americans in England.

AN EXPOSITION OF THE WILL.

VIEWS OF EMINENT METAPHYSICIANS CONSIDERED.

Gall's Definition; Will in the Brute; Will not Imperial; Dr. Carpenter on the Will; Mental Culture Essential to Sound Exercise; Will in Childhood; Coleridge and Mozart; Self-Discipline and Versatility; Moral Influences.

[INTRODUCTORY.—This well-reasoned discussion is taken from Mr. Morgan's new work, entitled, "The Skull and the Brain." It will answer many inquiries which we are receiving almost daily with regard to the functions of the brain and the operations of mental faculties, as well as clear up many doubts respecting the nature of will.—ED.]

THE fact of no local habitation being assigned to the will in the phrenological map, is advanced as an argument against the completeness of the system. On this I would remark that Gall did not consider the will a single faculty, having a special organ.

"Ce n'est point l'impulsion resultant de l'activité d'un seul organe, or, comme disent les auteurs, le sentiment du desir, qui constitue la volanté. Afin que l'homme ne se borne pas à desirer, pour qu'il veuille, il faut le concours de l'action de plusieurs facultés intellectuelles supérieures; il faut que les motifs soient pesés, comparés, et jugés. La decision resultant de cette operation s'appelle la *Volonté*." — *Fonctions de Cervean*, par F. G. Gall, tome VI., p. 428. (1825.)

[TRANSLATION.]

"Will is not an impulse resulting from the activity of a single organ, or, according to certain authors, the feeling of desire. In order that a man may not limit himself to wishing in order that he may will, the concurrent activity of several of the higher intellectual faculties is necessary; motives must be weighed, compared, and judged. The decision resulting from this operation is called *Will*."

The operations of the will, and its influence, mentally and physically, on the workings of the mind, and its outward manifestations, the influence of motives on the will, as well as the various emotions and intellectual proclivities and their causes, present a varied and an extensive field of inquiry far exceeding the limits of this work. Seeing, then, that we can not traverse this field, let us take a view of it from the most convenient standpoint we can command, and endeavor to ascertain whether or not Gall's conclusion be correct.

No purely voluntary action can take place without the will, hence the terms volition and will are used synonymously. The term will is also used as expressive of a resolve, a decision to do something, or perform some act on a future occasion. It is likewise made use of in a compound sense, designative of traits of character, such as disobedience, as a self-willed child; determined persistence, as a willful, headstrong man; definiteness of aim and oneness of purpose, as a strong-willed person; deficiency in constancy of pursuit, or unsteadiness of will, as a person of a versatile mind, who shows a vacillating, changeable disposition, and sticks to nothing long, like a butterfly flitting from flower to flower, and tasting a little of the sweetness of each, but exhausting none. Such a person is said to be weak-willed; and those persons who manifest indecision of character, and are simply led by others, are represented as possessing no will of their own.

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These varied uses of the term will tend to bewilder the minds of persons who have not studied the nature of will proper; consequently, while every one speaks of the will, comparatively few have a right conception of it.

1. What, then, is the will, and what are its powers?

2. Is it a faculty of the mind, possessing a special cerebral center, and being subject to the same laws as other centers?

3. Is it an independent, self-controlling property or entity, possessing the power of dominating over the mind and of acting with perfect freedom? or is its freedom limited by circumstances over which it can exert no control?

4. Is it a distinct faculty? or is the term will merely expressive of voluntary action and control, as resulting from certain antecedent mental operations that are determined by sense-impressions, and the perceptions, and ideas, and desires that are produced in the mind by these impressions? In other words, do the mental phenomena that we attribute to the will result from our whole mental life?

The subsequent remarks and examples of the operations of the will, crude and ill-digested as they are, will assist the student in solving these questions, and may stimulate him to thoughtful inquiry, and direct his attention to the standard authorities in psychology for fuller information. I simply aim at a popular exposition from a phrenological point of view, believing this method will be the most useful to my class of readers.

WILL IN THE BRUTE.

Let us inquire what are some of the primitive manifestations of the will in the brute, of which the dog will serve as a sufficient example; and note a few of the earlier operations of the will in man as observed in childhood, and its development toward maturity.

A dog, feeling the pinch of hunger, seizes hold of and devours a pullet, for which he gets severely whipped. Hunger, on a future occasion, gnaws at his stomach, and observing some defenseless pullets, he longs for one, but remembering his punishment for his former misdeed, he restrains himself. What is the cause of the change in the animal's conduct? It is clearly the fear of punishment, supposing his sense of hunger to be as acute in the latter case as it was in the former. Here we see the effects of two opposing forces; hunger and fear contend for mastery, but the latter comes off victor, and determines the dog's choice and his action—in other words, determines his will. At another time his dinner is put down to him when he is resting. The flavor of the meal arousing his consciousness, he rises and looks at it for awhile, then resting on his haunches takes another look, and finally lies down again without touching the food. Here, again, we observe two forces have been contending—a desire to eat and a desire to rest, in which the latter gained the ascendancy, and the will acted accordingly.

I owned a dog of the Newfoundland and retriever breed, and I was much interested in observing the operations of his mind. He was very fond of bathing, and often spent a whole day in this indulgence. Through knowing his habits, and by studying his expression, I could perceive by its indications when he proposed going to bathe; and I often succeeded in thwarting his intention, and at other times in drawing him from his favorite pursuit. "Albert," I would say, sometimes, "I see you are going to bathe; now, the dinner will be ready at one o'clock, and if you don't return at that time you will not get any." He would look me in the face, and giving unmistakable signs that I was understood, would steal slyly off; but, notwithstanding, I do not recollect of having talked to him to this effect in vain. It was frequently remarked by myself and other members of the family when the cloth was being laid, that "Albert would turn up just now," for he usually, under the circumstances, came at the appointed time. I fancy I see him now, standing with his fore paws on the window-sill at the outside, looking into the dining-room, notifying his return and asking for admission. The thought of his dinner had determined his will from either not going to bathe, or not indulging in this luxury so long as he was wont to do.

AN ELUCIDATION.

An analysis of these examples of the operations of the dog's will shows that the initiative in the first place was the impulse of hunger; that in the second case hunger was restrained by fear, and this was excited by experience or the recollection of punishment; then judgment decided not to incur the like again, and the will carried out its decision. In the third example, the opposing motives were so poised for a time as to cause indecision, until the desire for rest turned the scale, and the will, acting in accordance therewith, caused the animal to lie down. The last case shows a higher manifestation of mind, a more complex operation of the knowing faculties, of memory, experience, and trust, the evidence presented to the judgment being greater and more compli-

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cated for the guidance of the will; and all the examples show that the dog's will was not a self-determining power, but the resultant of feeling, memory, and experience, or that these were the remote causes, and judgment the proximate cause, of the resultant actions, the will being simply the executor of the judgment, the liberator of the nerve-force which set the voluntary organs in motion for the accomplishment of a definite purpose; much in the same way as an engine-driver opens the valves of an engine, and liberates the steam pressing against them, so as to allow it to flow into the cylinder, and set the engine in motion for a specific end.

If the dog were endowed with a moral nature, so as to feel a lively sense of responsibility for his actions, and that doing right were essential to his personal happiness, as well as that of his species, and wrong-doing entailed misery, other motives arising out of this sense would be laid before the judgment in deciding upon courses of action involving the moral sense of right and wrong, and greater deliberation would be necessary. But if the animal were not fitted with a higher endowment of intellect to acquire information, and to judge of evidence commensurate with the moral sense, he would be in a worse position than he now is. His will would be less self-determining and controlling, inasmuch as the desire to do right and the fear of doing wrong would trammel and weaken the judgment, and, consequently, the power of the will.

THE DEVELOPMENT OF INTELLECT.

By attentively studying the operations of the human will from the first dawning of intellect to maturity and old age, we find that it is governed by similar laws as those of the brutes, with this important difference, that man is endowed with a moral nature, and an intellect in keeping therewith, consequently his will is influenced by a more numerous and higher range of motives.

On presenting to a child for the first time a piece of alum and a piece of sugar, he instinctively seizes hold of both, and puts them to his mouth, when he finds the one agreeable and the other disagreeable; this makes an impression on his mind, and by repeatedly presenting these substances to him he learns to discriminate the difference between them, and ultimately refuses the alum and accepts the sugar, which indicates decision of judgment as the basis of his will; whereas, in his initial trial, his action was the result of instinctive impulse, arising from curiosity, or other simple or complex impressions.

Should he take ill, and a doctor be called in, he afterward remembers his pains, and that the doctor looked at his tongue, and felt his arm (pulse). He likewise recollects that he took physic, or something nauseous; and for a while after the medical attendant had discontinued his visits, the child associates his ailment, the examination of his tongue and pulse, and his taking medicine, with the doctor; and not being capable of distinguishing other gentlemen from him, he becomes alarmed at their visits, and refuses to put out his tongue and let his arm be felt by them, and to take anything out of a spoon or other utensil by which the physic was given to him, until he learns to discriminate between the doctor and other persons, and the medicine and the things pleasant and unpleasant to his taste, and so is able to dissociate in his mind the connection between his ailment and the doctor, and everything pertaining to him. In this case the boy's will is influenced by the stronger motives and experiences, similarly to the dog's.

In the matured and educated mind of larger experience we observe other emotions coming into play, and presenting a different order of motives for the decisions of the judgment, by which the will is prompted to action, such, for example, as emotions of justice, truth, charity, sympathy, tenderness, reverence, dignity, ambition, love, and attachment, a desire for knowledge, love of refinement, utility, the welfare of mankind, self-interest, self-abnegation, duty, and obligation to God and man, etc. To analyze the effects of these various elements on the mind in giving birth to motives, and showing wherein the stronger prevail with the judgment, and prompt the will to act in a certain way in preference to another, might be interesting, but this is beyond the scope of the present work. A few examples, however, will show that, in these more complex operations of the mind, the will is subject to similar laws as it is in the case of the dog and that of the child.

THE WILL NOT IMPERIAL.

The will is said to be the highest force of the mind, notwithstanding it has not unlimited control over the body, as is shown in the case of paralytics; neither is it all-powerful or controlling over the mind. We can not will to sleep or wake, to think or not to think, to remember or not to remember, to love or to hate, to feel gay or sorrowful, to express or not to express by word or gesture the various emo-

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tions that pervade the mind, etc., when we like; nor can the will originate an idea or dismiss one at pleasure when it has taken possession of the mind. We may, by change of topic, company, or scenery, gradually get rid of a troublesome idea, but to dismiss it at once by an effort of the will is frequently beyond our power; and the will is equally powerless for determining the materials of thought, nor can it execute movements for a special aim before the habit of such movements be acquired; and when the habit is acquired, the will can not cause it to be forgotten until the judgment has decided to give it up, and this decision can only be arrived at by presenting to the judgment a stronger motive for desisting than for continuing the practice of such movements; and then it takes time, less or more, to forget the habit, proportionate to the persistency of the muscles to act in accordance with it; hence the absolute necessity of right training, education, and proper associations.

Supposing an intelligent, thoughtful, and just man to be considering the best way to spend his holidays, and to have several places in view, each possessing specialties for his choice, his aim being to get as much healthful recreation as he can, compatible with limited means and delicate health, and the interests of his wife and children, whom he purposes to take with him. It is obvious that his purse, his health, the time of the year, and the comfort, traveling capacity, and enjoyment of his family would present special features for consideration, and the strongest would be likely to determine his choice; and it is equally obvious that to arrive at a right judgment he should be unbiased, unselfish, and have correct information as to the routes, accommodation, objects of interest, the means of getting to them, the salubrity of the atmosphere, and the probable benefit and pleasure each of the districts would be likely to afford, and his decision would necessarily be in accordance with the balance of evidence. Such would be the result in the case of a person having decision of character, and if he had firmness of purpose the verdict would be carried out, circumstances permitting; but if he were an undecided person, he would have difficulty in coming to a decision proportionately to his deficiency of this quality of mind; and, when he did decide, should he be inconstant, no reliance could be placed on his carrying out his resolves. A person of this kind would be properly described as wanting in self-control. But what of his will? Would his indecision and vacillation be attributable to unsteadiness of the will? or to weakness of judgment and infirmness of purpose? or to the constitution of his mind in general? To the latter, I think. For the judgment might be trammelled by Apprehensiveness, deficient Firmness, and power of concentrating his attention, and love of change, or all these acting together with an equal degree of power. The same qualities would tend to bring about a change of purpose after a decision had been come to, as one or more of them happened to be overcome by the other, while the will waited in readiness to carry out the decision, like a railway engine-driver waiting in readiness to move the engine as soon as he receives the guard's signal.

DEPENDENCE UPON THE JUDGMENT.

The will seems to be no more self-determining and capable of over-riding the judgment than the hangman is to overrule the judgment of the court in a criminal trial. But as the office of the latter is to carry out the law, so is it the office of the will to execute the decisions of the judgment. Yet the parallel does not hold throughout; for while the hangman can not alter the evidence on which the condemned is convicted, we can, by efforts of the will, alter the circumstances which give rise to the motives that influence our judgments. But here, again, motives take the precedence, for we must have reason for altering the circumstances, so as to induce such volitional control which presupposes motives as the basis of our reasons. For example, "a fast young man" brought to consider the error of his ways, by affliction or some other sudden calamity, resolves upon a thorough reformation of conduct, and he puts forth all his might to retrieve his character. But he finds the giving up of old habits, and the breaking off of long-established connections, hard work. Yet, being thoroughly impressed with the necessity of saving himself, and of doing it at once, he summons all his powers to do battle with the enemy. He no longer trims with him; conquer or die is his motto. Then old companions are given up, and new ones sought more in keeping with his altered state of mind. The library and the lecture-room are substituted for the drinking-saloon; works of fiction and romance are replaced by treatises on science and morals; literature and religion, sociology, self-discipline, self-reformation, and the good of society, form subjects for thought and topics of conversation; and by concentrated and persistent effort he ultimately extricates himself.

This person has altered the circumstances

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which influenced his motives of action, his surroundings, trains of thought, and general habits; but the starting point was the stronger motive—the offspring of the sudden awakening from the slumber of passional thralldom.

DR. CARPENTER ON THE WILL.

The latest exposition of the will is from the pen of Dr. Carpenter ("Principles of Mental Physiology"). He speaks of it as being free and the "self-determining power," a "something essentially different from the general resultant of the automatic activity of the mind" (p. 892), by the exertion of which each individual becomes the director of his own conduct; "and so far," says he, "the arbiter of his own destinies, in virtue of its domination over the *automatic* operations of the mind, as over the automatic movements of the body; the real self-formation of the Ego commencing with his consciousness of the ability to determine *his own* course of thought and action." But this self-determining, self-directing power is not, as it would appear according to the author, an innate power, but it has to be acquired. He remarks, "Until this self-directing power has been acquired, the character is the resultant of the individual's original constitution, and of the circumstances in which he may have been placed; his character is formed *for* him rather than *by* him, and such a being, one of those heathen outcasts of whom all our great towns are unhappily but too productive, can surely be no more morally responsible for his actions than the lunatic who has lost whatever self-control he once possessed" (pp. 9, 10).

That man's character and beliefs are, to a certain extent, molded by circumstances, and that he has the power of altering some of the circumstances, and is to this extent the arbiter of his destinies, are facts generally admitted, and so far Dr. Carpenter's theory is in accord with the general belief. But the doctrine that persons who pander to their appetites, and lead immoral lives, are no more responsible for their actions than lunatics, is at variance with the opinions and laws of all civilized peoples and nations.

MENTAL CULTURE ESSENTIAL.

Are there any of those heathen outcasts, of whom all our great towns are but too productive, who are sane, that have not self-determining power? Persons that are deficient in decision of character and firmness of purpose, who are vacillating, changeable mortals, and are tossed to and fro with every wind of doctrine—creatures of impulse and excitement of the moment—are often spoken of as not having a will of their own. But this mode of speech is not to be interpreted as literally and scientifically true. All that is meant by it, or ought to be understood by it, is instability and deficiency of self-discipline and control. Again, can it be legitimately said of those who lead immoral lives, that are frequenters of the ale-bench, the gambling table, and indulgers in low, brutalizing pastimes, that they are no more responsible for their actions than lunatics? Certainly not. If we observe their actions and listen to their debates, the laying down of their plans, and the arrangement of their overreaching gambling-plots, we shall see striking indications of sagacity, dominant will, and self-determining power, besides remarkable tenacity of purpose and unswerving determination, which, if applied to moral elevation and literary and social distinction, would be eminently praiseworthy. It can not, therefore, be said that they are devoid of will; but we may justly say they are deficient in moral power, and, consequently, lack the higher motives and inclinations to distinguish themselves by ennobling characteristics.

Before proceeding farther it may be as well to state that Dr. Carpenter teaches that "the actions of our minds, *in so far* as they are carried on without *any interference* of our will, may be considered as functions of the brain;" that is to say, they are automatic actions; and such actions, by-the-by, are much more numerous, according to Dr. Carpenter, than we have hitherto been taught to believe them to be. On the other hand, he says:

"In the control which the will can exert over the direction of the thought, and over the *motive force* exerted by the feelings, we have the evidence of a new and independent power, which may either oppose or concur with the automatic tendencies, and which, accordingly as it is habitually exerted, tends to render the Ego *a free agent*,"—page 28.

This passage, translated into phrenological language, simply means that man is endowed with a three-fold nature, or with a mental organism by which he manifests this triple condition—namely, animal propensities, moral sentiments, and intellectual faculties; and that when the animal propensities largely predominate in any person, we find that he is strongly inclined to appetital impulse and animal gratification in general; that he feels self-discipline very difficult, a work requiring an ever-watchful eye on his natural desires, his words, and actions, and the absolute necessity of having his duty, as a responsible being to God and

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man, constantly before his mind, in order to stimulate him to determinate and persistent efforts to keep his appetites in check, so that he may, by Divine aid, overcome. Truly may such a person, when fully alive to his state, exclaim, "The spirit is willing, but the flesh is weak."

No person who is highly endowed by nature can conceive the reality of such people's state of mind, the intensity of their conflicts with their propensities, or have more than a faint conception of the power of temptation, and their susceptibility to it in their case; for as the magnet turns to the north, so do their propensities naturally incline to sensual indulgence. This class are the wayside and rocky-ground hearers.

When the moral sentiments dominate, a moral life is easy—yes, very easy indeed, as compared with the case of the last-named. Persons so endowed represent the good-ground hearers. There is depth of moral soil, and the seeds of righteousness take root, and "spring up and bear fruit an hundred-fold." To those persons in whom the intellectual faculties are dominant, knowledge usually forms the most agreeable pabulum.

The great desideratum is to gain moral ascendancy under the guidance of an enlightened understanding; then the self-determining power will develop into self-control, and what is good and ennobling is the natural outcome, as it were, of such minds. This is the class to whom Dr. Carpenter, I apprehend, attributes the overruling power of the will—whose volitional actions largely predominate over the automatic, thereby rendering the Ego free; and it is *vice versa* in the case of the rocky-ground hearers. Yet I can not allow the justifiability of denominating this latter class as having no will; although it may in truth be said that the Ego in such persons is fearfully trammelled in moral action.

WILL IN CHILDHOOD.

We are told that all the actions of early childhood are automatic:

"The more carefully the actions of early childhood are observed, the more obvious does it become that they are solely prompted by ideas and feelings which automatically succeed one another in uncontrolled accordance with the laws of suggestion,"—page 264.

According to this view a child has no will. This is doubtless true of new-born infants; but at what period a child acquires a will, the doctor does not state, nor by what means it may be acquired. However, we may safely say that will appears simultaneously with reason; and as the power of reason becomes stronger by the growth of knowledge, the will gains strength in like ratio. But does self-control keep pace with this increase of will-power? My observations of the actions and self-government of children incline me to the negative on this question, and reason corroborates observation; for proper self-control requires a tolerable balance of the intellectual faculties, moral sentiments and propensities, naturally, and that they be well trained by experience and culture. So will and self-culture are distinct, although we can not possess the latter without the former.

Dr. Carpenter says:

"Even in the adult the predominance of the *automatic* activity of the mind over that which is regulated by the will is often seen as a result of a want of balance between the two, arising either from the excessive *force* of the former, or from excessive *weakness* of the latter. We have it in the loose, rambling talk of persons who have never schooled themselves to the maintenance of a coherent train of thought, but are perpetually flying off at a tangent, sometimes at a mere sensorial, suggestion (conveyed by the sound or the visual conception of a word), sometimes of an ideational association of a most irrelevant kind,"—pages 265–6.

Coleridge and Mozart are cited as examples of this order of mind. A rather lengthy account of the lives of these famous men is given, with interesting anecdotal illustrations of the workings of their minds. Coleridge is described as being wofully deficient in self-determining power of will—in fact, as being little more than an automaton, a walking dreamer, a sort of unconscious elaborator of thought, who, for brilliancy and power, has rarely been exceeded; and "there was, perhaps, not one of the last generation who has left so strong an impress of himself in the subsequent course of thought of reflective minds engaged in the highest subjects of human contemplation," notwithstanding "it used to be said of him that whenever natural obligation or voluntary undertaking made it his duty to do anything, the fact seemed a sufficient reason for his not doing it." These characteristics indicate a low state of morals and imperfect appreciation of obligation and duty.

In a mind so constituted the motives arising out of moral feeling would be weakly represented, and, consequently, the will would not be guided by such considerations, and it would

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be left at the mercy of stronger and more persistent impulses, causing Coleridge's demeanor to be "expressive of weakness under the possibility of strength," as Carlyle aptly describes it. Carlyle further says, "Nothing could be more copious than his talk, besides, it was talk not flowing any whither like a river, but spreading every whither in inextricable currents and regurgitations, like a lake or a sea, terribly deficient in goal or aim."

Now, what of this erratic genius, whose brilliancy shone like a cascade PREGNANT WITH SUNBEAMS, and whose power left an impress on the sphere of thought as indelible as the upheavings of Etna on *terra firma?* He certainly was a notable example of the want of self-determining power; but, surely, all this brilliancy and this power were not automatic resultants, spontaneous and uncontrollable discharges of nerve-force from the hemispheric cortical cells! Whence came his extended and varied acquisitions? the ingatherings of the harvests of literature and art of past generations, and contemporary tillers of the soil of thought stored in his mind? All this volubility of which Carlyle speaks—excellent talk, very—was surely not a mere bubbling from the springs of intuition. There must have been toil in the gathering and the garnering of the harvests—aye, laborious toil, either forced or voluntary, and, if voluntary, self-denial, self-determination, and strong efforts of will.

SELF-DISCIPLINE MOST NEEDED IN VERSATILE MINDS.

It requires a much stronger will, a much greater power of self-discipline, to govern a versatile intellect than one of less endowments. The man with one or two strong predominant powers runs in a groove, like an automaton; but men whose powers of acquisition are so numerous, strong, and active as Coleridge's, each craving with an insatiable thirst for mental pabulum, require a comparatively superhuman power of self-discipline to keep them in check, so as to be forced, as it were, to indulge in their specialties. Men's power of self-control should be measured according to the strength and activity of their varied inclinations, the plenitude and power of their motive-springs, and the intensity of their cravings.

Mozart is instanced as a typical example of the spontaneous or automatic producer of musical conceptions. He, "like Coleridge, was a man whose will was weak in proportion to the automatic activity of his mind, hence his life becomes a most interesting study to the psychologist." Yet Mozart is represented—and the account he gives of himself confirms the accuracy of the representation—as having possessed an excellent memory, and complete mastery over his thoughts, likewise a remarkable capacity for methodizing and defining them; so that as a sportsman would empty his well-filled bag and divide into separate lots the varieties of game, he could take his thoughts out of his *mental pouch*, and select and arrange them, and could "write and talk during the process." "When he was in the vein for composition, it was difficult to tear him from his desk." Mozart, then, manifested very diverse traits from Coleridge. He evidently had more than an ordinary share of self-determining power, and why he should be presented to us as a man of weak will is best known to Dr. Carpenter, but he gives us an inkling of his reasons for doing so in the following passage:

"If the self-discipline, which Mozart so admirably exercised in the culture of his musical gifts had been carried into his moral nature, so as to restrain the impulses of his ardent temperament within due bounds, and to prevent him from consuming the energy of his frail body in the pursuit of exhausting pleasures, the world might have profited by a still higher development of his genius, and a still larger bequest of treasures of pure and elevated enjoyment,"—page 275–6.

What the author means by the moral nature here is evidently the religious.

Dr. Carpenter speaks of strong wills, of weak and unsteady wills, and of persons possessing no will, and, as we have seen, that the will—the self-determining power—has to be acquired. Now, all the numerous examples which he gives of the working of these varieties, show that the will acted in each case with the aim of attaining the greatest apparent good. I say apparent good, for a person may deny himself of present pleasure with the view of realizing greater good in the future, or he may prefer the pleasure of the moment to the practice of self-denial and to waiting for that which his judgment dictates would bring about more real and permanent good at some future period. This is the usual course of the epicure and the drunkard, and those who pander to their appetites. Again, a person may act both for his present and his future interests; and this may arise either through ignorance, want of forethought, or circumspection, or from other causes.

Coleridge did not, evidently, conduct himself properly, nor did he accomplish what

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might have been expected of him. He had extraordinary talents, but they were not properly directed and controlled. He was deficient in persistent effort, and his conduct indicated defective morals; and that is just such a character as would have been inferred of him by a competent, practical phrenologist from the form of his head.

I possess two casts of his head, one taken in 1828 and the other in 1834. The size of his head according to these casts is large, being 157 cubic inches by water measurement; and the basal region is by far the largest. The length of it is 8.1 inches, measured from the super orbital ridge to the occipital spinous process, whereas the coronal region is only 6.7 inches long between the points of ossification of the frontal bone, and about three-fourths of an inch above the apex of the occipital bone, and the head rounded off archwise considerably above these points; and the part where phrenologists locate Concentrativeness or Continuitiveness is comparatively small. The circumference of the head at the base is 23¾ inches, and of the superior part 21¾ inches. These measurements indicate a vigorous but unequally balanced mental organism; but I am digressing.

MORAL INFLUENCES.

It would appear, as far as I can make out, that the cause of those distinguishing characteristics of those different varieties of will, according to Dr. Carpenter, is the comparative strength or weakness of the moral feelings; and that non-willed persons either possess no moral feeling, or such a very weak moral nature, and so disproportionate to the strength of their animal and appetital impulses, as to render them, owing to this great want of mental balance, slaves of the latter. In other words, their actions are physically and ideationally automatic, not voluntary; the former being reflected by the spinal axis, and the latter by the cortical substance of the cerebral, nemispheric ganglion.

The following shows the influence of the emotions on the will:

A young man struck with Cupid's dart, and having been accepted by the object of his affections, paid his addresses to her for some time, during which he observed many traits that led him to perceive she would not make him a suitable companion for life, and he pictured to himself a home the reverse of a happy one should he marry her; that disorder, improvidence, debt, and a number of other things would probably mar his happiness. So he tried to break the connection several times, but only to find his own weakness. After repeated intervals of separation, he was always drawn back again by a power he could not understand or control. He saw the whirlpool of misery, and pulled hard to steer clear, yet found himself drifting into it, and, at last, was hopelessly engulfed, to the great grief of his parents and friends. Never, perhaps, did a poor fellow find stronger reasons for regretting his course. All his forebodings were more than realized—in fact, multiplied without end and intensified beyond human endurance. He suffered and endured until a separation was deemed the only plan of saving himself from committing some desperate act. Separation was effected, and he went to sea for a long trip, after making ample provision for his wife. He now thought the end of his trials had come at last. Vain, however, were his expectations. He returned safely to the home of his parents, a perfect paradise as compared to the hovel he had left. Another voyage was performed; and he returned, but not to the home of his parents, but to the bed of his tormentor, and here he found additional painful reasons to regret this course. Twice afterward he flew from his wretched abode for awhile, but only to go back and drink himself to fullness of misery, until death cut the gordian knot, and placed his tormentor beyond the reach of hatching degradation and everything calculated to render life a burden. Let us bring into the foreground the puerile efforts of this man's will to prevent him from going into the vortex of ruin, which he evidently saw before him, and from extricating himself from it when an opportunity presented itself.

I know this man well, and was privy to his courtship, marriage, and trials. He is highly respected by all who know him, and is a splendid workman, and by no means in general what may be termed a weak-willed person; yet, in the hands of Cupid he was powerless. This case is irreconcilable with the doctrine of the self-directing power of will, for it was not an error of judgment which impelled this person on to the goal of misery. He foresaw the evil, and his friends clearly pointed it out to him likewise. What, then, caused him to drink, so to speak, the poisonous draught? It was the influence of the emotion of love, which, doubtless, suggested to his mind cause for hoping that things might turn out better than he feared they would do, and as his judgment indicated. Then his natural kindness—for he is most kindly disposed—probably caused him

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to shrink from the idea of so wounding the feelings of the loved one, as he would necessarily do if he abandoned her. Again, he is a just man, and love of fair play would suggest the idea of the unfairness of abandoning her after having won her affections, and leaving her in distress or agonizing despair. These emotions of hope, sympathy, and justice, acting in combination with impulses of Cupid, would tend to produce a balance of evidence in favor of consummating the engagement, and would influence the will to execute it.

I am also intimately acquainted with a man who, at the age of six, gave marked indications of self-denial, self-determination, and power of will. It was customary among children where he was brought up to call on their uncles and aunts, and other relations in the neighborhood, at Christmas to get yule cakes, and for New Year's gifts on New Year's Day, and for eggs at Easter; but Master A——, from his sixth birthday, or it may be earlier, invariably refused to accompany his brother and cousins on these occasions, not because he did not desire these gifts, but because going for them seemed to him humiliating and indicative of want of self-respect, except in pursuance of a special invitation. Therefore, rather than demean himself by such acts, he elected to do without the presents.

Ever since that tender age up to the present time, when his crown is whitened by the snow of many winters, he has shown the same characteristic traits, remarkable self-denial, and unswerving adherence to principles, for which he has had to suffer very much. He is very abstemious in his habits, and can not be tempted to eat or drink anything which he thinks unsuitable for his health, however strong the palate may crave for indulgence. He has passed by the choicest dishes of well-spread tables, which were very tempting to his palate, and only partaken of the plainest fare; and such is his directness of purpose that I verily believe if a whole street were on fire in a city it would hardly be sufficient to divert his attention from his aim so as to visit it, except he could render any assistance, then his own business, for the time, might go to the dogs.

If will is a self-determining power, a property of the mind superior to the strongest motives, this person surely possesses it, since he manifested it even before he was six years old; yet, if he had not known something of dietetics, and noted the effects of particular kinds of food on his health, he would doubtless have satisfied his palate, when tempted to do so, at the expense of his stomach; hence his conduct is marked by self-control; but this quality, so far as concerns hygiene, is guided by experience. His juvenile conduct regarding presents indicates Self-Esteem and Firmness as the overruling motives.

The cause of the difference between strong-willed and weak-willed persons appears to arise from inequality in the strength of predominant faculties, a greater sensitiveness to certain impressions than to others, and to external and internal stimuli, also the quantity and quality of a person's experience, education, knowledge, and surroundings.

Some children—and "men are only children of a larger growth" and experience—are intractable, disobedient, and self-willed—that is to say, they are guided by unbending determination, independence, and self-interest, rather than the advice and experience and interest of their parents, guardians, and tutors; while others are obedient and differential, and manifest a more amiable and lovable disposition. These differences, according to the doctrines of Phrenology, are indicated by their external forms, especially that of their heads.

SUMMARY.

First. Self-introspection and analysis of the operations of our own mind show that willing is a different function from that of feeling and thinking, yet to think is a voluntary act as well as a physical movement that is exerted for a specific aim.

When we will to think, or to move, we do not think of the special organs and their connection, or of the modes of operation by which our thoughts and movements shall be performed, but we merely will the event, and direct our attention to its production. Being conscious of possessing the power of doing or of trying to do what we wish to accomplish, we simply will to do it—we turn the steam on, as it were, and the bodily machine moves as desired; but should either the steam (nerve-force) or the machine be defective, the result will be defective too.

Second. We can not alter our nature; and our actions are necessarily limited by natural laws; nor can we help feeling, nor having sub-desires and inclinations as that feeling produces. The kind and degree of intensity of our feelings depend on the nature of our organic constitution, and on internal and external stimuli.

Third. The constitutions of people are not alike, but differ materially; consequently, the feelings, the inclinations, and intellectual apti-

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tudes, the power of the will, and self-determination of no two persons are alike.

Fourth. The will is not a single faculty, having a distinct cerebral center for its organ, but is a mode of operation of the mind, the actions of which are determined by motives.

Fifth. The aim of every act of the will—or, more properly speaking, of the mind—is to secure the greatest apparent good, or what in the actual view of the mind appears to be the greatest good.

Sixth. The will is not a self-determining power, and, therefore, not absolutely free; but its freedom consists in the choice of motives.

Seventh. We have the power, to some extent, of altering the circumstances that give rise to our motives; but in order to exercise this power effectively, and to a good end, knowledge is absolutely necessary.

I have chosen to treat this subject in a popular method, believing, as I remarked in the beginning, that it will be more useful to my class of readers than a more philosophic disquisition would prove.



Physiognomy, or Signs of Character.



Of the soul, the body form doth take,
For soul is form, and doth the body make.—*Spenser.*

LESSONS IN PRACTICAL PHRENOLOGY—No. 8.

THE TEMPERAMENTS EXPLAINED AND ILLUSTRATED.

OUR object in this article is two-fold; first, to offer some remarks upon the doctrine of the temperaments as illustrated by the portraits to be introduced; and, secondly, to apply practical Phrenology to the heads of the subjects, thereby showing the two important bases of Phrenology, the first being quality, the second, form and size.

There are three temperaments. The first we call the vital, because it is produced by and represents the nutritive system, the apparatus which converts food, drink, and air into nutrition, into material for the use of body and brain. The stomach, and, indeed, the whole digestive apparatus, is the leading element in that temperament; to this is added lung power, the office of which is to bring atmospheric air in contact with the nutritive material which the stomach has supplied to the blood, and vitalize it. This temperament also includes the heart and its appendages—the circulatory system. In short, digestion, breathing power, and circulation belong to the vital temperament, and they are strictly physical and animal. All mental life, however, has relationship to vitality or nutrition, and this vital temperament, this apparatus for nourishing the system, lies at the foundation of brain-force and mentality, and without it brain perishes, and the processes of life in the body cease.

THE VITAL TEMPERAMENT,

simply considered, is about as well represented by fig. 10 as is possible. Of course, he is but a boor, scarcely more than an animal. He is a boor, because he lacks brain, and has not enough to elevate him above the lowest type of boorishness; but he is not an idiot, because he has brain enough to save him from that character. His brain is healthy, what there is of it, but it is mainly bestowed in the region of animal life, in the base.

We have said that the first element of the vital temperament is digestion, and if the reader will look at that face he will find that directly outward from the mouth the cheeks puff out very fully. That puffiness is the sign for digestive power, and certainly this portrait exhibits it in redundancy. The sign of the breathing power is located outward from the nose, giving the face width and prominence, and putting a good pad of flesh over it. As compared with the head, that portion of the face in this case is very large, but the digestive system in him being excessive, the sign of that condition is also excessive.

The circulatory power is represented by

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the size and fullness of the chin, and certainly the chin is not small in this subject. The mouth is a mere opening for his food, and for the outlet of the grum, gutteral, animal voice which is naturally his; the eyes are expressionless, simply like those of the pig, made for seeing in a limited and downward sphere. He has vitality, physical health, all the conditions of fleshy growth and strength, but the brain is small, the whole organization coarse and low-toned, representing well the vital temperament *per se*, the nutritive apparatus merely, without the other temperamental elements through which life-force can be worked out into character, talent, and achievement.

THE MOTIVE.

The second temperament is called the motive, or locomotive, the temperament for motion, physical energy, bodily strength, endurance, and power. In this the bones and muscles predominate, and in such a temperament, if there is a good deal of the vital temperament or nutritive system combined, there is a great deal of power, health, vigor, endurance, and hardihood. Fig. 11, which might, perhaps, take the name of sullenness or severity, has a stronger resemblance to the motive temperament than to that of any other. There is the strong and well-defined nose, the high cheek-bones, the bony



Fig. 10—A Boor.

chin, the hard, strong, bony ridge across the brows, the angular form of the face and head, and the hill at the vertex or crown. If a line be drawn from the opening of the ear directly upward to the top-head, it will rest on that prominent point of his mental development, the organ of Firmness. Just back of that point Self-Esteem is located; Firmness and Self-Esteem, then, are the predominant characteristics. The motive temperament gives a love of action, not perhaps of quick action, but of strong action; men of that temperament enjoy hard work, and, when boys, they wrestle, run, lift, scuffle, play



Fig. 11—Crusty and Dogmatic.

ball, tag, and leap-frog, or climb trees, and when they get angry they fight. It is a muscular nature, their life is muscular life; not satisfied with simple activity, they like to be boisterous in their activity, they like to have opposition; simply running a race does not answer so well as wrestling, sparring, or working one against another, or striving to overcome resistance.

Let us look at the face of fig. 11. We would not expect to insult such a man with impunity; we would not expect he would quietly retire from a contested field. Who would dare to elbow him or oppose him? He has the look of a mastiff watching his foe and ready to bite. People let such a man alone unless they can annoy him at a distance. Rude boys might throw stones at him and dodge around corners; they might ring his door-bell and run; they might delight to vex him because they would not be likely to love him, but who would incline to come into personal conflict with him? A boy would expect a sharp rap with his cane and a growl from his severe mouth that would startle every nerve; dogs would give him a wide berth as they passed him, and a furtive, doubtful look. Such a man's wife learns to keep quiet at home when he is there; in short, he is a tyrant, and has just that temperament which prompts him to be severe, unless it be

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redeemed by a good development of the moral and intellectual faculties.

He is a knowing man, across the brow the brain is full; he sees everything, appreciates facts and qualities, but has not much of reasoning or reflective intellect; has a poor, narrow head at the top, where the moral sentiments, the generosities, the liberalities, the elements of worship, and faith and hope and ideality are located. He is simply a strong, determined, practical, selfish man, without enough development to give him gracious relations with human beings or much taste for subjects that lay hold on the higher life. There is not enough of the vital temperament in that man to give him smoothness and softness; there is not enough of the mental temperament, of which we have not hitherto spoken, to give him a tendency toward study, knowledge, thought, and sentiment, but he is a strong, severe, selfish, uncongenial, and, of course, an unhappy person.

THE MENTAL.

The mental temperament, differing from the vital and the motive, originating in a predominance of the brain and the nervous system, gives a mental tendency, the disposition to think, to investigate, to learn facts, to study, and to be sentimental, not only in regard to "heart" and affection, but also in a moral point of view. There are persons



Fig. 12—CULTIVATED.

whose heads are much too large for their bodies, the brain is not properly sustained either by the frame-work or the nutritive system, and they are called, by their friends, nervous, and they are so; they have a predominance of the mental temperament, as fig. 10 has a predominance of the vital, and fig. 11 a predominance of the motive temperament. We now introduce the Countess of Huntingdon, who has a predominance of the mental temperament; of course, there is something of the motive temperament, and a subordinate amount of the vital temperament, but the drift and spirit of her life is toward



Fig. 13—WELL-BALANCED.

ideas, toward mental and spiritual life, not toward the physical, animal, or sensuous. Of her it might be said that she lives with the higher life in view, as seeing "Him who is invisible," rejoicing in whatever is intellectual, moral, or spiritual, rather than in that which is gross, vulgar, or animal. How far she must be from fig. 10! It would hardly appear that she belonged to the same race; one seems to be the mere animal, the other seems to be cultured and developed until she is almost related to the angelic rather than to the animal. Who can say how many generations of culture it would require to bring the descendants of fig. 10 up to the rank and character of fig. 12? Perhaps six, possibly sixteen; but culture will do it. We know that the diminutive crab-apple of the forest has been developed into the Newtown pippin, and into all the splendid varieties which grace our markets; but some people avert their faces when we speak of right selection of human beings in marriage with a view to the improvement of offspring, while they read with interest that which pertains to the improvement of pigs, cattle, horses, chickens, apples, or strawberries. We beg to assure them that the same law of improvement applies to human beings, and true delicacy and wisdom combined will consider and profit by it. The practical phrenologist

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seeing in fig. 12 such a fine, sharp temperament, would anticipate clearness of observation, sharpness of criticism, talent to acquire knowledge, ability to communicate thought and to draw the picture of everything in glowing language, but with pertinent criticism and accuracy. The perceptive organs are large, especially Individuality, located just above the root of the nose. The middle of the forehead is full, showing memory of facts and places; the upper part of the center of the forehead is full, indicating comparison and knowledge of character; Order, at the outer angle of the eyebrows, is well marked. Such a person has taste, method, delicacy, quickness of apprehension, correctness of utterance, promptness of sympathy, and the tendency to be earnest and even enthusiastic in doing good.

TEMPERAMENTS COMBINED.

When the temperaments are fairly combined we get the best specimens of the human race. In fig. 13, Robert Vernon, there is some predominance of the mental temperament, but a very fair combination of the three. We look in vain for the coarse boorishness of fig. 10, but remember that fig. 10 has vitality and nothing else. In fig. 13 there is a large chin, strong circulation, a comparative fullness across the middle and upper part of the face, showing digestive and lung power; there are strong features, and a good bony frame-work, indicative of the muscular or motive temperament, as shown in fig. 11, but he has enough of the mental temperament to give delicacy and refinement of expression, and an admirable development of the upper part of the head. Such an organization has the strength of the motive temperament, the nutritive force of the vital temperament, and the amplitude of thought and emotion and sensitiveness originating in the mental temperament. There is a large forehead, showing intellectual power; a large top-head, indicating the moral and religious elements; the head is broad in the upper side-region, where the sentiments of ingenuity and art are located, and, therefore, it will not surprise the reader to learn that this subject was the founder of the "Vernon Gallery" of pictures, that he was an amateur of art, a leader in the realm of sentiment and intelligence, and about as far removed from fig. 10 as a human being well could be. This contrast is explainable on the grounds of Phrenology and Physiology. There is the crab-apple, here is the Newtown pippin. The first is a mere animal, the other is a human being with culture and aspiration, yet with all that is needful of the physical and the animal as a basis for the development and exercise of the higher powers.

MEN, WOMEN, AND DOGS;

A PHYSIOGNOMICAL STUDY.

THERE are, perhaps, more men and women that resemble dogs than any other animals. There are human hounds in the symmetrical, active, gentle-tempered people of both sexes. There are spaniels, terriers, and various others which, by practice, one may readily discern.

Who has not seen the bull-dog of both sexes, compactly formed, chest broad and deep, limbs short and robust, nose short and thick, the jaws strong, lower jaw advancing, nostrils distended, the eye scowling, and the whole expression of countenance doggedly obstinate and ferocious? Such persons are essentially gladiatorial, and, though not incapable of attachments, their very tenderness is that of a bull-dog skulking at its master's heels, and regarding suspiciously everything and everybody that passes. Their very caresses have in them an element of ferocity. They understand nothing of the finer poetry of delicate endearments, and are either silent, with a kind of sulky complacency, or borne away by a perfect storm of passion that manifests its intensity almost ferociously. Their very love is so fierce and persistent as to seem implacable as hatred; and their hatred is so relentless and prolonged a cruelty that one may well dread its invocation. Their intelligence being limited, and their Firmness being so much larger than their reasoning faculties, any appeal to the latter

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is wasted effort. Through their passions alone may they be influenced; and woe to the luckless victim of their wrath! Such persons may safely be allowed "the larger half" of the road, as nothing is to be gained by a contest with them. They have no sensibilities to wound, and understand no other argument than brute force.

THE PUG FAMILY.

The pug-dog is a degenerate variety of the bull-dog, and is snarling and ill-tempered, but cowardly. This species is represented by the man who, as a boy, always picked quarrels with smaller boys; and, as a man, vents his spleen principally upon his wife and children, when he knows they can not resent it. He is always "spoiling for a fight,"—always courting one—yet invaribly retreating from the faintest prospect of one. He will snap and snarl at the heels of every passer-by, and, so long as one retreats, he is valiant in pursuit; yet, let one put a bold front upon the matter, and take up a good, resolute stick to punish the offender, and *Monsieur* Pug retreats *sans ceremonie*.

The very sound of his voice is a snarl. He will submit to determined bullying all day "at the store," and endure all manner of inconveniences and impositions from men whom he is too cowardly to attack; yet no sooner does he get home than he begins to snarl at wife and little ones. "Never saw such a house in all his life!" "Cobwebs over the side entry door!" "Tassels half off of the sitting-room curtain!" "Table-cover crooked as Mrs. Pug's nose!" "Children neglected!" "Everything going to rack and ruin!" "Other women take more care of things!" He might have done so and so if Mrs. Pug hadn't done so and so, times without number. He need not have done so and so, as he was obliged and forced to do against every best interest, if it hadn't been for Mrs. Pug and the children. Never saw such a boy any way as that Dick of his is—wears out more boots than any boy of his age in the country; has a miserable, sneaking, cowardly, hang-dog kind of look; but, then, that's his mother's fault. A man isn't expected to attend to the bringing up of children; that's a woman's business, and he should think Mrs. Pug might take a little—just a little—notice of the children, or of the house, or of something, and not leave *everything* to him.

And so he goes on, snarling and snapping and fault-finding year after year; and poor little Mrs. Pug becomes as thin as fiddle-strings, and is either spiritless and tactiturn, or rivals her husband in ill-nature. The little Pugs, finding home of all spots most uncongenial, seek companionship elsewhere, and the reform schools and other public institutions do not lack inmates in consequence thereof. Occasionally one of the little Pugs struggles up through difficulties and "makes a man of himself;" yet, in proportion as he becomes developed by contact with a generous community, does he have contempt for Father Pug and his petty snarling. And this very contempt is not lost upon Father Pug, who is cowed by it in the presence of his son, and tacitly acknowledges his own inferiority and Richard's superior sagacity; yet, no sooner is the young man's back turned than Father Pug goes to snarling at poor Mother Pug, that she didn't train up "that scoundrel of a Dick to better manners than lording it over his own father." Of course, it is all Mother Pug's fault that the boy has no respect for his father. "Beautiful work women make of it, to be sure, when *they* have the training of boys!"

And, after that terrible satire, Mother Pug remonstrates with Richard about treating his father with so little respect; and, in his effort to reform, Richard unconsciously becomes patronizing and graciously condescending, and Mother and Father Pug recognize a defect somewhere, but neither has the courage or penetration to mention or remedy it. There is no remedy. The father is not worthy of respect, and, though duty may force a semblance of it for a season, the son can not play the hypocrite always; and, after a time, "the old man" will be, of all the family circle, most insignificant and despicable.

It is an old proverb that "There are no ungrateful children." Richard Pug is not an ungrateful son. What is due of such a father as his? What effort did the man make for the boy's happiness? What compensation did he offer for forcing upon him the doubtful boon of existence? He has done nothing to win the boy's affection or command his respect. Justice and the immutable laws governing

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mind demand that he receive neither. A loveless, despicable, unsatisfied old age is what he has earned, and he shall in "nowise lose his reward."

ST. BERNARD AND NEWFOUNDLAND SPECIES.

In contradistinction to this species may be found the St. Bernard and Newfoundland dog. The eye is full and very expressive; the mouth firm, yet not implacable; form of the body and limbs indicative of great strength; courage, fidelity, and sagacity unmistakably expressed in the countenance. Pity the man or woman whose faith in human nature is not revived by remembering some noble specimen of the human St. Bernard dog. What an exhortation to patience and courage the man's face is! His very presence humbles, and yet strengthens. Massive, unaffected, almost shaggy, you involuntarily reach out your hands to him when the waves and billows of sorrow go over you, or the trackless snows of an unspeakable desolation seem freezing the life-blood in your veins. He has never uttered a word concerning his courage or fidelity, never given you one assurance that, in time of need, you may rely upon him; yet, instinctively, you realize this, and his very presence seems protection.

You have no need of words concerning the nobility of his nature. You read it in his eyes, and hear it in his voice, and understand it by a species of secret soul-communing for which there is no language or speech. You do not hesitate to tell him your direst need, for you are assured that he will never take advantage of your helplessness. If you wanted a word of endearment by which to express your appreciation, you could call him but by one name, and that name—dearest, tenderest and most God-like, sounding all the depths and scaling all the heights of your nature—would be, *father;* the name acknowledging all the submissiveness and gratitude and worship—the name by which we address the Infinite. Strong?—the man is strong as Truth; uncompromising as Justice where wrong is concerned, yet filled with all tender mercy and loving kindness when the weak and suffering appeal to him. For the sorrows of others he has all tenderness. He will labor untiringly to relieve them. For his own sorrows he has the one antidote—*patience.*

His endurance is marvelous. His great, noble heart may be wrung to its remotest fiber, yet there is no other outward token of his pain or disappointment than increased compassion for the suffering of others. You understand his sorrow, yet you dare not offer the puny tribute of your sympathy. He is so immeasurably superior, so glorious in the strength and sublimity of his dauntless faith and courage, that the weakness of your tearful compassion seems almost an insult, allied to a presumption that he is mortal, and susceptible as yourself to the weakness of pain.

The man has many admirers, yet few intimate friends. "His great heart pines in loneliness among the common hearts of earth." Only the most daring may approach him intimately, and even they are awed and dazzled by the grand, luminous soul that, in the solitude of his own glory, has become sublime and God-like, and may find no other superior than the Infinite. And yet the humblest has but to require his assistance to find him gentle and compassionate as a woman.

There may be women of this type, yet I have never found one.

SHEPHERD DOGS, TERRIERS, AND OTHERS.

Among the different varieties of dog-men may be found the shepherd's dog. He is of middle size, but light, active and strong; has great cerebral development; the forehead rises; the top of the head is arched, and he is broad between the ears. He is very sagacious and faithful, and inordinately fond of praise. As a man, he is affectionate, affable, energetic, intelligent, and easily wins the regards of the opposite sex.

Then there are terriers, always "smelling a rat," and nosing about, prying into one's affairs, and exciting the apprehension of all who are so unfortunate as to be thrown in contact with them and subjected to their inquisitiveness. Nothing is too sacred for their nosing curiosity; nothing escapes them; and their favorite pastime is unearthing sly, wily, foxy people, and worrying timid, deprecating rats.

Then, there are faces that it is almost impossible to classify, yet the physiognomy is unmistakably a dog's. Eyes calm, steady, almost expressionless, except when lighted

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up with a kind of dumb solemnity such as is essentially canine; forehead full over the eyes, and retreating far back, making a flat place on the top that seems designed especially for patting; nose small, rather well formed, yet too small for efficiency; cheeks thin and dog-like; mouth large and full; lips rather loose, with curved lines at the extremities, expressive of docility and complacency. This dog never attacks anybody—never worries rats, or goes nosing about the kitchen. He is lean and unassuming, and seems pre-eminently adapted to prowling noiselessly about wood-sheds and back alleys, where he can not, by any possible means, excite the terror of the most timid child. At the approach of man or beast he usually drops his head and tail, and noiselessly trots off into some narrow by-way, where he can not, by any possibility, be in any one's way.

As a man, this dog is quiet, docile, complacent. He wears a perpetual smile, that, like the expression on the countenance of Pickwick's fat boy, can not "by the most expert physiognomist be attributed to any emotion that was ever known to animate the human breast." He is complacent, self-satisfied, yet evidently convinced that he is never to be appreciated in this mundane sphere. He does not expect it; he has ceased to desire it. He shuns rather than courts attention. He eats with a well-disposed air of tolerating table comforts from purely religious principles, and not because he is in the slightest degree susceptible to creature comforts. He leaves the room in the midst of your most entertaining remarks, with a quick, stealthy, harmless motion, that is essentially suggestive of back alleys and other canine resorts. He is good, boyish, and always has the air of having thoroughly subdued himself in accordance with a most rigid code of ethics. Nothing can exceed his amiable complacency, and the rapidity and stealthiness and persistency with which he gets out of everybody's way. And yet, if you should happen to meet him some time when he could not by any possibility escape you, and remembering his blameless, harmless, *gentle* career, should metaphorically pat him on the head with well-meant commendation, he would receive it with a docility and complacency in perfect consonance with his perpetual smiling.

Such a man's wife is usually a live, merry, playful romp; a regular kitten of the maddest, merriest kind, who has periodical fits of temporary aberration of mind on account of her husband's sameness and tameness, and invites him to a frolic in her most bewildering manner; and, when he won't romp, and stands stock still in the midst of her gambols, she becomes irritated, and, in an exasperated moment, drives her slender, graceful little claws into his sleek, smooth, patient, unvarying face, that has one expression for every day in the week and every month in the year. *Monsieur* manifests a Christian spirit, and doesn't retaliate; and, when Kitten sees how patiently he bears her clawing, she becomes penitent, and, in a passion of tears and sobs, implores his forgiveness. She was dying, just dying, for a romp. She had been brought up on romps, and it is worse than death, just worse than death, to be denied them; but then she knows that, for all her exasperation, she did very wrong to claw him, and she is very sorry, and wants to be forgiven, though even yet she is aching for a romp. Of course, he forgives her, but he doesn't gratify her. He is complacent, and never loses his perpetual smile, while he tells her that "anger and pride are both unwise." It would be a relief to the miserable, restless Kitten to see him momentarily excited, even by anger. She is stretched on the rack of his complacency, and the slow tortures of monotony are wearing her very life away; but, for all that, *Monsieur* forgives her — forgives her impatience and claw, and even her existence.

And Kitten endures his forgivenes and complacency until another irrepressible mania for a romp comes over her, and then she teases and coaxes, and finally scratches him.

It is the old scene over again, the penitence, and the forgiveness, and the lecture, and the maddening monotony, varied only by the neighbors' remarks concerning "What a *nice* man Mr. So and So is; and what a fretful, high-tempered, uneven creature his wife is!" Well, if each should choose his kind, or her kind, the world would be different. AGNES LEONARD.

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A MORNING SONG.

I WAKE this morn, and all my life
Is freshly mine to live;
The future with sweet promise rife,
And crowns of joy to give.

New words to speak, new thoughts to hear,
New love to give and take;
Perchance new burdens I may bear,
For love's own sweetest sake.

New hopes to open in the sun,
New efforts worth the will,
Or tasks with yesterday begun
More bravely to fulfill.

Fresh seeds for all the time to be,
Are in my hand to sow,
Whereby, for others and for me
Undreamed of fruit may grow.

Yet if each step in shine or shower
Be where thy footsteps trod,
Then blessed be every happy hour
That leads me nearer God.

—*Chambers' Journal.*

WON AGAIN;

OR, HOW FRANK AND MARY MERWIN BECAME RE-MATED.

CHAPTER I.

A VERY cosy sitting-room it was that Frank Merwin entered as he returned from a long and wearisome day in the law-office. A soft glow was diffused from a fire of sea-coal in the grate; the cat lay dozing on the rug, and the fitful gleams of firelight flashed on a bookcase well filled with elegantly bound volumes, on a blooming camelia partially vailed by the heavy lace window-curtains, on choice pictures suspended from the walls, on handsome stuffed easy-chairs, and every now and then disclosed, resting in shadow, a little child's shoe that lay in one corner on the Brussels carpet. Near the grate was drawn up the lounge, with Frank's dressing-gown thrown over it, and his embroidered slippers just peeping from beneath.

"This looks like comfort," said Frank, as he put on the gown, thrust his feet into the slippers, and threw himself on the lounge in a restful attitude; "I wonder where Mary is."

At that moment Mrs. Merwin entered, lamp in hand, and found Frank enjoying the quiet firelight.

"Why, Frank," she exclaimed, "when did you come in? I didn't hear you;" and placing the lamp on the table, she sat down beside him.

"Only a moment ago," he said; "but it's so pleasant to get home and rest. Is dinner ready? I'm very hungry."

Just then the tinkling bell announced dinner, and they were presently seated at the table. Minnie, the little two-year-old, was already in her high chair, and no sooner did her mother appear than she began, "Tato, tato, bread, bread, milk, butter."

A shade passed over Frank's face, but he said nothing as he helped Mrs. Merwin and Mollie and Henry and Willie to the roast before him. For a minute or two at a time Minnie was still, but so soon as her eye rested on any dish she had not seen before, she began, "Cake, cake, raisins, sugar," and nothing beside could be heard. Mrs. Merwin, intent on stopping her clamor, gave no attention to any one else at the table. Frank drew a long breath, and said, in an undertone, as if to himself—

"I do wish she could eat before we do, and be asleep when I come home."

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In response to this Mrs. Merwin said, in a petting tone, to Minnie, "'Ittle darling doesn't want to eat all 'lone, and go to bed 'fore papa comes, does she?"

The other children were all over four years old, and had been trained by their father in table-manners so well that their presence was no annoyance; but this little Minnie he couldn't manage, and cunning and pretty though she was, she was a real torment to her papa when he came home tired and worn with the business of the day.

At last the dinner was over, and the baby put to bed, to Frank's great relief. "Now I can talk with Mary," said he to himself, "and forget the fatigues and annoyances of the day;" and he went to his overcoat and drew from its pocket the last new magazine to show her when she came in.

Entering with work-basket in her hand, Mrs. Merwin began, "Such a time, Frank, as I've had to-day; I wouldn't tell you before, you looked so tired; but Bridget went off this morning to see a sick cousin, and got back just as dinner was ready, and I had everything to do, and Minnie to take care of beside. She's got a double tooth coming, and is awful cross. Right in the midst of my work who should call but Mrs. Kingfisher, and I had to leave everything and dress up to see her, and she staid so long that my kitchen fire got so low I thought I never could get dinner in time; then Henry came home from school with the ear-ache, and I thought I never *should* get *him* quiet, but I did at last. Oh, dear! such a day as I've had!"

"I've brought home the new magazine, Mary," was Frank's only response to this long catalogue of ills; but his mind ran back over the toils the day had brought to him, heavy business anxieties, annoyances that pierce to the quick, disappointments that involve more than he cared to compute, and he looked on his pleasant surroundings with a wistful eye, and half wondered why they brought him so little pleasure. If he had not taken off his coat and boots, he would have made an errand into the street, and dropped into his club, where he was sure of meeting half-a-dozen jolly fellows, and hearing only cheerful and pleasant things. But only that night, as he walked home through the gathering twilight, the days of his courtship and early married life had all come back to him, the long evenings he and Mary had spent in reading Milton, and Homer, and Scott, and Plato, and Bacon, and Thackeray, and Dickens; how he had dreamed she would always be his chosen intellectual companion, no less than the partner of his life; but now she seemed settling into a mere nursery maid, a humdrum housekeeper, a good seamstress, with little other thought than to provide for the physical well-being of her household. What could he do about it? He would buy the new magazine, and read aloud to her, and see if they couldn't have a taste of the old sweet wine of their early companionship.

So, as she took up a new embroidered sack she was making for the baby, he opened to a story, and asked her would she like to hear it. Why, yes, she'd be very glad to; she got so little time to read now, there was so much sewing to do, and so many things to see to, and so many interruptions, that she never had time hardly to open a book.

Frank was soon in the midst of the story, but when he read a gorgeous description of the boudoir of the heroine, Mary interrupted him:

"That makes me think, Frank, that we must have a new carpet for our best chamber, that's been on the floor ever since we were married, and it's all faded; it will do very well for one of the other bedrooms, but I think we *must* have a new carpet for *that* room and curtains to match; you know carpets are cheap now, and I saw an elegant ingrain at Sloan's last week, just the thing, and it wouldn't cost over fifty dollars; that room isn't very large."

"You shall have it," said Frank, as he went on with the reading. Presently he looked up, inquiringly, to Mary, and said, "Doesn't this spirited fellow remind you of Tom Bowling, my old college chum—your cousin Tom, you know?" seeing that Mary looked a little doubtful.

"Why, yes, I guess he does," said Mary, who had been thinking, not of the story, but how she would arrange the new curtains and embroider a toilet-set to match the carpet.

It was easy enough to see that the reading would be a failure, and when that story was

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concluded Frank reclined on the lounge and read to himself. "It's no use," he thought, inwardly, "I can't get her to think of anything but trifles, and I'll go back to my club."

So, on the plea of business, Frank absented himself more and more from home, until rarely did he spend an evening with Mary unless visitors were present. And she, absorbed in her domestic affairs, careful for his physical comfort, unconscious that they were so rapidly growing apart, gave herself more and more to household details and the constant oversight of her children.

Handsome children they were, and Mrs. Merwin must see that in dress and manners they were no whit behind their neighbors. Though she had a sewing-machine, her needle was constantly in use when her husband was at home, embroidering or finishing the garments she had prepared in his absence. In case there was nothing else, the crochet or tatting-needle filled up all intervals.

"Abominable crochet—horrible tatting!" Frank would say to himself, until at last all the paraphernalia of tidies, and lampmats, and wall-baskets, and sofa-pillows became inexpressibly odious to him. "If Mary would only knit up the raveled sleeve of care I bring home daily, with soothing personal attentions—if she would give me herself, and let me rest my weary head on her heart. No doubt she loves me, but that kind of love doesn't satisfy. I want sympathy; I want her to go with me above those low-hung skies of care and petty ambition into the clear light that shone on us in those happy early days, when we read and talked so much together."

CHAPTER II.

A year or two after the opening of our story, Mrs. Merwin, worn with constant confinement and worry, accepted the invitation of an old schoolmate, and, taking Minnie, went to Vermont to pass the warm days of summer. The other children remained at home with a tried housekeeper, who would be sure to look after them carefully. Frank had his club, and would come occasionally to Vermont and pass the Sabbath during Mrs. Merwin's stay. He had known Mr. Banks, the husband of his wife's friend, in former days, and had had professional interchanges of courtesy and business with him, as they were both lawyers, but hitherto there had been no visiting between the families.

On her arrival at her friend's house Mrs. Merwin was most cordially received, and made to feel quite at home. The years that had separated them since they left school dwindled into nothing, and they were presently interchanging thought and feeling as long years before when they walked arm in arm about the playground of the old academy, or rambled in the park adjoining it. Both had children whom they loved and were proud of, both had indulgent and intelligent husbands, both had beautiful homes. But Mrs. Merwin was not slow to perceive, as they sat sewing together in the cool mornings, that her friend was far beyond her in sweep of thought and grasp of intellect. She was mortified to find that of many subjects which came up naturally in the course of conversation she was quite ignorant; and though she could talk fluently of carpets, and curtains, and embroideries, and dress—the latest discoveries in science, the recent achievements in art, the last new books she knew absolutely nothing about, and was dumb when they were mentioned. How did Mrs. Banks manage to keep up with the age, and she so far behind it? Their children were nearly the same in number, their household cares not widely different, their husbands in the same profession. Here was a mystery, and she watched for its solution.

She noticed that at night the young children were put to sleep early, before Mr. Banks came home, so the house was quiet; for though men who have worked with their muscles all day may love to frolic with their little ones when they come home at night, men whose brains have been taxed during all the business hours enjoy the most perfect stillness, and require it. She noticed, too, that the sewing-machine, the work-basket, even the knitting-work was invisible after night-fall, and however awry or difficult the household arrangements had been during the day, nothing but serenity and cheerfulness shone in the evening parlors. While those of the children who were permitted to sp-

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pear at the supper-table amused themselves in the dining-room, or read quietly in the parlor, Mr. and Mrs. Banks gave themselves wholly to each other and to their guest. The news of the day was discussed, the last new book reviewed, or some important discovery rehearsed, while at intervals the conversation dropped into pleasant small-talk, which makes up so much of social interchange. Occasionally they passed the evening at a concert or prayer-meeting, but Mr. Banks was never at the club, rarely ever away from home after night-fall.

Many sad misgivings had Mrs. Merwin as she contrasted the perfect mutual interchange between the husband and wife whose guest she was and her life with her husband; and as she reviewed the years, light dawned upon her mind. She saw how, little by little, she had allowed unnecessary industries to absorb the time that might so much better have been devoted to intellectual culture. What availed it now that Mollie and Henry and Willie had in their babyhood been dressed so elaborately? If they had worn plain and simple attire, instead of that on which she had spent so much time and thought, how many hours she might have given to reading and keeping up with her husband! To be sure, her parlors were exquisitely adorned with variety of ornamental work wrought by her hands; but when she listened to the utterances of her friend, rich as they were with the varied accumulations of those intellectual treasures, the law of whose existence is increment, she felt poor indeed in all the resources most earnestly to be desired. Was it not possible even now that she and Frank might be all to each other that these two friends were? At any rate, she would talk with Mrs. Banks and find out, if she could, just how she had so perfectly won and kept her husband's heart, and how, with all the cares of a growing family, she had kept her mind bright and full.

So, one day as they sat together she introduced the subject, cautiously, lest Mrs. Banks might discover that she and Frank were not so near to each other as they might be.

"I don't see where you get so much time to read and find out everything," said Mrs. Merwin; "you seem as fresh as though you had just left school, while I have forgotten almost everything I knew, and yet I don't see but you have as many cares as I have."

"I neglect a good many things," said Mrs. Banks; "my tidies are all bought, while I dare say of yours you knit yourself; my children's clothes are perfectly plain, and so are my own. I've often wanted to ask where you get so much time to make all the pretty clothes Minnie wears?"

"Oh, I make them at night, after the children are quiet; Frank is away at the club, and I have all the evening to sew."

"Mr. Banks doesn't like to have me sew or knit when he is at home; he says it doesn't seem as though I were entertaining him when I am intent on the needle, and so I've never done it except when compelled by stress of circumstances."

"And you always devote yourself to him just as you have done since I've been here?"

"Yes, always; I talk to him or pet him till he's rested, and then he talks to me, tells me all the news, and everything that has interested him during the day; sometimes talks over his cases with me. I often find on the envelopes of his letters a memorandum of items 'to tell her;' and I half feel as though I have been wherever he has been during the day. If he sees a new picture he describes it so vividly to me that it's really better than seeing it with my own eyes; if he reads a new book, he goes over the points of it with me, and it has been just this way ever since we were married, so I can't help feeling that my mind has grown almost as much as his, though I have been so full of household and family cares."

Mrs. Merwin sighed audibly, and then came up in memory many a day that Frank had come home weary, and evidently longing for just this interchange of sympathy with his wife. How had it been met? Was there not something better than this laborious superfluity of ornamentation? Could not the tongue and the eye have knitted finer and more valuable fabrics than the busy fingers had done? It was not too late to hope that even now she could win him back again and enjoy the pure content that made her friend's life so blessed. Now was indeed the golden opportunity, and diligently she improved it. Laying aside the embroideries on which she had intended to spend so much

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time, she gave all her leisure to reading the choice volumes which were discussed in the evening conversations, to renewing her acquaintance with the classic authors she and Frank had read together, and to writing him long letters full of wifely sympathy with him in his labors and successes, of comment on the books which occupied her thought, and of anticipations of the happy association they would have when she got home again.

To Mr. Merwin the occasional Sabbaths he spent with Mary during her stay in Vermont seemed like oases in the desert. Together, as in the days of their courtship and early marriage, with little to interrupt, they slipped naturally back into the old easy interchange of thought and feeling which clothed those bright days with sunshine and joy. Mary could not rest till she had told her husband all her heart, and how she longed to be to him all that a wife could be, keeping step with him in his intellectual growth, as well as shining in the honors which it brought him.

"Do you remember," said she, "the letter in which you asked me to be your wife? I committed it to memory at the time, and since I have been here it has all come back to me, especially the passage, 'You would be a companion for me. We could spend our evenings in beautiful readings, in mutual communings with the master spirits of the world.' We *will* spend them so when we get back home again, won't we?"

And they did. Whatever annoyances came to Mrs. Merwin in the management of her household, or to Mr. Merwin in the conduct of his business during the day, were not permitted to mar the cheerfulness of their evening reunions. When he came home exhausted with unusual toil, the quick eye of his wife read in his face and manner the needs of his spirit, and, by reason of her perfect sympathy with him, she knew just how to soothe and to restore him. Or, if he found her depressed and weary on his return, he, too, extended the helping hand of ready sympathy, gentle forbearance, and cheery words. The club was forsaken for the fireside; the crochet and embroidery-needle were forgotten, and yet the children grew as fast, were as rosy and gay as when their loving mother arrayed them in garments covered with choice needlework. Though silver began to mingle with Mrs. Merwin's chestnut tresses, and crow-feet traced themselves on her face no longer young, Mr. Merwin declared that every year but added to her personal charms, and made her a thousand-fold more dear to him than ever. And thus, like the asymptote lines, ever approaching, never to meet, they are going hand in hand to where, though there may be a brief parting, they shall live and love forevermore. LAURA E. LYMAN.

MIGNONETTE.

FROM THE SWEDISH.

Flower in the shadow green,
Dwelling there alone,
Stranger unsought, unseen,
From a land unknown.

Sunbeam never gave thee gold,
Nor purple stained thy leaf,
Nor above the flowery fold
Doth rise thy beauty wreath.

Yet within thy tranquil beauty
Dwells a holy fire,
And forever unexpressed
Glows thy soul's desire.

Oh, to live to suffer is!
Breathe out thy blessing sweet,
Every noble spirit gives
Its homage at thy feet.

Kneeling to thy crownless head,
I'd rather, flower, like thee,
Gladness all around me spread,
Than beautiful to be.

LYDIA M. MILLARD.

That house is no home which holds a grumbling father, a scolding mother, a dissipated son, a lazy daughter, or a bad-tempered child. It may be built of marble, surrounded by garden, park, and fountains; carpets of extravagant costliness may spread its floors; its every ordering may be complete, but it will not be a home.

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HOUSE AND WINDOW GARDENS.

THE rapidity with which flowers have grown in public favor is astonishing. A few years since the possession of a variety of



Fig. 1.

flowering plants was deemed only the privilege of those who are considered the better class by reason of property and wealth, and, as a resultant of so insubstantial a theory, few were the gardens, front yards, and window-seats which were decked with the beautiful and aromatic gifts of nature. Now, it is known that all can participate in the delight-giving avocation of flower-raising to some extent, that any one who has a square foot of open soil outside, or a space for a pot inside of the house, can keep one or more blooming plants. And people very extensively have applied this knowledge.

One may visit those parts of our large cities where the narrow, filthy streets and the tall tenements so gaunt in their plainness indicate the home of want and ignorance, and he will find here and there upon the platform of a fire-escape, or upon a window-sill, it may be far up and oasis-like in its isolation, a few plants whose green and pink and white seem to contrast strangely with their motley surroundings. Then, too, in shops and places of business, and even in the dingy counting-room, growing flowers are to be met.

All this is an evidence of the development of a healthy taste, which is not altogether confined to a favored class. Those who have traveled upon the Central Railroad of New Jersey during the past summer, may have been impressed by an exhibition of taste and skill in floriculture which is as unique as it is creditable to the man chiefly interested. Just outside of the main dépôt in Jersey City, amid the bewildering maze of switches and rails, which indicate the great extent of the business of that well-managed concern, is the little hut of a switch-tender; but at this writing so embowered with running vines, and so surrounded with beds of brilliant flowers, that its dingy form is scarcely discernible. Only a little narrow patch between two of the numerous tracks has the switchman under his control, but he has converted it from its former condition of black-cinder sterility into a floral gem of rare attraction. We have no doubt that he is a good railroad hand, for his duties are very onerous and responsible; two hundred trains outward and



Fig. 2

inward bound pass his post daily, besides the constant drilling and moving of locomotives

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and passenger and freight cars. Yet amid all this world of work he has found time to plant and train the hundred plants which form his bower and parterre.

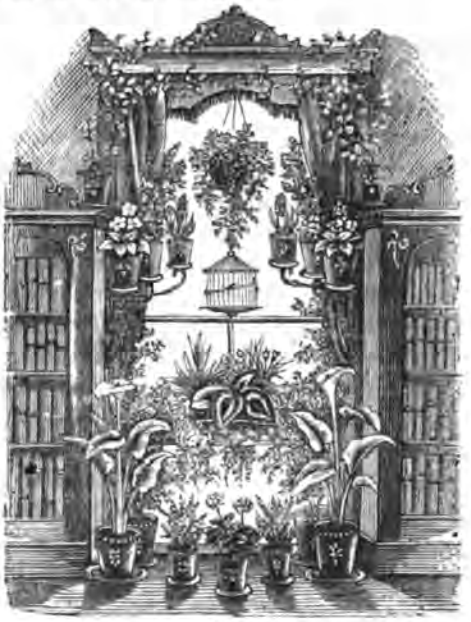


Fig. 3.

In winter, we of the North must cultivate our plants in the house if we would enjoy the fragrance and charm of flowers. Some of us have special conveniences for the culture of plants, the greater number have only a window or two which may be made available. And a window, with a little tact in arrangement, can be rendered an object of much beauty and interest during the whole winter. The accompaning designs for floral dressing of windows are given as suggestions rather than as models for close imitation. The housekeeper who has a bay-window in her living-room, has an opportunity for the display of good taste in the selection and disposition of flowers, which she should not suffer to lie unused. A few vines wreathing the sides and festooning the upper margin, with here and there a pot upon a bracket or stand, impart a charm to the plainest interior, while the cost may be quite insignificant.

To be more practical, we would say that in New York city the housekeeper can procure at any one of the larger market-places ten or a dozen thrifty plants in pots for a dollar, a good start in itself for a house-garden, as with care they may be multiplied by propogation from slips and seeds. If a dollar can not be afforded, then let the expenditure be in accordance with the would-be purchaser's ability. As earthen pots are somewhat expensive when one is used with each plant, it will be found an economical plan to make or buy a small wooden box, such, for instance, as starch or candles come in; the grocer will usually have empty ones on hand, and a few cents will secure it. Covered on the outside with ordinary buff paper, it will look well in the center of a window-sill. Into such a box from four to six plants can be set, and the corners decorated with little creepers, whose stems may fall over the sides and give a pleasing effect. The entire arrangement may not cost fifty cents.

The illustrations furnish a variety of ways for dressing windows with plants. No. 1 represents a bay-window very tastefully arrayed, and giving the effect of a conservatory. No. 2 commends itself to us for its simple elegance. A rustic stand of callas and other plants, and a hanging basket filled chiefly with creepers, constitute the floral decoration of the window. How beautiful such a window must appear to a passer-by on the street!

In fig. 3 we have a capital suggestion for the use of our friends who can muster an array of choice flowers. The accompaniment of books, of course, contributes to the grace-



Fig. 4.

ful variety of the room, but is not essential. Fig. 4 is a design for the arrangement of a deep bay-window, which may be fitted with glass doors, and serve as a small conservatory.*

* We are indebted to Mr. James Vick, florist and publisher, of Rochester, N. Y., for the use of the engravings.

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COMFORT FOR DIFFIDENT YOUNG PEOPLE.

HOW TO ACQUIRE GOOD MANNERS.

DIFFIDENCE and awkwardness arise, at first, chiefly from youth and ignorance of society, and also from too much consciousness of self. To be too conscious of one's own actions, as those in new positions or newly admitted to society usually are, deprives one of ease and naturalness, which are the great charms in manner and conversation and a comfortable self-possession. To overcome this painful self-consciousness is the great desideratum. One of the first steps toward the end is to feel unexceptionally dressed—that is, that there is at least nothing incongruous to others in one's outfit. Dress, however underrated by the wise, has much to do with the manners and the comfort of mind of the inexperienced. I have known sensitive school-girls of worthy families become permanently shy and awkward from having eccentric or benevolently engaged mothers, who think "it makes no difference how school-girls are dressed;" and others, with no family pride to sustain them, of even rather derogatory relationship, who, from being always attired with taste and style, manage to be adopted into the "highest circles" at school, and thence acquiring confidence, and from association become graceful, elegant women. One thing is certain, that in school and out of school we must aim to look as tasteful as our neighbors, though we may do so with more economy than they, or they will cause us to feel that we are "birds of strange feather," and not to be tolerated.

As a second step, one must endeavor to obey the Scriptural injunction in another way, also, than the one intended, "Let not the right hand know what the left hand doeth." Especially to the young I would say, "Do not criticise your own actions in company too minutely and severely, and imagine you have committed an unpardonable crime if you have not given just the proper depth to a bow, or used just the conventional phrases. It is well to be correct in these little items, and for this purpose practice them among your intimates, where they will set more easily, for you will not appear at ease in them until you have practiced them thoroughly enough to do them mechanically.

Do not reproach yourself that you are not as easy and as much at home in society as the older ladies and gentlemen whose manners you covet. Experience has brought them to this point of perfection, as it will bring you in time. If you could be actor or actress enough to assume their exact manners, it would be affectation, which is a deformity; or, if that entire ease could be *real* at your age, it would look unnatural and forward. The blushes, little alarms, and stammerings, the very memory of which causes you, as they should not, to shrink within yourself for months afterward when you think of them, are not treasured up in the minds of your elders, as you imagine, as guilty stains upon your character that nothing may ever wash out, but are sometimes highly charming to them, recalling like trials in their own early life, and showing them that mountainous as these trials seemed *then*, they were naught but fresh dew of youth. In fact, uncomfortable as they are, they make to the beholder the very charm and newness of youth. You can not know yet how pretty mere modest youthfulness looks to your elders, and how it atones for little ignorances of polite usages of society. Real rudeness or ill-nature, however, will not be excused on account of youth. People will think at once, "Poor child! her mother has not taught her how to behave."

But if easy positions of the feet or hands, comfortable attitudes, bowings, and facility of motion seem among things unattainable, the "thank you's," "excuse me's," "introductions," are almost impossible of articulation even when you know what ought to be said or done; it is nothing but want of practice. Practice them, then, with your intimate friends before whom you feel easy, and with your sisters and brothers, and you will speedily become accomplished in them.

Do not shun company and social gatherings, for the more you do so from diffidence, the more out of place you will feel among your fellow-beings. You will be silly enough to imagine the awkwardness inborn and incurable, when all you need is practice in social usages, which is best attained by con-

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stant association with persons proficient in these things. Do not associate with ill-bred people, as many do, merely because you feel more at ease among them, as you will be liable to grow like them. If your place in life or your training has been such that you really do not know what is required, there are books of etiquette that teach these things, and which, indeed, all people should keep about them. But remember *practice* is the only thing that will cause them to fit easily.

If one is new to society, one should not attempt to lead, but be rather quiet, and do no more than is necessary. Be deliberate. Many of the blunders of the inexperienced which are worse in their imagination than in reality are caused by haste to get through what is disagreeable from its novelty. There are few things we can do well rapidly until we are proficient in them. Do not speak in too low a voice, but do not by any means raise your voice to too loud a pitch, as besides startling yourself, it will not sound well to "ears polite." Do not mumble and have to repeat your remarks, but pronounce distinctly and audibly. Do not sit perfectly silent in company waiting for some very wise remark to come into your mind, but say the little trifles and natural, common-place thoughts that the surrounding circumstances suggest, or that you would say to more familiar friends. The young are apt to imagine that there is some formal, set speech-making to do. And do not sit and crucify every word, thought, and action of your own with cruel criticism. People are not noticing you half as much as you imagine.

There is a subject I have never seen dwelt upon, and young people are very much wronged by not knowing it. It is this: You have just as much right to be graceful as any one. If your father, mother, sister, or brother, or the whole family have a trick of poking the head forward, sticking the shoulder-blades out, carrying the elbows at right angles to the body, or even a shuffling or shambling walk, you do not *have* to do as they do if forty generations have done so, and the family are known by it. Just be the more watchful of yourself, as it is difficult to avoid following the example of those we are with. But widen your chest, strengthen your shoulders by the proper daily exercise, turn your toes out and lift your feet properly in walking; hold up your head. Do not act before you think, as many people do, and plunge into some clumsiness, but think first. Again, do not be too hasty, but do what you do in the best manner. Nothing appears more easy and graceful than deliberation, if it be not overdone, and it prevents awkwardness and the consequent confusion of wits.

I have seen people prolong family peculiarities and disagreeable ways by a sort of idea that if they should drop them and adopt more pleasing habits, they would be unnatural and affected. There are two ways of adopting more pleasing characteristics, one only skin-deep, and to make an appearance before company, wearing like a garment that is thrown off the moment the latter are gone. This, especially if selected without taste and judgment, is affectation, and never looks natural. But select a new way, because it is sensible and best; make it your own, in company and out of company, and it will become a natural possession and unconscious habit—a part of you, and your friends will say, "It always was born in her," and you will know whether that is true or not."

Many parents, who provide well otherwise for their children, are extremely negligent in practically and systematically teaching them the arts of "good breeding," so that they set easily and well upon them; the consequence is, that the lives of such children are embittered by this deprivation at school and during the first years of their entrance into society; and many, seeking those with whom they do feel at ease, are thus dragged down for life to companionship that is otherwise unworthy of them. The youth, however, whose parents train him carefully from infancy in polite usages, or the urchin who is wise enough to pick them up, though equal or even inferior in other things, has much the advantage of the neglected one; for there is nothing that more pleasantly attracts than good manners, and nothing is more inspiring than the respect of our fellow-beings. Etiquette should be a part of the discipline of schools, as it has as much to do with one's making his way in the world as one's intelligence, and is too important an accomplishment to be left, as many parents leave it, to the precariousness of chance.

KATE KAVANAGH.

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MRS. P. R. LAWRENCE, REFORM LECTURER.

THIS lady, whose portrait is here given, has acquired a good reputation as a lecturer on temperance, physiology, hygiene, etc., and so earnest have been her public efforts in behalf of prominent social reforms, that she is deserving of more than a passing notice.

She possesses a large brain, very strongly developed in the regions of intellect and moral sentiment, and a temperament conducive to emotional susceptibility, energy, and endurance. She is well developed in those qualities which are generally termed masculine, viz, positiveness, decision, and zeal, and which are usually evinced in whatever she becomes interested enough to advocate or work for. There is no small degree of go-ahead in her composition, and her warm temperament inspires her expressions with a high degree of enthusiasm. She is buoyant and hopeful, rarely disposed to regard any objectionable phase of life from the point of view of discouragement or depression. She is by no means wanting in sympathy, heartiness of friendship and affection, nor in those inner qualities which contribute to domestic happiness. Her Language is large and well supplimented by the receptive and retaining intellect, which her prominent brow shows. She holds her stock of information at ready command, and her active observation is constantly acquiring new materials for use at the times she may deem appropriate.

Mrs. Lawrence was born in Quincy, Mass., on the 23d of June, in 1834. She is the daughter of an industrious ship-builder, and received her education at a young ladies' seminary at Charlestown, Mass. At an early age she manifested a remarkable interest in



religion, and united with the Baptist Church. Having inherited consumptive tendencies, her earnestness in religious matters affected her health, and she became so ill that her recovery was finally regarded as impossible. Eminent, but mistaken doctors, after stethoscopic examinations, and careful diagnosis, decided that one lung was entirely gone. For months she could not speak a word louder than a low whisper, and at one time arrangements were even made for her funeral; at length she consulted a woman physician who at once prescribed for the mind as well as for the body, suggesting radical changes in

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her food, drink, dress, breathing, bathing, and exercise. Almost, as if by magic, she was restored to health, which she has ever since enjoyed, not having had a single day's sickness for many years, during which time she has continued to take her morning bath, to drink nothing whatever with her meals, to eat *only fruit* in the morning for her breakfast, to discard entirely fine flour bread and butter, and all greasy preparations, cakes, tea, and coffee.

Mrs. Lawrence's public career as a lecturer began some ten years since, by giving lectures to ladies on health, hygiene, and physiology. Naturally sensitive, and shrinking from notoriety, she persistently refused to come before the people as a writer or speaker until she felt that she could no longer resist her conviction that she should attack the drink traffic from the halls of Congress, the White House, and leading hotels, down to the lowest drinking dens and dance-houses. Her method is to direct attention to the underlying causes which develop the diseased appetite for alcohol, and to show THE WAY to eradicate the great evil.

Her voice is very well adapted to her purpose, and remarkably strong for one who was at one time dying with consumption. Such is her endurance that she will sometimes speak for an hour in the open air every night in the week, without receiving the least injury. Her deep earnestness is perhaps her most peculiar characteristic, which at times is sufficient to disarm ridicule, and turn the shafts of criticism even with those who may be inclined to regard her positions as untenable. Some of the printed reports of her numerous meetings in New York may be cited as illustrations.

Among the subjects which she discusses publicly are, The reason Why, or The Predisposing Causes of the Appetite for Alcohol; The Rational Way, or a Woman's Cure for the Nation's Great Disease; Plain Words for Parents and Young People.

She is the mother of one child, a boy about eight years old, who has never taken any form of medicine, drug, or drink excepting nature's beverages. Her interest in children is most intense, and is the main-spring of her self-sacrificing labors for years past in the cause of temperance, and of every reform that looks to the welfare of mankind.

Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth.—*William Penn.*

FRANCIS E. SPINNER,

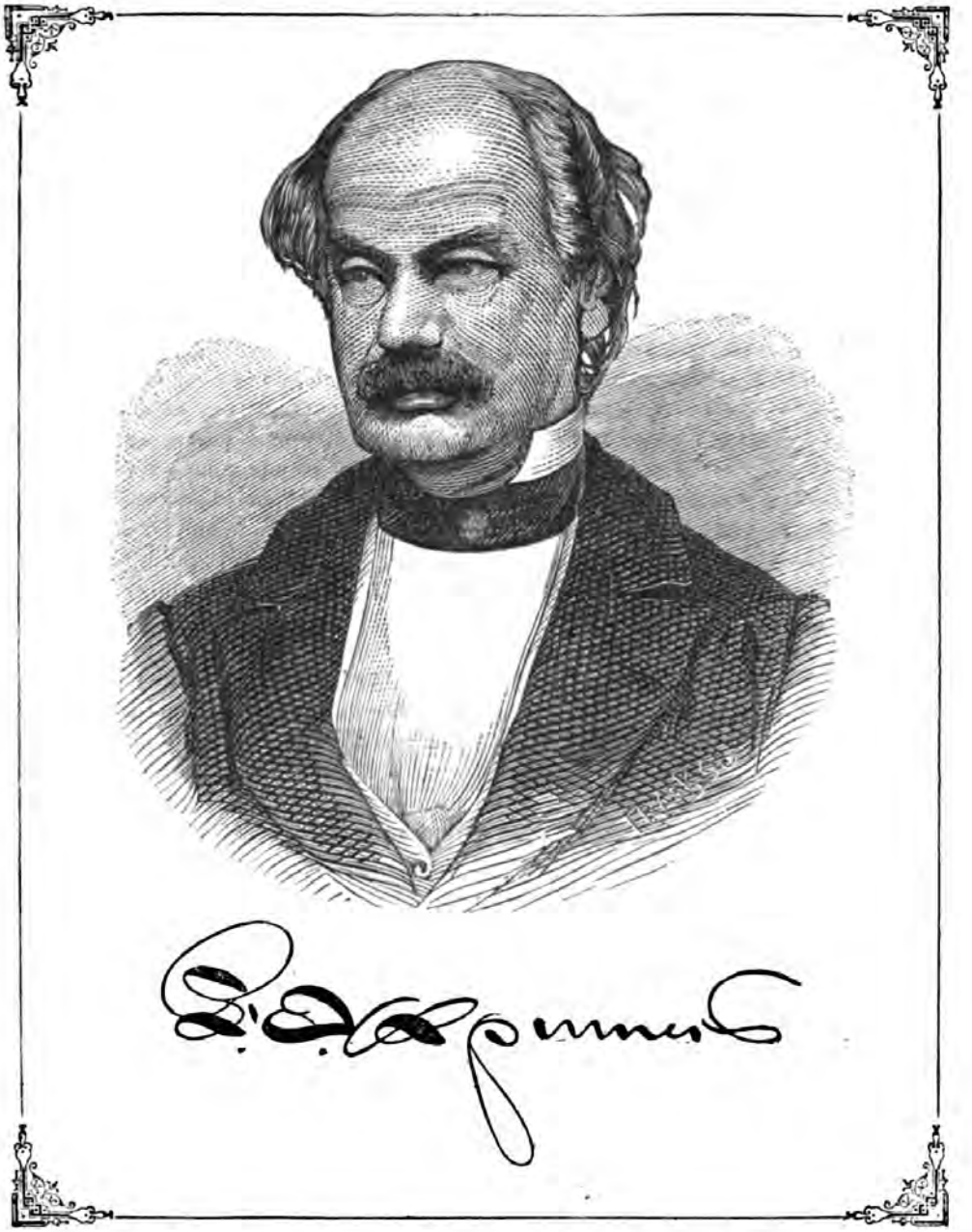
LATE TREASURER OF THE UNITED STATES.

THE head and face of Mr. Spinner have been made familiar to the people of the United States on an edition of the fifty-cent postal currency, but that remarkable signature which has been written by his own hand on all the greenbacks, and printed on the bills of the National Banks, is more familiar even than his face. We chanced to meet in our office a man who was a schoolmate of our subject, and we asked him about his recollections of young Spinner, and he replied instantly that he was a good fellow, but the only peculiarity about him was that he was always writing his own name; that he would practice thus by the hour; the moment he picked up a pen or pencil it was instantly at work writing "F. E. Spinner," and he contrived some very queer and singular ways of writing it. Our friend remarked "We all thought Spinner was wasting his time in writing his name, but time has proved that that peculiarity of his has made his fortune." Undoubtedly the beautiful, unique, and uncopyable character of his signature was of service to him in making him useful to the Government; but if our readers will look at that high head, that massive brain, that stern, honest-looking face, they will find

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something in his appearance on which trust, confidence, and success might be predicted.

It is seldom that we find so high a head as that of Mr. Spinner, the very highest point of which represents Firmness, and outward



from that Conscientiousness. Stern, sterling, stubborn integrity should characterize such an organization, and if there be anything for which Mr. Spinner is supposed to be noted, it is Firmness and integrity. The former trait has been made manifest through all his earlier years in the great Congressional strifes, when he of his party stood alone for weeks voting as he thought best. His integrity has been vindicated during the last fifteen years of speculation and rascality in high places, for he has always been like a bull-dog watching against tricks and dishonesty.

The anterior portion of the head is very massive, largely developed across the brows, indicating practical talent and quick percep-

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tion, and is heavy and broad in the upper part, showing strong logical ability, and power to grasp subjects at their foundation, and comprehend remote causes and consequences.

Being of German origin, it is not strange that he should resemble Bismarck in the build of his face, but we can see in the developments of his head special traits which we should not attribute, in so marked a degree, to the great Prussian Premier—for instance, Benevolence and others. We believe Mr. Spinner to be a man of heart as well as of head, of sympathy as well as of strength of will and intellect.

Constructiveness seems to be large, which aids in comprehending all the combinations of business and accounts. His Order is large, hence he must be extremely systematical; his Mirthfulness is also ample, and we should expect he would be quick and keen in his wit, and playful in his spirit when unbent from duty.

The organs which give memory are strongly developed, enabling him to hold his knowledge, as it were, in solution, ready for use. He has a fair development of Language, and ought to be a good talker.

That round and prominent chin, that rolling fullness of the under lip, indicate strong social affection, ardent love for woman, and a friendly, sociable disposition. There seems not to be a very large development of Acquisitiveness; the side-head, apparently, is not rounded in that region which is situated about half-way between the eye and the ear where the hair is rolled and Acquisitiveness lies.

We consider his Secretiveness to be small, that he is an out-spoken, straightforward, direct man in all his thoughts and words and ways.

His Destructiveness and Combativeness seem strong enough to enable him to hold his own against all opposition, but his top-head and forehead govern him, the moral and intellectual forces, not the merely animal passions and propensities. We wish all public stations were filled with men as honest and intelligent as the man whose portrait we describe.

FRANCIS ELIAS SPINNER was born January 21, 1802, in the town of German Flats, County of Herkimer, and State of New York, at the parsonage, which stood near the center of the present village of Mohawk, and was burned when he was but a week old.

His father, the Rev. John Peter Spinner, of Werbach, in the Grand Duchy of Baden, a highly-educated Roman Catholic priest, at the age of thirty-three years became a Protestant, and married Maria Brument, of Lohr, Bavaria. Her ancesters were from Normandy, in France.

Francis was the eldest of nine children, all of whom arrived at the age of majority. The father found that he had brought his great learning to a poor market in the wilds of Western New York, and, therefore, in part because it was a German custom, and for the reason that he saw mechanics were better paid than the learned professions, put each of his half-dozen boys out to learn a trade, which, however, not one of them practiced, each one of them choosing another pursuit in after life, for which he doubtless was better adapted. Francis had chosen for himself to become a merchant, and for a year or more was employed as a clerk in the store of Major Myers, a heavy dealer, who made his purchases himself in Europe. Myers, in the general crash of 1817, failed. Thereupon the father became more and more impressed with the idea that a mechanical trade for the boy was the proper thing; so, at the age of sixteen, he was bound out to Mr. Benne, a manufacturer and wholesale dealer in confectionery in the city of Albany. The father, two years after, on ascertaining that the son was employed as a salesman and bookkeeper, had the indentures broken, and put the young man to the trade of a saddle and harness-maker, with Mr. Francis Choate, of Amsterdam, N. Y. Here for a short time, and before he was of age, he, in partnership with Mr. David De Forest, carried on that business.

Up to his going to Albany the only instruction he received was from his father in the languages, and in reading, writing, arithmetic, and English grammar at the schools in Herkimer. At Albany he had the good fortune to become acquainted with some gentlemen who took a deep interest in his welfare. One was the late Peter Gansevoort, who gave him free access to his valuable library. While at Amsterdam he became a

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share-holder in the circulating library of that village, and while learning his trade read every book contained in the library. The librarian used to say, "Mr. Spinner reads more books than all our other share-holders combined." Natural history and the sciences were his favorite studies. He is still an ardent student, and says that, though he has not read a single book of any kind through in the last twenty-five years, he feels mortified if a day passes wherein he has not learned some new fact.

In 1824 he returned to his native county, and, in copartnership with Alexander W. Hackley, again commenced business at Herkimer. In 1829 he was appointed deputy sheriff, and had the sole charge of the sheriff's office and of the county prison during the shrievalties of the Hon. John Graves and of Col. Frederick P. Bellinger, after which, in 1834, he was himself elected sheriff of the County of Herkimer, thus having charge of that office for nine consecutive years. In the mean time, he raised the "Lafayette Guards," and helped to organize the Twenty-sixth Regiment New York State Artillery. He commenced as a lieutenant of militia in 1825, and was elected to and held all the intermediate grades up to the rank of Major-General of the Third Division of Artillery, which latter office he resigned at the beginning of the year 1835, when he assumed the duties of the office of sheriff.

At the end of his term he was appointed by the Government of the State of New York commissioner for building the State Lunatic Asylum at Utica. From this office he was removed, in 1839, entirely for political reasons, on the accession to power of the Whig Party. The removal was urgently demanded from the start by the partisans of Governor Seward, but was delayed for over six months because the Governor insisted that some cause for the removal should be found. The persons seeking the removal were freely furnished with all the books and vouchers of the Commission, which, after months of examination by experts and lawyers, were declared to be correct in every particular; and on the final settlement of his accounts a small amount was found due him from the State, but it has remained undrawn ever since.

Governor Seward, in after life, used often to speak of this, saying that it was the only case that he ever knew, in his long political life, of the displacement of a public officer against whom no cause for removal could be found.

At this time, in the summer of 1839, he was invited to take the cashiership of the Mohawk Valley Bank, an institution then being organized. He accepted the position, and removed to the village of Mohawk, the place of his birth. Subsequently he was elected president of that institution. In 1845 he was invited by the Hon. Michael Hoffman, the then naval officer of the port of New York, to serve under him as his deputy and auditor. He accepted, and held these offices for over four years.

In 1854 he was elected to represent the Seventeenth District of New York, composed of the counties of Herkimer and St. Lawrence, in the Congress of the United States. This was the memorable Congress that spent the winter without an organization of the House of Representatives. In this long contest he was the only member who had been regularly nominated by the Democratic Party who voted for Mr. Banks for Speaker, and but for his obstinate adherence to that candidate, the contest would probably have ended with a different result.

During this Congress he was a member of the Committee on Elections that had the famous contested seat from Kansas committed to its charge. In this Congress he served on various special committees, among which were the one to investigate the outrage upon Senator Sumner, and that famous Committee of Conference that agreed to disagree on the Army Appropriation Bill. On this committee Messrs. Orr and Campbell, of the House, and Messrs. Douglass, Seward, and Toombs, of the Senate, were his associates.

During the session of this Congress the Republican Party was formed. To the next, the Thirty-fifth Congress, he was elected as a Republican by over nine thousand majority, and to the thirty-sixth by a like majority. In the latter he was placed, by Mr. Speaker Pennington, Chairman of the Committee on Accounts.

At the close of the last session of this Congress, in March, 1861, he was invited by Gov-

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ernor Chase, the then newly-appointed Secretary of the Treasury, to take the office of Treasurer of the United States. His nomination to this place by President Lincoln was the only one whose confirmation was resisted by the then Democratic majority of the Senate, but was at length, after the examination of witnesses, and after a three days' debate in secret session, confirmed by the helping votes of loyal Democratic Senators, among whom were Andrew Johnson, Stephen A. Douglas, and James W. Nesmith.

Mr. Spinner entered upon his duties as United States Treasurer March 22d, 1861, and was during his long occupancy ever found at his post, keeping a strict eye upon the people's money. His praise is now upon the lips of the people, and they regret to lose his services in this most responsible place.

In some quarters it has been intimated that Mr. Spinner's bold advocacy of views relating to the currency in advance of many of our other officials, if not of the majority of the people, had something to do with his resignation. At any rate, it could not be his advanced age, for he is vigorous in health and active and spirited in mind, all that could be desired in such respects.

An office like that of United States Treasurer might open many avenues to gain, apart from what are usually known as *pickings*, but Mr. Spinner has availed himself of none of these, and retires from his place with only a very modest competence. It was in view of this fact that some of his friends, a short time after his resignation, proposed to raise a sum of money which should constitute a fitting testimonial of the nation's appreciation of his services. To this proposition Mr. Spinner made the following honorable and most characteristic reply:

"I must, from convictions of duty and from what I believe to be right and proper, most respectfully decline the contemplated pecuniary aid as proposed. The conviction in my own mind that I have conscientiously done my duty, though not more, yet my whole duty to my fellow-countrymen, individually and collectively, and the knowledge evinced by proof like your testimony, is recompense enough to satisfy for all the cares, anxieties, privations, and sacrifices that have been voluntarily and cheerfully made during the long years of our struggle for national existence, and ever since that time. I have but three children to provide for. Having always believed that $10,000 left to a child is as well as, if not better than, a much larger sum, I have never desired to be rich, nor to leave to each of my heirs more than that amount of money. Unless again overtaken by misfortune, through the misconduct of others, I am now able to do that. This, with an honest reputation, will be a legacy that should satisfy my children; and the knowledge that my services are appreciated by good and true men, whose good opinion I covet above all material things, fully satisfies me."

GEN. SPINNER ON AMERICAN FINANCE.

A recent letter of our late guardian of the National Treasury contains some brief but very pertinent allusions to the need of reform in our currency system. He writes to Mr. John G. Drew, whose contributions on Finance are familiar to our readers. We quote:

"WASHINGTON, *August* 16*th*, 1873.

"MY DEAR SIR:

* * * "It is my intention to spend my next winter at Jacksonville, in Florida, where I have taken a house, and where I hope to have leisure to resume my long-neglected studies in natural history and kindred subjects.

"I had made up my mind that when I left the Treasury never again to meddle with or even think of politics, or of anything in any way connected therewith, and to seek that peace and quiet of mind and bodily rest that a man at the age of seventy-three, who has been actively engaged, mind and body, for more than a half a century, so much needs. But it now seems to be somewhat doubtful whether I will be able to carry out that resolve.

* * * "Educated as I was in the hard money school, I have had hard work to unlearn what I was taught as being truisms in political economy, and to rid my mind from preconceived and, as I now believe, erroneous ideas.

"My experience in the Treasury has been to me a very practical school, and I must have been blind not to have seen the errors of the popular theories that have been so

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long accepted as settled truths by the various commercial peoples of the world.

* * * "I hope to live yet long enough to see Congress make a beginning in the right direction, by passing an act authorizing the issue of a bond bearing a low rate of interest, that can, at the will of the owner, be at any time convertible into a legal tender Government note, and the note, in like manner, convertible into such a bond.

"This once accomplished, and working, as you and I believe it will work, for the benefit of the whole people, other important and beneficial reforms would soon follow. The Shylocks foresee all this; hence their fierce opposition. * * *

"The interest on the bonds of the Pacific Railroad, guaranteed by the Government, is payable in CURRENCY. Notwithstanding this fact, on account of having a longer time to run, and there being no option for their redemption until their maturity, they command two per cent. more in the market than the regular bonds of the Government that bear the same rate in GOLD when the option of redemption by the Government exists."

* * * "Mr. Fowler, without knowing who his subject was, has twice, with a long interval of time intervening, examined my head, and the charts that he gave me are almost identical. The marked deficiencies, as noted by him, are the absence of Self-Esteem and Veneration. On the latter he remarked, 'stepped out.'

"The prominent developments, as marked, are Benevolence, Conscientiousness, and Firmness—the latter the most marked." * * *

[Gen. Spinner's opinions should be of value to the nation. We trust he will long live to enjoy his well-earned leisure.]

THE ABSORBING POWER OF INTEREST ON MONEY—No. 3.

THE LESSON OF ENGLISH FINANCE.

MANY, especially farmers, though now in their prime, can only meet the interest on their indebtedness by the hardest work and strictest economy. The prospect for such is far from cheerful, as a failure of an important crop, or a disabling accident may hazard their entire estate, and the inevitable decay of their powers in time renders that danger more imminent.

As the current extreme rates of interest on long loans is caused partly by the fearful usury paid by our Government, partly by said Government's delegation of financial sovereignty to the distributing banks, and partly by the arbitrary restriction of the volume of the same, it is a matter of the primest importance to all producers, and specially to such as have dependent families, that the cause of such present privation and destitution should be investigated, and if demonstrated to be a most mischievous nuisance, should be indicted and abated as such.

English statesmen long ago discerned this drifting to national and individual bankruptcy, resulting from agreements by the nation and individuals to pay more for the rental of money than the use of the same would enable the borrower to produce, and most clumsily and empirically saved themselves by repudiation of the entire principal, and a part of the interest of their national debt, by merging or lumping all its varieties into what they term "consolidated annuities," usually abbreviated to "consols." The principal of these bonds is never to be paid, being defined by them as "interminable annuities," by which they mean that the interest (3 per cent.) is payable forever, and principal never.

A theory obtains with them that the price of "consols" is an indicator of the rates of interest, and we have, at this time of writing, a table before us purporting to quote the rates of interest in England from 1731 to now, arbitrarily cast in this manner: For instance, in 1788 it quotes consols at 75 per cent., and interest 4 per cent; resulting by the rule of three thus: If an investment of £75 cash, or $375, in a £100 ($500) consol pays £3 ($15) per year, what is the rent of interest on £100 ($500) cash? result, £4 ($20), or 4 per cent.

That such theory is erroneous is shown by annexed quotations, clipped from a late London *Economist:*

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At corresponding dates.	July 5, 1865.	July 9, 1873.	July 7, 1875.
	£	£	£
Coin and bullion	16,073,350	23,874,563	26,785,423
Bank rate of discount.	3 per ct.	5 per ct.	3 per ct.
Price of Consols	90¼ xd	92⅝xd	94¼ xd
Average price of wheat	41s 6d	59s 1d	43s 6d

We would say, in passing, that the above little table explodes, also, two other popular fallacies, to wit:

1st, That the rate of interest in England runs up and down exactly in accord with the contraction or expansion of the reserve of specie. 2d, That gold is the regulator of values, as the noted vacillations of the price of wheat are entirely at variance with the movements of gold.

Although these points are deserving of more than a mere mention, comments on them would divert us from the subject-matter now in hand, which is that the *price* a Government pays for the *use of money*, and *not gold and silver*, is the controlling regulator of the rates of interest and values, generally.

HISTORIC REVIEWS.

Hardly had the barbaric usages of barter been superseded by the labor-saving machinery of money as an instrument to effect exchanges, than the more shrewd men and classes, which had in ruder ages by force absorbed the surplus of production, strove by manipulating this new factor of society to maintain and increase their former predictory gains. History tells us that the rates of usury in Rome and Greece ranged from 10 to 48 per cent. per year, and that this was rapidly followed by diverging conditions of two classes of society, to wit: the lenders and the borrowers.

The Greek legislators strove to control this tendency, rather stupidly confounding use with abuse, and tried to stamp out money entirely by making it of iron, in the hope of forcing the people into every other expedient to effect their exchanges, rather than to use this clumsy money. Doubtless they argued that this restrictive character would, by lessening the demand, diminish the cost of its rental.

Sir Archibald Allison was most profoundly impressed with the demoralizing and destructive effect of the usurious element on national existence.

He says, in his "History of Europe, 1815 to 1852," Chapter I.:

"Many of the greatest changes which have occurred in the world—in particular, *the fall of the Roman Empire*—may be distinctly traced to the long-continued operation of this pernicious tendency * * * For the evils complained of arose from the unavoidable result of a stationary currency, coexisting with the rapid increase in the numbers and transactions of mankind; and these were only aggravated by every addition made to the energies and productive powers of society."

Again he says:

"But if an increase in the numbers and industry of men coexists with a diminution of the circulating medium by which their transactions are carried on, the most serious evils await society, and the whole relations of its different classes to each other will be speedily changed."

Great Britain was rapidly following in the same downhill steps when she was arrested in her suicidal course by the wise legislation of the commonwealth, which reduced her rate of interest to the maximum of 6 per cent. Why those eminent statesmen fixed even so high a rate is inexplicable, as the little province of Holland had for years got all it wanted at 4 per cent.

HISTORY OF THE BRITISH NATIONAL DEBT.

Although Hume quotes from the journal of the House of Commons of March 20th, 1689, that the indebtedness of the nation was then £1,054,925 (about $5,300,000), we are inclined to the opinion that such was but the footing of floating obligations, as we find by the same journal that nearly four years later (Dec. 15th, 1692) the House of Commons went into Committee of the Whole on Ways and Means, and a bill was introduced to fund £1,000,000 ($5,000,000) at 10 per cent. interest until the year 1700, when the rate was to be reduced to 7 per cent. On the 20th of January, 1693, it was read a third time, passed, taken up to the House of Lords, and carried without amendment. The only apology we can imagine for proposing to bind the nation to such a devastating rate of usury, when Holland (whose experience had suggested to King William the expedient) had so long paid only 4 per cent., and the maximum rate among the people had been fixed under Cromwell at 6 per cent., is that they were engaged in an exhausting war with France, under Louis XIX., and felt themselves justified by

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the emergency. Only four years thereafter, on the conclusion of peace, the aggregate indebtedness had swollen to £50,000,000 ($250,000,000), and in the complications as to the Austrian Succession it run up to £80,000,000 ($400,000,000).

The French war, which immediately preceded our Revolution, increased it to £140,000,000 ($700,000,000); and John Bull, in an attempt to make the American colonies carry a part, was so successful as to goad us into independence, and increase his debt £100,000,000 ($500,000,000) — making the sum total of the same, £240,000,000 ($1,200,000,000). This figure was increased by the Napoleonic wars to £800,000,000 ($4,000,000,000) in 1815, at which figure it has stuck ever since.

In the above compilation we have consulted but two authorities, to wit: Hume (Tory) and Macauley (Whig), and it seems strange that though both give circumstantial evidence on other points, neither says one word as to how and when the promise to pay the principal of the debt was repudiated, and the higher rate of interest of 7 per cent. was substituted by the lower of 3 per cent.!

Our present and very earnest purpose is to learn if it is possible for us, as citizens and as a nation, to avoid the repudiation which England was driven to by attempting to pay larger usury than her production could earn, a matter pressing most closely and urgently upon us, if the teachings of Greece, Rome, and England amount to anything, as we are fast traveling the road which led the two former to ruin and the latter to repudiation. As England pays but 3 per cent., and that to her own citizens, subject to taxation and not re-embursable, and as we agree to pay, and largely to foreigners at that,

Interest	6 per cent.
With exemption from taxation, amounting to	2 " "
We should have for sinking fund for redemption	2 " "
Hence our yearly obligation is equal to	10 " "

or more than three times that of England, and more than three times what our productive industries, especially farming, can earn. And the fact that England owes her debt to her own citizens, while we persistently urge ours upon the foreigner in preference to Americans, is too mighty a factor in our future history to command so little attention.

The one experience of Ireland—a land unexcelled for natural resources, devastated by an absentee landlordism, drawing $1.85 per head each year, while our foreign bond-holders even now draw at the rate of $8.50 per year for every man, woman, and child in the country—should warn us to stop this system at once, and not issue another bond for the foreign market.

Macnuley, after excoriating Adam Smith and other fossils, ascribes the great comparative money-strength of England to the fact that her creditors are her own subjects; thus "They (the critics) erroneously imagine that there was an exact analogy between the case of an individual in debt to another and a society in debt to part of itself." If we can reduce our rate of interest to the English standard—3 per cent., subject to taxation—and add to that 1 per cent. as a sinking-fund for general liquidation, we shall have fully as much as we can carry direct as a producing nation; and the current rates thereby induced would be the very outside limits that our farmers and manufacturers can bear, live, and compete with foreign producers. And as an interesting coincidence of intelligent witnesses, we will here remark, that long before Judge Campbell presented his valuable statistics to the nation, Nathan Rothschild told a prominent American that any nation which agreed to pay more than 4 per cent. for a large loan, and especially for a long time, was sure to land in bankruptcy.

DEMONSTRABLE RESULTS AS TO THE NATION.

The amount of our interest-bearing national debt, July 1st, 1875, was $1,709,491,800. As the interest on the same will easily average 6 per cent., a reduction to 3 per cent. would effect an annual economy of $51,284,739. With this economy we could easily appropriate a sinking-fund of 1 per cent., or $17,094,130, which, invested at that rate each year, would, in less than forty-seven years, pay off the entire national debt. (See Actuarial tables.)

DEMONSTRABLE RESULTS AS TO INDIVIDUALS.

Imagine a farmer, say John Smith, with

A farm worth, say	$10,000
Stock worth, say	5,000
Total	$15,000
He owes a mortgage of	5,000
His equity, or net ownership, is	$10,000.

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With the hardest work and closest economy he can clear 3½ per cent. on the gross investment, say $500; he pays interest on $5,000 at 10 per cent., $500, and has nothing left, and is breaking down with hard work, anxiety, privation, and increasing years.

If the Government rate should be 8 per cent., Mr. Smith might, perhaps, have to pay 4 per cent., which would be $200 per year, leaving from his $500 earnings $300 per year sinking-fund for ultimate extinction of the incumbrance. This $300, each year invested at 4 per cent., by payment on principal or loaning to a neighbor on good security, would, at the end of twelve years, amount to $5,013.90, which would clear his place handsomely—a much more desirable result than the fashion which is daily getting more in vogue of being sold out by the sheriff, with, perhaps, a judgment written up against him in addition.

We are now the laughing-stock and by-word of all civilization, that, with our professed free institutions, regard for the rights of humanity, natural endowments, and individual intelligence, we are more the slaves of usury and usurers than any other civilized nation. Shall we change this? If not, why not?

JOHN G. DREW.

ELIZABETH, N. J.

SOME OF THE INSTITUTIONS OF SAN FRANCISCO.

OF the wonderful city of the Golden Gate much has been said and written, and yet the subject has hardly been touched. No city in the Union presents such peculiar opportunities for the study of character, and for studying the peculiarities of races as this. Its people, gathered from almost every nation under the sun, are marked by habits, modes of thought, and intensity of action such as exist nowhere else.

PIONEERS' HALL.

Remarkable beyond all others are the "Forty-niners," as they delight to call themselves, a genial, enterprising class of men, for whom no ideas are too large and no project too magnificent. The visitor to San Francisco should seek through some one of these gentlemen an opportunity to enter Pioneers' Hall, the club house of the association. This is a large, substantial, three-story building, at the lower end of Montgomery Street, where day and evening any number of the members may be found engaged in reading, in social chat, or in friendly games.

The building contains a large hall, in which are held the business and social gatherings of the society; an ante-room, in which is a small but unique collection of historical relics; a well-lighted, cosily-furnished reading-room and library; a club-room, with (I am sorry to say) a small, well-kept bar as an appendage; and a sitting-room, containing two small cabinets filled with the choicest specimens of ores, representing nearly every mine in California, Nevada, and Idaho.

Here you will find the men who have made California what it is. Few of them are old, the majority have, to all appearances, scarcely reached their prime. To see them at their club you would hardly believe that these were the men who braved perils by land and sea a quarter of a century ago in the great exodus from the States, and who have since built the city through whose thronged streets you have been walking with feelings of mingled pleasure and amazement. The hearty familiarity of each with the others is a noticeable feature of this club. You have none of the stiff "mistering" that pervades gatherings of solid men elsewhere; neither do they indulge in the titular Americanism of colonel, major, or squire. It is Hank, Bob, Charley, Bill, and other familiar nicknames to the end of the catalogue.

There are in the reading-room two libraries, one for reference only, the other for circulation among the members and their families. On the tables are leading papers from all parts of this country and Europe, and English and American periodicals and illustrated papers. A large, finely-finished globe stands in a corner, and on the walls several pictures are hung. The walls of the hall are decorated with life-size portraits of the many presidents of the society. Among the relics are garments worn by Grant and Sherman in

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their campaigns. But these great soldiers are claimed as "pioneers," and are held in enthusiastic regard by every genuine "Forty-niner."

Many are the racy stories one could gather at this club, and it is a marvel that the enterprising reporters of the "Frisco" press have not drawn largely upon the rich placer of historical reminiscences daily unearthed there. A stranger would expect to hear loud, boisterous language, heavily spiced with oaths from these original gold diggers, and to listen to the vernacular of some of Brett Harte's heroes. But there is nothing of the kind even in the card-room, where, by the way, gambling is never permitted, the rules of the club on this subject being very stringent. Here you will meet a millionaire whose income is seventy or eighty thousand dollars a month from his gold mines, and whose ships whiten the ocean all the way to his coal mines at Bellingham Bay. His whist partner opposite is one of the principal owners of a mill in Washington Territory that saws one million feet of lumber daily, and loads ships for China, Australia, Chili, and other Pacific ports, besides sending annually several large cargoes of spars for the use of the British navy.

Yonder bright-eyed, full-bearded man is he who has built up the *Overland Monthly* into a first-class periodical, the best exponent of the vast and varied resources of the Pacific Slope. That sharp-featured, pleasant-voiced, slight man, so full of nervous energy, is he who established the first express in California, and carried to the miners at their remote gulches letters and papers from home. There sits a genial, round-headed man, with a merry, black eye, and a fund of quiet humor in his talk, who was one of the first newspaper men on the coast, and assisted in establishing the *Alta*. That man yonder with blue eyes, full, tranquil features, and dark hair, was a prominent leader of the Vigilantes in those days when the majesty of citizenship asserted itself by putting down the villains who had destroyed the elective franchise, and filled the offices of justice with creatures of their own stamp. That jolly old gentleman, with strong aquiline nose on his kindly face, is a beloved physician, gentle as a woman when with his patients, and rarely skilled in the healing art, to which he has been devoted for nearly half a century. That quiet gentleman (dressed in the finest broadcloth), engaged in earnest conversation with his companion, is a profound lawyer, a poet of no mean merit, a fine-art amateur, and, withal, the most modest and unassuming of men.

Besides these, there are many others worthy of note; engineers from the mountains on a visit to their old "pards;" geologists, whose practical knowledge would put to shame the smattering of many so-called professors; sheep-raisers, whose flocks count by tens of thousands; farmers from the San Joaquin, who left their rockers in the gulches years ago for the better gain from cradling golden grain in that wonderful valley.

THE MERCHANTS' EXCHANGE.

But asking the reader to visit Pioneers' Hall for himself, let us take a short walk to the Merchants' Exchange on California, the Wall Street of San Francisco. This is a massive granite building, four or five stories high, well adapted to the purposes for which it was designed. All the upper stories are filled with offices, occupied largely by brokers, mining companies, and lawyers. The first floor is devoted to the Exchange. A telegraphic instrument is all day long ticking intelligence of the markets, the arrival and sailing of ships at various ports, and many other matters of interest to commercial men. On huge blackboards, covering the wall of that portion of the main room vailed off for an office, a clerk records in bold, running hand the shipping intelligence from the Columbia River, from Puget Sound, and from the local ports, also the condition of the sea, the weather, and the course of the wind outside the harbor. On both sides of the room are long rows of forms, on which are filed papers from all parts of this country, from Mexico, British Columbia, South America, China, and Australia. Several circular tables occupy the center of the room, with plenty of good stout chairs for those who need them. Here meet the great merchants of the city, and the foreigners come there to trade. You hear the gabble of the Chinaman mingle with the liquid accents of the Spanish provincial tongue, and the rough hearty tones of John Bull. It is a great re

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sort for captains, mates, and old salts whose days of voyaging are ended. There goes a daintily-dressed man, the picture of a Broadway swell in attire, even to his nicely gloved hands. You would scarcely call him a sailor, and yet he served the cause he had been taught to think right on one of the rebel cruisers, and he now commands one of the ocean steamers registered at this port, and bears, as he deserves to, the reputation of a bold, trusty, and skillful officer. In striking contrast to him is another, a stout, rugged man of eight-and-thirty, or thereabouts, with heavy blonde side-whiskers and moustache, who walks with the square tread of one accustomed to hold himself firmly when the storm winds rage and the mighty billows bear down upon his ship with terrible majesty. That man was a born sailor, inheriting a love for the ocean from his father and his maternal grandfather, both distinguished officers of the American navy. Liberally educated (or in the midst of a collegiate course), he ran away to sea, shipped before the mast, and by his own pluck and innate fitness for the vocation commanded a first-class clipper ship soon after he passed his teens. One of the first of our young sailors to leave a profitable situation in the merchant service, and volunteer for the Union cause, he distinguished himself under fire many times, and received rapid promotion. Too proud and high-spirited to submit to the red tape and snubbing in which so many of the regulars indulge, he returned to the mercantile marine at the close of the war. At present without a command, he goes daily to the Exchange and keeps himself posted on all matters affecting his vocation. If any one wants one of the most skillful, intrepid, and faithful officers this country can produce, there he stands, ready for a commission.

Yonder is one of the "old 'uns." See that stout cane come down while he announces his Bunsby-like opinion. Notice the lumpy left cheek, forced out of shape by full forty years of "quidding;" and that white, broad-brimmed felt hat, pushed well back from the brows to enable him to take an observation. He is one of the oracles of the Exchange, and is never missing from that same chair between the hours of eleven and noon. There is a tall, broad-shouldered, blustering chap, with a coarse face, a slouchy look to his dress, and a general air of hot whiskey about him. He is one of the "cutters under," a class of men who have done much to degrade sea service by offering to accept commands at greatly reduced wages, thus pandering to the cupidity of ship-owners, and driving better men (like the one before referred to) from the calling to which by nature and education they are best adapted. Too many of the steamship owners on the Pacific coast are given to this policy, and, in their greed, expose valuable treasures and invaluable lives to the ignorance of the "cutters under," whom they have made captains. Especially is this true of the line between "Frisco" and the Columbia River, which, with one or two notable exceptions, is officered by men who, in New York, would not be accepted as second mates for fishing smacks.

THE STOCK BOARD.

Leaving the Exchange we enter, a door or two beyond, the Stock Board, now in full blast, and presenting a scene of as much excitement as its namesake in New York. The "caller" of this Babel attracts universal attention from strangers. A large, handsome, smooth-faced blonde, with a bell-toned voice, a clear head, and of imperturbable coolness, he reigns supreme above the surrounding din, and over the chaos of sounds rings out his calls with startling distinctness and never-failing accuracy. It may truthfully be said that he is famous in his calling; but he is famous, also, for something else. In the palmy days of the volunteer fire department (the best of its kind in the country), the belle of "Frisco," beautiful, accomplished, wealthy, and freakish, became the patron and pet of the firemen. Hundreds of suitors sought her hand. Her eccentricities were the theme of every tongue, and the topic of many spicy locals. But she, the much-courted maiden, yielded at last to the fascinating voice of the caller, and he is quite as well known for that achievement as for his unequalled skill in the Stock Board. In this excited throng of wide-awake men there are many worthy of study. I note one whose operations are always on the largest scale, who has been utterly bankrupt many times, and as often retrieved himself in a few

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months. But recently he rose from worse than nothing to the ownership of over half a million dollars in gold, the result of a month of successful gambling in this room and on the street. Very few men or women in "Frisco" escape the baleful contagion of this Stock Board, and hundreds of brokers live in luxury upon the profits of the excitement.

The *Chronicle*, an ably-conducted daily, availed itself of the protracted excitement of a year or more ago to show up the tricks and devices of the brokers, experts, and "mining sharps," and tried to destroy the illusions of the masses. But it did no good; the fever had to run its course, and the multitude of victims it left behind will be no preventive to a similar rush when the managers think best to start it. The *Chronicle* illustrates the power of energy, enterprise, and pluck. Its proprietors, two brothers, a few years ago were newsboys. By industry and frugality they acquired some little capital, and taking this paper, then a bankrupt concern, they pushed it vigorously, fighting monopolies with obstinate daring, exposing frauds, abuses, and shams with boldness, and so won upon the popular heart that they have gained an unprecedented sale in that city, and established their paper on a sound basis.*

BESP.

Department of Literature, Science, Education.

True philosophy is a revelation of the Divine will manifested in creation; it harmonizes with all truth, and can not with impunity be neglected.—*Comte.*

EMANUEL KANT.

A VIEW OF HIS PHILOSOPHY AND SOCIAL LIFE.

THE whole of the biography of this remarkable man may be summed up in a few words. He was born at Konigsberg, in the year 1724, of poor though honest and excellent parents; received his early education at the free school in that town; was supported at college at first by a benevolent uncle, and after that supported himself as a private tutor in a family residing some short distance in the country. When thirty years old he returned to the university of his native town, labored fifteen years as a private professor, and continued his professional career all his life, without any variation, until he died at the good old age of four-score years. During the whole of this long life he had never been fifty miles away from his native place, nor had even sought variety at home through the sympathy of a wife and the endearments of a family. Regarded, therefore, from without, Kant's life was about as dull, prosaic, monotonous, and uninteresting a piece of human pilgrimage as it can well fall to the lot of any mortal to present to the eye of a curious observer. And yet this prosaic man does really form, in many respects, an era in human history. That quiet life of his on the distant shore of the Baltic emitted a light and a power the influence of which on the processes of human thought we can hardly compare with any other than that of Aristotle in the ancient world, and Bacon in the new. And if it is asked how it was that a solitary thinker could produce this effect, in an age, too, when thought was already fully awake; if it is asked how a life so remote from the world, so unobtrusive, so unconnected with all the great movements of human affairs during the last century, should have established so lasting an influence upon society, we reply by pointing to Kant's personality as being beyond any other of his age the representative and the champion of moral truth. The earlier portion of Kant's life was spent evidently in an extensive and thorough cultivation of all the then known resources of

* The manuscript of this really entertaining article had been on hand for some time prior to its publication. Will the reader pardon any seeming anachronisms on this account?—Ed.

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literature and science. His classical acquirements were of a high order, and his memory remained through the whole course of his life stored with the choicest passages of ancient literature, whether in the form of poetry or prose. To mathematical studies he devoted himself so ardently and successfully that he was for some time called to fill the chair of mathematics and physics in his native university. Physical science remained to the end of his life a favorite study. Physical and experimental philosophy he loved and eagerly pursued, but he would not admit that the results and lessons of mere outward experience were ever destined to replace all the higher principles of reason and conscience and human hope in the Infinite and the immortal. It was under this two-fold pressure of ideas, under the enthusiasm he felt for the Newtonian principles, on the one side, as giving the grandest views of God's universe around us, and under the still deeper pulsations of a high and noble conscience on the other, a conscience which prized moral worth beyond all that is greatest in nature herself—it was under the pressure of these two impulses that Emanuel Kant grew up to the idea of inaugurating a philosophic system which should mark out clearly the limits of experience on the one hand, while it affirmed the eternal obligations of moral truth on the other.



PORTRAIT OF EMANUEL KANT.

As a professor, Kant lectured on a considerable variety of subjects, and it is a somewhat significant fact that it was not in the department of metaphysics properly so called that he shone the most brilliantly, or awakened the deepest interest among his audience. In fact, he generally gave his lectures on logic and metaphysics from the printed text-books of other writers, criticising, correcting, and enlarging as he went through them. Some of his favorite topics of public instruction were anthropology, ethnology, and physical geography generally. These lectures he gave with remarkable geniality, pouring out a prodigious fund of accurate knowledge, both respecting men with their modes and habits of life, and respecting countries with all that was most distinctive in their physical features. Metaphysics was the hard, solitary work of his intellect, and he very rarely talked about them either at home or in society. Men, things, countries, and life — in a word, with all its changing hues —these were the occupations and amusements of his lighter moments.

Kant's friendships evinced a tenderness of heart which one would hardly have looked for in connection with so stoical a nature. His most intimate friend was one Green, an Englishman of strong though eccentric character. Their friendship began by a singular adventure. Kant, who in his early life especially was an ardent politician, was descanting one day somewhat publicly on the American war, which had just broken out, and was reflecting strongly on the folly of England in provoking it. As he was talking, a young Englishman interrupted the conversation by a violent ebullition of anger, declaring that Kant had grossly insulted his country, and challenged him to fight a duel with him on the spot. Instead of fighting, Kant reasoned with him

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on the subject with so much power, gentleness, and eloquence that Green was completely convinced of his rectitude, and commenced on that very day a friendship with him which was only terminated by death. For many years during the middle period of his life Kant spent a portion of every day with Green. The mode of their intercourse has something so singular and fresh about it as to surprise if not amuse the reader. Kant went every afternoon soon after dinner to Green's house, and found him uniformly asleep in his arm-chair. Instead of waking him up, he sat down in another and went to sleep himself. Soon after, the bank director, Kuffman, dropped in and did the same. Another Englishman, named Motherby, came at a given hour and joined the society, when all of them woke up and commenced their social intercourse, which continued till seven o'clock precisely. After Green's death Kant entirely changed his mode of spending the after part of the day. He always dined at home, and entertained every day a select company of friends at his table, usually from three to six in number. But at the hour when he had been accustomed to meet his bosom companions in Green's house, his guests always took their departure. It seemed as if he could now devote the time which had been sacred to friendship only to solitude and meditation. Certain it is that his heart never ceased to vibrate at the thought of those who were gone, and that their images ever dwelt within it as a fragrant and holy memory.

Although Kant had comparatively little intercourse with his family, as living altogether in another sphere of thought, as well as social life, yet he always stood ready to aid them in every way by his counsel, his sympathy, his time, his money, and his influence. Toward his students he acted almost in a paternal character. If timid, he encouraged them; if poor, he helped them; if bold, he checked them; if ambitious, he guided them. Wherever he saw modest worth and integrity of purpose he was always ready with his sympathy and his aid. This arose from the intense respect he always bore for human nature as such. He believed heartily, earnestly, lovingly in that nature. He saw in the moral constitution of man an element of infinite worth, and he measured every humble virtue, every good resolution, by the intense greatness and incalculable value of the principle from which he knew that it sprang. Alive, indeed, he was to the sins and follies of humanity, keeping before him ever so high a standard of virtue he could not but be deeply sensible of the universal deviations from it, but he could never believe that men were to be made better by hard depreciation. His principle was, once give a man faith in his own moral nature, and in the God who made it, and so far you lead him on the road toward restoration, toward virtue, and toward happiness.

ANDREW HARDIE, M.D.

A PLEA FOR RED HAIR.

IN one of the public schools, for which our State (Michigan) is so justly celebrated, a graduating essay was recently read which seems altogether too good for the slight circulation it received through the columns of a country newspaper; and so, knowing your interest in all that pertains to different types of character, and the signs by which each may be distinguished, I venture to prepare a synopsis of the essay, which was written by Miss Stella S. Randall, a member of the class of '75, at Niles, Mich. Perhaps, being an "interested party," I have looked upon the production with partial eyes, but so far as my observation and experience have gone, it seems true in the main. I never knew but one villain with red hair, and his eyes were very black and small—an unusual combination with auburn locks. In his case, large Acquisitiveness made him barter everything for gold. The mother of a large family, about half of whom were "intense blondes," with red hair, once remarked to me that she did not think these were any more passionate or harder to manage than the rest of the family.

In a recent visit to the State Reform School, which now contains over 270 boys, I

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scanned them with this subject in view, and found only eight with red hair, while the large majority of them were very dark-complexioned, their craniums broad, foreheads low, showing a large development of Combativeness and Destructiveness, and of the selfish and animal faculties and propensities generally, while their moral and intellectual natures were deficient or uncultivated.

Really, it seems as if it were time somebody came to the defense of this much-slandered class of individuals, and Miss Randall has quite forcibly shown that red hair is seldom found on the worst heads, is rarely put in prison, or fired with cruelty, or dyed with blood. Here is in substance what she said:

Form and feature indicate character. The most careless observer scrutinizes these with a criticism that the indelible lines would gladly resent. Upright carriage, firm, nervous steps are evidence of self-reliance and force. Heavy, shamble steps, a loose, slouching figure betoken weakness and irresolution. A Roman nose, curved like a hawk's beak, is a symbol of Acquisitiveness, and in its presence we naturally look to our pockets. Thin, flat lips, shutting closely over the teeth, like the jaws of a steel-trap, tell of a stern will as unbending as fate.

But of physical features, both rare and common, none have a more established reputation than red hair. He or she whose hair has caught its tinge from the sunset, or been dyed with carrots, is a marked character. Suspicion and prejudice, fostered and kept alive by tradition, give to the unfortunate possessor of red hair an unenviable reputation.

This condition of things has now been borne just as long as it is possible for amiable human natures to be calumniated in silence, and, as an interested party, I come to the defense of the rufous temperament. Is it true in races and individuals that quick passion, implacable jealousy, and cruel hatred, leading to domestic broils and open crime, have raised a red flag over their fortress of clay as a warning of danger?

Let us take the testimony of history as to traits of character in the races of men. The Italians—black haired and dark-complexioned—are notoriously cruel and passionate; so of the Spaniards, their Inquisition giving terrible proofs of the fact. The North American Indians, with their tawny skins, and straight, black hair, are considered revengeful and blood-thirsty beyond all other races. Opposed to these are the Russians, Scandinavians, and Germans, fair-haired and red-whiskered, and never, in all history, noted for cunning or cruelty.

Our State prison at Jackson furnishes proof that our greatest sinners are not of the rufous temperament. Out of 740 prisoners but ten have red hair, and three of these are only slightly tinged. Last May, Sing Sing prison held within its walls over 1,500 convicts, and not one in forty had auburn tresses, and the Superintendent mentions it as a singular fact that the greatest proportion of the criminals are dark, while blondes are seldom or never seen in the institution.

On the other hand, Henry Clay—so eloquent in speech, with such a gentle dignity of form and bearing that he was sometimes compared to the graceful elm—is described as having auburn hair. In him, person, intellect, eloquence, and courage united to form a character fit to command. He fired with his own enthusiasm, and controlled by his amazing will.

Phil Sheridan, the invincible general, who has been credited with much bodily and mental endurance, mingled with coolness and swift energy, is one of the most popular commanders in the United States army, and partakes of the rufous temperament.

"Think over your acquaintances; are not the sharp-tongued, the fretters, and the scolds in the main dark-haired? Grant their faults, do you not look for energy, frankness, generosity, ambition, and high sense of honor in the light-haired? Though sensitive and watchful, they are forgiving and warm-hearted; quick to resent an injury, as quick to repay a favor. In the face of all this, should not the ill-founded prejudice against red hair and the rufous temperament be uprooted from the hearts of the public? And you, my classmates, while you, in the years to come, go mourning your gray locks, my golden hair will remain untouched by the finger of Time, for 'Nature never spoils what she takes so much pains to make.'"

H. M. MANNING.

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LOVE OF GAIN AND SELF.

In mediæval Rome, I know not where,
There stood an image with its arm in air,
And on its lifted finger, shining clear,
A golden ring with the device, "Strike here!"
Greatly the people wondered, though none guessed
The meaning that these words but half expressed,
Until a learned clerk, who at noonday
With downcast eyes was passing on his way,
Paused, and observed the spot, and marked it well,
Whereon the shadow of the finger fell;
And, coming back at midnight, delved and found
A secret stairway leading underground.
Down this he passed into a spacious hall,
Lit by a flaming jewel on the wall;
And opposite a brazen statue stood
With bow and shaft in threatening attitude.
Upon its forehead, like a coronet,
Were these mysterious words of menace set:
"That which I am, I am, my fatal aim
None can escape, not even yon luminious flame."
Midway the hall was a fair table placed,
With cloth of gold, and golden cups enchased
With rubies, and the plates and knives were gold,
And gold the bread and viands manifold,
Around it, silent, motionless and sad,
Were seated gallant knights in armor clad,
And ladies beautiful with plume and zone,
But they were stone, their hearts within were stone,
And the vast hall was filled in every part
With silent crowds, stony in face and heart.

Long at the scene, bewildered and amazed,
The trembling clerk in speechless wonder gazed;
Then from the table, by his greed made bold,
He seized a goblet and a knife of gold,
And suddenly from their seats the guests upsprang,
The vaulted ceilings with loud clamors rang,
The archer sped his arrow at their call,
Shattering the lambent jewel on the wall,
And all was dark around and overhead;—
Stark on the floor the luckless clerk lay dead.

The writer of this legend then records
Its ghostly application in these words:
The image is the Adversary old,
Whose beckoning finger points to realms of gold,
Our lusts and passions are the downward stair
That leads the soul from a diviner air;
The archer, Death; the flaming jewel, Life;
Terrestrial goods, the goblet and the knife;
The knights and ladies, all whose flesh and bone
By avarice had been hardened into stone;
The clerk, the scholar whom the love of pelf
Tempts from his books and from his nobler self.
The scholar and the world! the endless strife,
The discord in the harmonies of life!
The love of learning, the sequestered nooks,
And all the sweet serenity of books;
The market-place, the eager love of gain,
Whose aim is vanity, and whose end is pain.

—*From "Longfellow's Morituri Salutamus"*

LETTERS FROM THE SOUTH—No. 4.

AN AGRICULTURAL EXHIBIT.

A PERSON accustomed to the many conveniences used by our Northern friends is always surprised at the primitive style of living here in the South-west. The houses are poorly built, even the best of them, and in the country, people are generally content with log-cabins, having two large rooms and a broad, open passage between, mud-chimneys at each end; the fireplace fully four feet wide; plank floors, in which the shrinking of the planks soon leaves large cracks; and perhaps one glazed window. A rude wottle fence incloses the garden and yard, and a small log crib is built in the rear. The housewife has generally to do her own cooking these days, though a few manage to keep one servant to do the hardest of the drudgery. There is a very strong prejudice among the laboring class of very poor white people against going out to service, and colored women prefer to work in the field, if obliged to work at all. If they have husbands, they expect to be maintained in idleness.

This country—by which I mean West Tennessee, Eastern Arkansas, and North Mississippi—is comparatively thinly settled, towns and villages small, large tracts of wooded land, and many large fields lying waste. One can buy very fair cleared land at $15 per acre cash, or $20 per acre on three years credit, a certain proportion payable every year. The "Bottom" lands, as we call those lying on creeks and rivers, need no fertilizers, nature herself having enriched them with the *débris* of giant forests and the alluvium of water-courses, which have gradually receded or changed their channels, leaving deposits of inexhaustible riches. Garden stuff grows luxuriantly here; cabbages measure

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two feet across the top in June, and a few bean vines will yield three pecks a day. Squashes, cucumbers, beets, all bear abundantly with very little work. Wheat sown in the fall yields from forty to fifty bushels in June, costing only the trouble of putting in the seed and cutting the ripened grain. Ground like Indian-corn into meal, it makes delightful and wholesome bread. Friend John Smith moved here from Pennsylvania a year ago, had a wife in feeble health and two little boys to support. Knowing little practically about the culture of cotton, which requires a great deal of work, he did not undertake that the first year, but agreed to pay his rent in money—the equivalent of a bale of cotton for twelve acres, about fifty dollars. He rented twenty-four acres, fifteen of which he planted with corn, four with sweet potatoes, two with peas, two with Irish potatoes, and one with onions. His corn suffered from drought, but made three hundred bushels, one hundred, or one-third of it, paying his entire rent, leaving him a surplus to feed his family, cow, mule, and stock on, and some to sell; while the potatoes, peas, and onions sold readily for cash, bringing high prices, and yielding a very handsome profit.

The range here for cattle is very fine; cane is green in the bottom all the year round, and during the hardest winter it is only necessary to shelter cows at night, and give them a feed of warm slops, meal, siftings, cotton-seed, and salt for their breakfast. A farmer's wife in this country may derive a considerable revenue from her surplus butter, which readily sells for thirty cents a pound when sweet and rich. To have it good winter and summer one needs a milk cellar of about three feet depth, carefully cemented, and perfectly impervious to water. A similar receptacle is splendid for keeping potatoes, beets, cabbages, onions, and pumpkins through the winter. Cisterns and cellars are desiderata in this changeful and malarious climate; where people have the former, well constructed, and use water caught during the winter months, they have very little chill and fever.

Poultry raising is an easy and pleasant business here. Ducks, geese, turkeys, guinea fowls all pick up an abundant living if there are any strips of woods near where they are domesticated, or fields of oats, rye, and wheat. With access to such places, and plenty of clean water to drink, chicken hens will lay all the year round, Christmas time not excepted. The most intrusive depredators on poultry are minks and night-hawks. The former is a little brown animal, the size of a half-grown cat, as good a climber as a squirrel and with a scent as keen as a fox-hound. He merely cuts the throat of the fowl and sucks the blood; sometimes kills fifteen in a night. The best plan to preserve poultry from his incursions is to cause them to roost in trees, having wide shelves built around the trunk so as to bar his progress up the tree.

There are some beautiful birds in these glorious western woods. One that comes every fall to eat the seeds from the ripe pericarps of my sunflower is only a size larger than a humming-bird, of a brilliant shade of yellow, his wings tipped with black. I have named it the "sunflower bird." Then there are beautiful blue-birds, crested and smooth-headed; red-birds, like jets of flame; wood-peckers with scarlet caps, white bosoms, and black coats, shyly glancing at one from behind the gray tree-trunks on which they are forever tapping and pecking. But the most familiar, fearless, and popular of all birds here is the nonpareil mocking-bird, which, in addition to his own captivating strains, reproduces the jorie's single note, the cat-bird's cry, the red-bird's call, and, indeed, the songs of all other feathered denizens of the forest—

> "A full choir within himself,
> In russet coat most homely,
> Like *true* genius bursting forth
> In spite of adverse fortune."

VIRGINIA DURANT COVINGTON.

How it Came About.—There is a bit of romance quite racy in the early life of the two elder members of a family now very eminent in French affairs. It is related thus:

In the middle of the winter of 1838 a fire broke out in the female seminary at Limoges, France, and spread with such rapidity that it was feared all the inmates would perish. The firemen, however, brought out all, as they supposed, and then, as is usual, the crowd watched the destruction of the building.

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Suddenly there was a cry that one little girl had been left in her room. There was an immediate rush for the doors and windows; but the flames drove every one back. As the excited spectators were beginning to pray for the unfortunate child, a tall girl, with disheveled blonde hair and flowing nightgown, cut through the crowd, and with a shriek of, "I'll save her!" that rose above the sound of crackling timbers and falling masonry, dashed into the doorway. Many of those apparently never-ending moments elapsed. The populace prayed for two souls with closed eyes. A loud hurrah, that was prolonged to the echo only to be repeated again, attracted the attention of the devotees, and the pale-faced girl was seen skipping through the flames with the terrified child. A few days thereafter, King Louis Philippe sent the heroine a gold medal for her bravery, and a captain of the French army, who had witnessed the girls pluck, begged an introduction. The captain is now President of France, and the brave girl Madame MacMahon.

THE MANSFIELD STATE NORMAL SCHOOL.

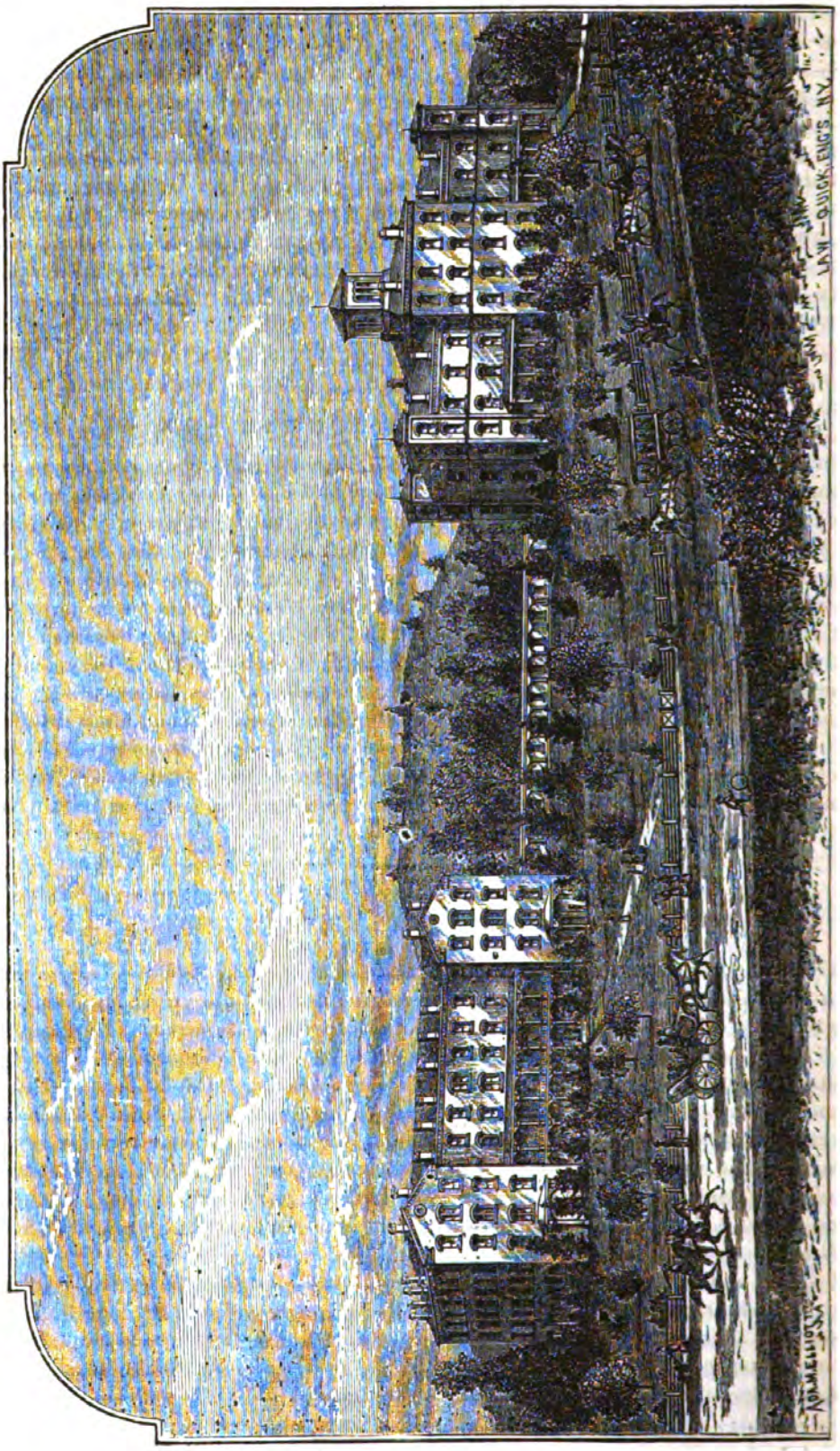
PROMINENT among the distinguished features of American progress, and an inseparable as well as most important feature of that progress, is our school system. Wherever a settlement is made, and a few families of enterprising pioneers are grouped, however distant the chosen place may be from the active foci of commerce, there we behold the early erection of a school-house. The true citizen of the United States believes in the necessity of moral and intellectual education to the growth and prosperity of the nation, and specially to the perpetuity of our great political institutions in a condition of integrity.

In some rural localities the passing traveler or visitor is surprised by the appearance of stately buildings, erected for educational purposes, which seem to be of a character altogether out of proportion to the want of their surroundings. But inquiry elicits the information that either the people have builded for the future, as well as for the present, or they possess in their midst an institution which draws much of its patronage from other communities, and whose origin was due to the earnest confidence of a few loyal hearts.

Among such school establishments few are doing more service in education than that which is now known as the State Normal School at Mansfield, Tioga Co., Pa. When there was little wealth in the Tioga Valley, the people of Mansfield and vicinity organized this school, under the name of the "Mansfield Classical Seminary." The building was completed, and the school opened in January, 1857. Unfortunately it was entirely destroyed by fire in the following April, but the people immediately set about the erection of a new building. They were, at that time, poor, and could not contribute *money* further than they had done. But they were not to be frustrated in their determination to do something for the good of their children. They could contribute *work*, and they did so, each according to the time he could spare. In sums varying from twenty-five cents to one hundred dollars, the sum necessary to commence the erection of a new building, was signed *in work*. Everybody, with few exceptions, did something. Men and boys made the brick, drew them, laid them—and thus the work went on. One negro, a noble man, signed fifty dollars in work, and paid it in carrying mortar upon the building. The brick walls were carried up to the third story, without the payment of a single dollar in money. Under such circumstances the school-house was erected, and reopened for pupils in November, 1859. A school built as this was, can not but prosper. Its endowment was the hearts of the people —a permanent endowment which is bearing compound interest. The State authorities recognized it as a State Normal School on the 11th of December, 1862.

Steadily and quietly it performed its work, growing stronger and stronger in students and resources until 1874, when an additional building was erected and furnished to meet the imperative requirements of the institution. This new structure contains the boarding accommodations, society-rooms, the model

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BUILDINGS OF THE MANSFIELD STATE NORMAL SCHOOL.

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school-room, and ladies' hall, and rooms for the young women students — the original building being occupied by the young men students and teachers, the principal's family, and for recitation-rooms. With these additional facilities, the institution is reasonably well prepared to meet all demands likely to be made upon it. It is not a fashionable boarding-school where young gentlemen and ladies are taken in and "finished;" it is doubtful if a student ever left the institution with the impression that he or she knew all that is worth knowing; but, while the legitimate object of the institution is to prepare teachers for the public schools of the State, there are besides hundreds of men and women who, to-day, bear striking testimony to its efficiency in giving a thorough, practical business education; and its main advertisement, save the few hundred catalogues annually sent out, are the young men and women who go from its halls as graduates and undergraduates. Students are drawn to this institution by what it does; and a striking feature is the class of pupils annually gathered here. A very large proportion come from distant homes, and are of riper years and of moderate means. The neighborhood of Philadelphia sent over forty pupils in one year, many continuing through the graduating course. One of these writes to her preceptor, "What changes have taken place since I left! But the outlines of those grand hills must be the same. I am so glad my parents thought best to send me into that hilly country for those three blissful years."

No institution of its class sends out a larger proportion of actual teachers, or a greater number of graduates. It is meant to be *self-governing*; and as a majority of the students are honestly seeking self-improvement, there is little difficulty found in maintaining order and decorum. If any are found persistently to disregard the spirit of the institution, they are presented with a *continuous* leave of absence.

Students are arranged at table in groups of ten or twelve, ladies and gentlemen seated alternately, with a teacher or monitor at the head of each table. Conversation is allowed, as it is maintained that good manners are promoted, and the rude habits sometimes prevailing in the boarding-halls, particularly of boys' schools, are avoided. This innovation was made in the early days of the school, and it has never been found objectionable.

The institution has been for several years under the charge of Mr. Charles H. Verrill, a gentleman of fine scholarship, and of recognized ability as an educator.

AMERICAN SCHOOLS FOR AMERICAN CHILDREN.

MANY American people of wealth and high position send their children to Europe to obtain all, or a part, of their education. There seems to be an impression afloat that the schools in some parts of Germany and France are much better than the American schools; and this impression is, perhaps, the chief reason which decides the action of most people in that respect. There are some parents, however, who are governed by motives of economy in great part, the cost of living and the expenses of tuition being much less in many of the cities and large towns of Europe than it is in America. But even this aspect of domestic life in Europe has undergone modification in late years.

With regard to the first alleged reason we have to deal at present, and we would say that the impression is erroneous. At the Vienna Exposition there was on view a plan of a Western school-house, and associated with it were explanations of the methods and apparatus employed by American teachers. No small interest was awakened in foreign visitors by this contribution of Yankee enterprise to the great show, and the result of declarations made public by the best informed minds of Europe were to the effect that the American system of common schools was decidedly in advance of anything of the kind in Europe, and that continental educators could derive much instruction from their inspection and study.

With regard to this matter we have some recent testimony in a letter written by Rev

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W. C. Langdon, a teacher residing at Geneva, Switzerland, which letter has been published in the *Church Journal*. After referring to facilities to be had abroad in studying certain branches, he considers the advantages which Americans have at home in the way of education, saying, among other things, as follows:

"However great the facilities for pursuing certain specific branches of study, such as those just named, the Geneva schools offer to American children *no* advantages for a solid *general* education and intellectual training over those which we have at home. Geneva teachers do not usually understand American children, nor is the system of instruction or the discipline of these schools adapted to their mental or moral wants or characters. The text-books are far inferior to our own, and no attention whatever is given to some branches upon which we lay much stress. It can not, of course, be expected that English would be taught as at home, and the knowledge of French which is acquired is therefore very apt to be at the cost of that of the mother-tongue. While, therefore, there may be good reasons why parents already in Europe with their families should avail themselves of those advantages which Geneva does undoubtedly afford, to leave their children here during their own wanderings, and while special advantages in languages or music may well be sought here, either for quite young children or by those who have finished or who wish temporarily to interrupt an academic course, yet I feel it my duty earnestly to deprecate the habit of sending American boys and girls away from home influences to be *educated* here, since there are, *for this object*, neither in Geneva, nor, indeed, so far as I know, anywhere in Europe, any better schools than can be found at home."

NOT ALL GOLD THAT GLITTERS.

PLAIN, simple people, not well versed in the sham and claptrap of "society," are astonished and confounded by the profuse display of jewelry which people in the common walks of life make now-a-days. Perhaps a chapter from the New York *Mercury* on "cheap jewelry," will not prove uninteresting, as it shows how the glittering baubles with which so many women and men gratify their Approbativeness are made:

The rage for cheap jewelry this summer is very noticeable. Jewelry stores are everywhere, and jewelry of endless design can be had for a mere song. Gold watches marked down to $20. Ladies' gold watches, and "warranted gold," for $25 to $50. Splendid gold rings, with ruby, sapphire, amethyst, garnet, and other precious stones (of glass), for fifty cents and a dollar. One wonders that the stones could be cut for the money. Ear-drops, pins, etc., of beautiful designs and finish, can also be had for the asking. And what a study are these things—their forms, styles, and elegant workmanship! The cheap dollar necklace, on ordinary inspection, is as well formed and finished as the $100 article, and some of these little vanities will look well for a long time, if properly cared for.

A step higher and we find rolled jewelry. Some of this description is very respectable in appearance, and will wear for years. Its price is still humble compared with the genuine article, and it is largely availed of by persons whose love of appearance rises superior to the capacity of their wallets. The great center of cheap jewelry manufacture has been in Attleboro', Mass., though of late years Providence, R. I., has produced very largely. Manufactures of jewelry now fill orders much the same as a shoe manufacturer turns out work to fill his orders from South and West. They will give you fine gold and real stones, or the cheapest grades of thin plate with glass imitations of diamond, ruby, sapphire, amethyst, etc. There was a time when cheap jewelry was made in Europe altogether, as well as the finer grades of jewelry; but this is now all reversed, and Yankee ingenuity, wherever machinery can be used, will turn out cheaper and better articles of this class than can be had abroad. Indeed, we now supply quite largely the British provinces and the Central and South American states with cheap jewelry. Silver jewelry never was popular, owing to its liability to tarnish by coming in contact with sulphur-

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ous and other gases and acids. Of late years, however, the discovery of a nickel-plating process has enabled the manufacturers to turn out large quantities of nickel-plated watch-chains, sleeve-buttons, etc.

In the better grades of jewelry there is a very extensive manufacture, and the styles which are in vogue, or which may come up from time to time, are all very fine and tasteful and quite elaborate, displaying a fertility and extent of invention and ornamentation which are absolutely marvellous. The latest and most popular novelty in gold is what is known as faceted jewelry. This is where a globular figure is apparently ground off into a number of faces, which, when polished, give out or refract light in a showy and dazzling manner only inferior to cut stone. Fifty years ago necklaces of small, rounded beads were all the fashion, and many of these are still cherished as heirlooms in families throughout the country. Gold necklaces of the faceted beads are now becoming quite popular. Finger-rings are among the most expensive, as well as the cheapest, of jewelry ornaments. We need not here consider the plain, chased and enameled rings; the sardonyx are quite cheap, while the Oriental amethyst ranges quite high. Beryl stones are expensive only when of choice and deep colors. Tourmalins are quite expensive; good rings of this description ranging from $42 to $500, but the latter are only realized for rare and beautiful colors. Topazes are cheaper, ranging from $30 to $100. The price of topaz is enhanced from the circumstance that many stones are destroyed in the process of heating, which is resorted to in order to deepen and enrich the natural color. Oriental amethysts are very high, some being held at $100, while the cheaper grade of stones run as low as $2.50 and $3. Cameo stones in red, white, and green colors are quite fashionable, and range in price from $15 to $75. Moss agate, which was once quite fashionable, has nearly disappeared in finger-rings. In pearl and garnet, ruby, sapphire, etc., the cost varies with the cost of the stone. It may be said, however, that they range in price from $10 upward. The pearls used in the general run of jewelry are very small and beautiful. Sometimes a cluster ring embraces rose diamonds instead of pearls. In ladies' sets of jewelry, the Roman and Etruscan styles—both often quite elaborate in design—are most popular. Pendants and ear-rings in these styles range from $30 to $250. The higher-priced usually abound in designs partly composed of rose diamonds and pearls, with a large center-stone. Sometimes the sets are ornamented with only one kind of stone, such as amethyst, emerald, etc.; these are occasionally elaborated with pearls, and sometimes the set is entirely ornamented with pearls of various sizes. Necklaces are often very elaborate in design, workmanship, and ornamentation, and vary in price from $20 to $400. Occasionally a necklace is encountered which is marked as high as $700, but this grade has few purchasers outside the very wealthiest classes.

TO THE YOUNG.

IT is well for the young to pause frequently and exercise that prudent forethought so necessary to insure a safe and happy voyage over the sea of human life. The inexperienced pilot will often cast a forward glance upon the sea to catch the first appearance of danger, in order to avoid what might otherwise cause his ruin. So the young, standing in the vestibule of this busy world, just ready to launch off upon the sea of life, should look forward to catch the sound of the distant breakers and avoid the rocks and quicksands that lie in their way. However bright the morning of life may appear, yet as the ocean at times is swept by the wing of the tempest and its waters plowed into mountain waves, so the sea of human life, must be disturbed by the tempests of disappointment, and the storms of misfortune will roll over it, making shipwreck of the unwise and improvident, and, to some extent, blasting the hopes and anticipations of the wisest and best. There is a work to be accomplished in the morning of life—a work of paramount importance. The season of youth is too generally regarded as a sort of play-day, having but little responsibility, care, and labor. The young live in the future, and are thoughtless of the present. In my judgment, there is no period in human existence so important and so full of interest as the season of youth. In the first place, it is important because it is the starting-point in life, and in every human enterprise it is essential that we begin right. The first step controls the second, and the second the succeeding one, and so on through life.

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An error at the beginning of life may pave the way for greater sins to follow; may be the beginning of a great comedy of errors, while mistakes at the close of life will lead to but few succeeding ones. In solving a long and complicated mathematical problem, a mistake of one figure at the beginning, and that of the least relative value, may prove a serious error at the close. The blunder, slight at first, runs through the entire work, increasing at every step and leading to other and greater errors, and in the result its magnitude is truly fearful. Had that mistake occurred near the close of the process, the result would have been much less. So the errors of our youth, though trivial in themselves, may run through the whole problem of life, increasing in magnitude all the while and that which in the morning of life seemed like a little cloud no larger than the hand, may multiply and spread until it darkens the whole heavens. Let the young, then, beware of the smallest sins, and shun all error and wrong, so shall their future years be bright and peaceful, and blessings follow them to the grave. Happy, thrice happy is that young man who stands firmly on the rock of virtue, resisting successfully the syren influences of all worldly temptation. Woman is sheltered by fond arms and loving counsel, old age is protected by its experience, and manhood by its strength, but the young man stands amid the temptations of the world like a self-balanced tower. Happy he who seeks and gains the prop and shelter of morality. Let no one, then, regard the season of youth with indifference. Let the young improve it well, and lay up treasures for coming years. In the morning sow thy seed, and in the evening withhold not thy hand. JENNIE HAVENNER.

ENTERPRISE IN THE FAR WEST.—A resident of Minneapolis, Minn., says of that place:

"Everything here looks fresh and prosperous. This city of 33,000 people stands on a site which twenty years ago was an uninhabited prairie wilderness. Whence this marvelous growth? The mystery is soon explained. Minneapolis has a splendid water-power at the Falls of St. Anthony, on the Mississippi, opposite the city. With Yankee sagacity these advantages have been improved, and fortunes have been rapidly made as this young city has arisen into prominence. Her flouring mills, which are said to have a capacity of 4,000 barrels a day, consumed last year 6,592,500 bushels of grain; her eighteen lumber-mills turned out, in 1874, 191,305,679 feet of manufactured lumber and 167,753,000 shingles. One of the flour mills is the largest in the world, and has a producing capacity of 1,400 barrels daily by the old process. Woolen manufactures are also advancing, and the best blankets in the world are said to be made here. Real estate is advancing with great rapidity, and the citizens are looking forward to an enormous expansion."

It is certainly cheering to read such an account as this. It bids us of the East who feel the prevalent stagnation in commercial and mechanical affairs to hope for an early improvement. Can we not go to work earnestly like the Minneapolitans, and make things lively and prosperous?

POPULATION OF NEW YORK CITY.—According to the recent census returns now on file in the office of the Secretary of State, at Albany, the number of residents is 1,064,272. In comparison with the United States census taken in 1870, which gave New York a population of 942,292 souls, we have an increase, within the five years, of 129,980. It is estimated that about 80,000 of this increase in our population results from the annexation to the city of the lower districts of Westchester County.

OTHER CITIES IN THE STATE OF NEW YORK.—The returns for seventeen of the principal cities in New York State, which are on file in the Secretary of State's office, show a general increase, which, in some cases, is quite remarkable:

Cities.	1870.	1875.	Inc.	Dec.	Added by Annexation
Albany	69,422	85,584	16,162	—	6,794
Auburn	17,225	17,616	391	—	—
Buffalo	117,714	134,238	16,524	—	—
Cohoes	15,857	25,677	10,320	—	—
Elmira	15,863	20,093	4,230	—	—
Lockport	12,426	14,323	1,897	—	—
New York	942,292	1,064,272	121,980	—	80,000
Ogdensburg	10,076	10,503	427	—	—
Oswego	20,910	22,280	1,370	—	—
Poughkeepsie	20,080	20,097	17	—	—
Rochester	62,522	81,813	18,291	—	8,125
Rome	11,000	12,511	1,511	—	—
Syracuse	43,051	49,808	6,757	—	—
Troy	46,465	48,708	2,243	—	—
Utica	28,804	31,689	2,885	—	—
Watertown	9,336	10,005	669	—	—
Yonkers	18,357	17,472	—	885	—

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MRS. C. FOWLER WELLS, *Proprietor.*
H. S. DRAYTON, A.M., *Editor.*—N. SIZER, *Associate.*

NEW YORK,
OCTOBER, 1875.

BUSINESS MISMANAGEMENT.

WITHIN a few months past the public has been startled by announcements of the failures of several old and celebrated banking and commercial houses, notably that of Duncan, Sherman & Co., whose reputation for soundness has never been disputed, and which was regarded as one of the safest depositories of one's spare capital in the city of New York. Such suspensions naturally have the effect of weakening confidence in all concerns which deal in money and credit, especially when investigation shows that the firm, or a partner, which is the same thing, had embarrassed affairs by venturing large amounts in some enterprise which promised large gains if luck were in its favor, but that luck being dependent upon the whims of a few stock jobbers, or upon the ingenuity with which a "corner" was produced in cotton or breadstuffs, had, at the best, a precarious basis, which a single economical suggestion proceeding from an authoritative source sufficed to overturn.

Can honest men trust their hard-earned savings to bankers or brokers who use them in speculations in which the chances, when calmly weighed, are more for loss than for gain? Not if they are aware of such use, and now their eyes are being opened.

Business soundness is dependent upon two principal things:

1st. Sufficient capital.

2d. Capacity.

And if these are associated and applied strictly to the management of the business in its one or more relations, and outside matters are kept entirely outside, however tempting they may appear, success is likely to follow. We have known many firms which divided a handsome balance of profit annually among their several partners so long as they continued to prosecute their legitimate business, but which were brought to sudden and complete ruin through operations on the stock market, or dealings in "out-of-town" lots, or in attempting to develop a patent, or some other "splendid" scheme. Some were involved so quickly in disaster that they could not realize their situation until the sheriff's deputy presented himself, or the receiver closed their doors.

"Stick to your business," is a very trite saying, and emphasized by every man of fortune who has accumulated his property himself. Astor, Stewart, Adams, Cooper, join in advice of that kind to the young merchant, mechanic, or professional. Stick to your business, earnestly, intelligently, honestly, manfully, and, unless you have made a grave mistake in your selection—which we are convinced you can avoid—you will achieve a good measure of pecuniary success, and earn the lasting respect of the community in which you reside.

THE GREAT FLOODS:
THEIR LESSON TO AMERICANS.

THE telegraphs and mails have brought tidings of rains and floods in France and England, and also in the great river valleys of our own West. Disasters, wide-spread and appalling, in some localities unprecedented in their recorded history, has attended the rise and flow of the waters.

In France the suddenness and frightful character of the calamity which devastated the valley of the Garonne, in the Southern Departments, submerging and destroying whole villages, and doing incalculable damage to large towns, like Toulouse and Agen, and, far worse, drowning hundreds of people, came upon all like a thunderbolt. France herself stood for a moment panic-struck, but only for a moment; for, with characteristic energy and sympathy, she extended her hand to succor those who had survived the calamity, and to repair, as far as possible, the losses occasioned by the inundation.

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In South Wales continued rains brought floods which have done great damage to property and occasioned some loss of life. Half-a-dozen counties shared in the wretchedness entailed by the watery visitation.

Different parts of our own country have suffered very seriously, the lower valleys of the Mississippi and Missouri rivers in particular. How many of our numerous readers, who reside in localities bordering on those rivers and their tributaries, are among the losers we scarcely dare to conjecture; but whatever their numbers, we shall trust to their native pluck and energy to work out a triumphant success from misfortunes apparently overwhelming.

Farmers in the rich bottoms of Illinois, Indiana, Missouri, and Kentucky, have lost precious harvests, many thousands of acres of grain, which were well nigh ready for the reaper. Hundreds of families, most of them poor enough in worldly goods, have been rendered destitute, many losing the cabin itself, which had constituted their only shelter, in the downward rush of the spreading rivers. The damage to railroad property has been immense; but already, so far as the tracks are concerned, they have been, for the most part, repaired and put in order for use. The American railroad system is wonderfully recuperative.

The lesson we draw from these river floods, especially our own, is, that some steps should be taken toward their prevention. The grand system of river and ocean dykes, which is the salvation of Holland from almost national destruction, furnishes models for the imitation of those of our interior States which are subject to loss from the sudden rise of the rivers which flow through them. If the undertaking be too great or complex for the capability of single States, why may not the Government take it in hand, and so defend those vast and fertile bottoms which lie along the great commercial arteries of the West and South by a series of embankments. We do not hesitate to say that the value of the property destroyed in our country by the late floods is greater than would be the cost of constructing a system of embankments sufficiently extensive to prevent the recurrence of a similar disaster, leaving out of view the resultant benefits of such a work to the commercial interests of the people at large.

This matter is of too great importance to be overlooked by our public men. It should have been discussed and put in practical operation long since.

THE TWO MISSIONS.

THE people of the British Isles have lately experienced two sensations, which, according to all accounts, have exerted a powerful influence upon their mental life. These two sensations are of so widely different a character that we can not pass them by without a comment. We, of course, refer to the evangelical tour of Messrs. Moody and Sankey, and to the visit of the American riflemen. Which of these produced the better impression? In the case of the work of the preacher and singer, it was directed to the moral and intellectual life of those with whom they came in contact at the hall, church, or other places of public assembly. Their mission was to produce a reformatory effect upon the character of their hearers, and to enlighten their souls with Christian truth, and so to awaken within them a sense of the real purpose of life, and commensurately some appreciation of their relations to the life which lies beyond this stage of being.

The American riflemen made a display of their perfection as target shooters; they demonstrated to admiring thousands how much courage, steadiness of nerve, and scientific judgment have to do with the successful handling of a long-range rifle. They showed, moreover, that a disciplined moral sense has not a little to do with excellence of target-aim; and in this particular we have the testimony of the captain of their Irish competitors at Dollymount, Major Leech, who wrote that the American team was unconquerable on account of its members' perfect discipline. The significance of such a statement is clear enough when we know that the Americans lived abstemiously, and according to a fixed rule, avoiding the dinners, balls, receptions, and other dissipating favors which were constantly offered them by their cordial entertainers. In fine, their conduct on the occasion of what might be termed with propriety a sporting match, was an example of temper-

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ance and regularity, and, we trust, that it will not be lost to our transatlantic friends, who so doat on muscle.

Each of these two parties of workers, the men of the Gospel and the men of the rifle, have returned home, the former happy at heart with the consciousness of having labored in the highest cause known to man, and with results of such a gratifying nature as have been rarely experienced by single advocates of any religious system; the latter return with a consciousness of having won credit for themselves and a degree of honor for their country, and they, too, feel buoyed up by a sense of good feeling akin to happiness. We can not but admit that the riflemen have done well, and that much of moral benefit to both nations may grow out of this friendly contest; but we shall expect much more from the efforts of the "Gospellers," whose spiritual mission found its way so readily to the English heart.

THE BEECHER CASE.

THE reader has, perhaps, looked for something more than the mere allusion to the trial of Mr. Beecher, which has been made now and then in the PHRENOLOGICAL, especially if he be aware of the importance attached to our science by the eminent preacher; he having often alluded in his discourses to its value and use to him.

We had hoped, as the great trial proceeded, to have the opportunity to announce a verdict of acquittal of the charges preferred against his character as a man and his work as a minister, but the totally inconclusive result has disappointed us. Never before was a case so thoroughly reported. With the assistance of stenographers and the zealous press, every incident in its progress was photographed, as it were, and given to the deeply interested public, so that the thousands who minutely scanned every word of the testimony, and every discussion of the counsel, were rendered as familiar with the trial as if they were in attendance at the court-room.

We think it altogether probable that the majority of the readers expected the jury to give in a prompt verdict of acquittal, and experienced a thrill of indignation when the disagreement was announced. Much sympathy for Mr. Beecher has been expressed by the press, and in such terms as to leave little doubt that the more respectable of our journalists are in favor of his innocence.

The action of the Plymouth Church people in voting a salary of $100,000 soon after the close of the trial, is unprecedented as a tribute of confidence and enthusiastic support. Of course, it is well-known that this large amount of money is in great part to be applied to the payment of the expenses attending the defence of Mr. Beecher, but so much the more must this measure be taken as an emphatic declaration of belief in his innocence.

The result of this trial is another demonstration of the total inadequacy of the modern trial by jury to secure justice in litigated cases. Selected as jurymen commonly are, it would be almost impossible to bring about an agreement among twelve sworn men with regard to propositions of a self-evident character—leaving out of view statements, involving more or less uncertainty and testimony, which may be contradictory or ambiguous. Far better would it be for the ends of equity and reason that the opinion of the majority of a jury were accepted as final, or even the opinion of a single judge, before whom the trial is had, were taken as determinative.

As a contemporary justly remarks on this point:

"It is high time to learn that a fact indorsed by the judgment of ten men is no more or less a fact because two additional men either fail to recognize it, or concur in accepting it; and when we have assented to a proposition so palpably sound, the system of exacting perfect unanimity in the jury-box will be pronounced as ridiculous as to insist that without the unanimity of all the judges, no judgment on a point of law is authentic—a requirement unsanctioned by any known system of jurisprudence."

For many years past the better class of lawyers in New York has been unfavorable to the present system of trials by jury, and hope ere long to evolve a method more consistent with our civilization, and better calculated to promote the ends of justice.

As for Mr. Beecher, we look to the "level ing" of time to unravel the complication of mistake and indiscretion which must be ad

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mitted to belong to the side of Plymouth Church's pastor, and of error, weakness, and perhaps malignity which may be imputed to his accusers; and that he will come out of the trial at last, his innocence made clear as the noonday, is our reasonable expectation.

NOVEL-READING: THE MIND.

AN English subscriber, residing in Yorkshire writes us a very warm letter expressing his satisfaction with the PHRENOLOGICAL, and his pleasure in observing that the death of its late publisher has not interrupted its publication. He asks a question or two which it is not out of place here to consider:

"In one number you say that novel-reading is quite as bad morally as stimulants are physically. Don't you think that a good novel is a capital thing for recreation, and rest for the brain?"

Yes, we do think so. And not only does the "good novel" afford healthy diversion to the mind which has been occupied with grave affairs to the boundary of excess, but also furnishes food for profitable thought. Such novels as those of Scott, Cooper, Irving, Thackeray, Mrs. Lewes, and Mühlbach, afford not only recreation, but also considerable information in a pleasant form. Our strictures were directed against the trashy novels of the day, over which the masses of the people waste so much precious time and nervous strength.

In another place our English friend writes:

"You say that you believe that *mind* is material. I do not believe that. We can not *see* mind, but we see and *feel* the *effects* of it —its influence. You might just as well say that God is material. We can not see God, we can only *feel* His *influence*—His effects, as it were."

In this case he has been misled by some phraseology of a contributor, not by any statement of our own, we feel assured, for a hasty review of our own *dicta* on the nature of mind for the past two years discovers nothing in the PHRENOLOGICAL JOURNAL which will admit of such interpretation. As he intimates, we only *know* mind through its manifestations, and, therefore, only objectively. And the classification of the different mental operations is obtained only after their exhibition, or inductively. The power which inspires function eludes our material apprehension. Yet it is the true mind. In regard to its quality and essence, we can not claim to be any wiser than our neighbors.

HYGIENIC AID FOR THE POOR. — One of the noblest developments of charity in New York City is the floating hospital of St. John's Guild. The good done to the poor, especially to sick and destitute children, through it is incalculable, and must command the warmest admiration and the hearty co-operation of every humane man and woman capable of grateful sentiments. We know of nothing more deserving of permanent support among the many eleemosynary enterprises maintained by society. During the summer the Guild is giving excursions tri-weekly to different points accessible by water, for the benefit of poor and sick children; and we have no doubt that the opportunities of escape from pestilential tenement-houses and back streets afforded by the arrangement, together with the change of scene, good food, and pleasant entertainments provided by the kind friends of the enterprise, have saved hundreds of lives for future usefulness and public benefit. Mr. W. H. Guion, 63 Wall Street, is the Treasurer, to whom contributions in money may be sent. Rev. Alvah Wiswall, Master of the Guild, 52 Varick Street, will receive donations of provisions, etc.

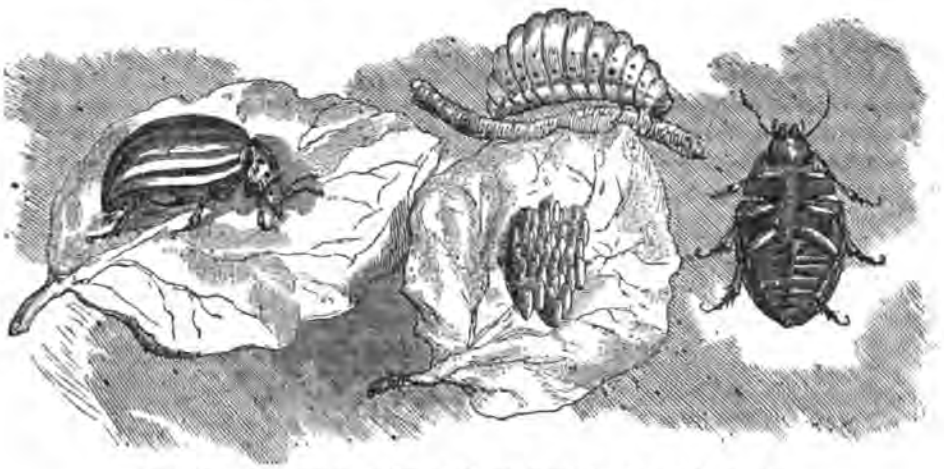
THE WRONG PORTRAIT.—In the August number of this magazine an illustration was given which, it seems, was improperly named. In treating of "Correspondences of Head and Character," we made use of an engraving purporting to be the portrait of Samuel Beighley, a convicted murderer, whereas it is an imperfect likeness of Joseph Waltz, who bore a conspicuous part in a tragedy which was enacted not long since near Catskill, N. Y. We have received a photographic likeness of Waltz from a correspondent, and find it quite different in certain important respects from our representation of him. The head is higher in the superior or moral region, and apparently not

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so broad at the base. The expression of the features and the temperamental impress are indicative of a lack of correlation between brain and body. His head was very large; in fine, too large for his physical powers; and hence it is said, and it is altogether probable, he became warped, insane, and was pronounced thus by prominent medical authority. Being unbalanced, deranged, it could not be expected that his actions would be characterized by normal methods; and allowance should be made for him on that score.

The most harmonious organization may become warped and maniacal. Men once known for eminent morality and kindness, have been changed by insanity and improper habits to monsters of passion, fierce and intractable. Thus, probably, it was with poor Waltz, as we are told that he possessed a mild and generous tone of disposition "up to the time the misfortune befell him."

AGRICULTURAL HINTS.



VIEWS OF THE POTATO BEETLE, MAGNIFIED.

FULL-DEVELOPED BEETLE. THE GRUB FEEDING, AND EGGS. UNDER VIEW.

The Colorado Potato Beetle.—It seems to be a general rule of nature that every plant and animal has its own peculiar parasitic enemy; but that very familiar esculent, the potato, appears to be very unfairly dealt with. For many years the potato in this country has had to contend with two insect foes, which devour the young shoots of the plant, sometimes destroying whole crops. These insects are both beetles, belonging to the same family as the Spanish blister fly (*Cantharis Vesicatoria*), and are named, respectively, *Lytta, Vittata, Cantharis, Viniaria.*

These can be kept within bounds, but the new pest threatens to drive the potato out of cultivation altogether. This new destroyer bears the name that heads this article, and unless thorough and effective means are energetically used, it must work incalculable mischief.

This beetle is a native of the Rocky Mountains, where it feeds upon the *Solanum Carolinianæ*, a species of wild potato. Following the usual rule, that animals increase in number in proportion to the supply of proper food and favorable external influences, no sooner did the advancing tide of emigration plant the common potato at the foot of the eastern slope of the mountains, than Doryphora, finding it much better food than the wild variety, attacked it greedily, and multiplying with astonishing rapidity, hastened eastward in marvelous numbers.

Their eastern progress has been very rapid. Before 1860 they were more than 100 miles west of Omaha, Nebraska; the next year they appeared in Iowa; and in 1865 they invaded Missouri, and crossed the Mississippi into Illinois. In 1870 Indiana and Ohio were visited, and a few beetles were seen in Canada near the lakes, and even in Western New York and Massachusetts. Since then the Middle and Eastern States have been invaded; and the governments of the Old World have become seriously alarmed lest the importation of American potatoes should spread the contagion.

The fertility of this beetle is something extraordinary. The mature insects, which have been hybernating in the ground during the winter,

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wake up during the warm days of early spring, and each female soon deposits from six hundred to thirteen hundred eggs, arranged in small clusters on the lower surfaces of the potato leaves. After five or six days the eggs hatch, and the young grubs greedily begin their life-work—eating. After gorging themselves for fifteen days, they burrow in the ground, and change to their pupal or chrysalis state, in which they remain twelve or thirteen days, and emerge perfect insects, when the egg-laying process goes on as before. In this way several broods follow, the last one wintering below the surface of the ground.

The voracity of these insects seems almost incredible. From my own experiments I should expect that a dozen healthy grubs would destroy the tops of a hill of potatoes in forty-eight hours. So far as known, two remedies only are of practical value—that is, Paris-green and hand-picking. The former is too dangerous to be carelessly used. If the grubs, eggs, and beetles are carefully gathered by hand day by day, and killed by dropping into hot water—or, better, hot oil—the next year's brood can be much diminished, and in a few years the insect nearly exterminated.

The mature insect is half an inch long, thick and clumsy in shape, and of a yellowish-cream color. It has ten brown or black lines running lengthwise on the back, five on each wing-cover. Hence its scientific name, which is, in English, "Ten lined spearsman."

The grubs, or larvæ, are black when small, but when of full size are of a reddish-cream or flesh color, very sluggish and stupid, and have two lines of dark spots down each side.

It is pleasant to know that there are about twenty different insects which prey upon the potato beetle, either as egg, grub, or insect. When any remedies are of avail, they must be used very early in the life of the insect. It has been found that the beetle will eat not only the potato-plant, but also the egg-plant, the tomato, and the cabbage.

NELSON B. SIZER, M.D.

Culture of the Chestnut.—Somehow or other, although the culture of almost every species of fruit that thrives in our climate has been carried to such an extent as to pretty well supply the demand, nut-culture has been almost entirely neglected. Upon this a writer in the *Rural World* says:

"One of the best trees to plant for profit is the chestnut. When properly cared for, it grows rapidly, and will soon bear nuts enough to afford full remuneration for all outlay. The culture is simple, and no one who raises trees for profit should neglect the sweet chestnut. The seeds may be planted either in fall or spring, but it is usually better to wait till spring, as they are frequently thrown out of the ground by the frost, or eaten by mice when fall planted. One thing is indispensable for success—the nuts must not be allowed to dry. As soon as they fall from the tree, they should be planted, or mixed with moist sand, and kept in a cellar till time for planting in the spring. More failures arise from allowing nuts to dry than from any other cause. The nuts should be planted in good mellow soil, and covered about two inches deep. A slight mulch of straw or manure will be of great benefit in preventing a hard crust from forming.

"Unless the cultivator is near where the chestnuts are grown, and you can be perfectly sure of getting fresh seeds, we would advise purchasing one-year-old trees from a nursery, rather than endeavoring to raise them from the nuts. The one-year-old trees can be purchased at very reasonable figures, and usually it will be better to order them from the nursery than to run the risk of buying and planting the seeds. For timber or for nuts the young trees should be planted in rows eight feet apart each way. This will give 680 trees to an acre. The land should then be planted with corn, as this will give shade and protection to the young trees, and keep the ground cultivated and free from weeds till the trees are of sufficient age to take care of themselves. When the trees begin to crowd each other, take out every alternate tree, and in after years repeat the process, so as to give to each tree the necessary room. Chestnut trees require but little if any pruning, and the most that should be done is to shorten in a few of the irregular branches."

The Growth of the Grasshopper Pest.—A correspondent of the New York *Bulletin*, writing from Murray County, Minnesota, has been investigating the opperations of the grasshoppers in his section, and gives the following facts and conclusions at which he arrives. He says: "Until the Fourth of July, not an insect was in the county, and the farmers were happy in the hope of the largest crop ever known in that section. Then the 'hoppers came in myriads, destroyed the beautiful crops, laid their eggs, and departed. No sooner were they gone than other hordes followed, laid more eggs, and passed on, 'rolling over the prairie like heavy clouds of mist on a foggy day.' The writer selected an average spot in his field, and dug from a foot square 300 cones, each cone containing an average of 30 eggs. Then he caught a pint of the grown 'hoppers, and found it to contain 320 insects. Calculating each egg a 'hopper, he found that next spring, when they hatch out and have fully developed, there will be 14 quarts to the square foot, 19,000 bushels to the acre, and 3,200,000 bushels to the quarter section, or enough to destroy the whole crop of the State of Minnesota if distributed over it. These figures will undoubtedly point to the absolute necessity of the adoption of some measures to destroy the eggs before another hatching season."

Eggs in a Hen.—A curious point of inquiry among zoologists has been, for a long time, how many eggs there are in the ovary of a hen. To determine this a German naturalist, a short time

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since, instituted some careful investigations, the result of which showed the ovary of a hen to contain about 600 embryo eggs. He also found that some twenty of these are matured the first year, about 120 during the second year, 135 during the third, 144 during the fourth, and during the fifth, sixth, seventh and years, the number decreases by twenty annually; it consequently follows that after the fourth, or, at the most, the fifth year, hens are no longer profitable as layers, unless it may be in exceptional instances.

An English agriculurist experimented on three rows of Swedish turnips. No. 1 was manured with well-rotted stable manure; No. 2, with green manure; No. 3, with coal ashes. All through the season No. 3 presented the most luxurious appearance. When harvested, No. 1 yielded 78 pounds; No. 2, 88 pounds; and No. 3, 121 pounds.

City Bee-Culture.—From the columns of the *Scientific American* we take the following suggestive paragraphs:

An enterprising saloon keeper has taken a store in the neighborhood of our offices, and placed in the show-window a beehive, in which the busy insects make the honey which, it is asserted, is mingled with the mead he sells. The window is open at the top, and the bees are allowed to collect their materials from the street refuse. The honey seems to be of excellent quality, and the bees require no further care nor attention than if foraging among their favorite clover-fields.

At the fair of the American Institute last fall, a very fine case of honey was exhibited, the contents of which, we were informed, had been obtained by the bees entirely from swill barrels, sugar-house waste, and flowers in the public parks of the city. There was nothing about the material to distinguish it from the best honey made from clover, and it undoubtedly found a market just as readily. The quantity of such honey-yielding refuse wasted in the metropolis is enormous. Why, then, should it not be utilized through the bees? Private apiculture can be carried on just as well on a house-top or in a back-yard as upon a farm, and any one with such space at his disposal might easily manage a few hives and build up a paying business, and it would afford amusement to the experimentor and his friends. There are many people, out of the thousands seeking work here just at present, to whom some such new occupation might be of considerable assistance in eking out a support.

A contemporary suggests bee-culture as an excellent employment for women, an idea with which we fully concur. A case is mentioned of a lady who started with four hives, purchased for $10, and in five years she declined to sell her stock for $1,500, it not being enough. Besides realizing this increase in her capital, she sold twenty-two hives and 436 pounds of honey. Another instance is on record of a man who, with six colonies to start with, in five years cleared 8,000 pounds of honey and fifty-four colonies. Fine honey readily fetches, at retail, from twenty-five to forty cents a pound.

Stock-Keeping on Small Farms.—It is stated in the report of the French Minister of Commerce that in the department of the Nord, the smallest farms support the greatest number of animals. While the small farms of Lille and Hazebrouck, besides a greater number of horses, maintain equal to fifty-two and forty-six head of horned cattle, the larger farms of Avesnes sustain only forty-four to fifty head. But the small farms can not support as many sheep in proportion as the larger, because sheep require frequent change of pasturage.

Some later statistics prove the point more clearly that small farms are capable and do sustain a larger proportion of manure-making animals. In the department of the Puy de Dome, Dr. Jusseraud says the commune is divided into 4,600 parcelles, owned by 591 proprietors. In 1790 seventeen occupied two-thirds of the whole, and twenty others the remainder. Since then, the land has been much divided, and the subdivision is now extreme. What has been the effect on the quantity of cattle? A considerable increase. In 1790, there were about 800 horned cattle, and from 1,800 to 2,000 sheep; there are now 676 of the former, and only 533 of the latter. Thus, 1,300 sheep have been replaced by 376 oxen and cows; and the quantity of manure has increased in the ratio of 490 to 729, or more than 48 per cent., not to mention that the animals, being now stronger and better fed, yield a much greater contribution than formally to the fertilization of the ground. Such is the testimony of facts on this point; and it will be found, we think, that if all the facts bearing upon the subject of large and small farming are once collated and estimated fairly, the advantages will turn in favor of the small farms.

Preserving Manure.—The Boston *Journal of Chemistry* states that the sources of loss in the storage are two: First, the escape of volatile ammonia and other gases; and, secondly, the loss of valuable salts by leaching. The first difficulty may be obviated by covering the droppings with eight or ten inches of good soil or loam, which will absorb all escaping gases. A bushel or so of plaster may be advantageously scattered over the heap before the soil is thrown on. The whole mass should be perfectly covered, leaving no "chimney" for gaseous exudation. The danger of leaching may be avoided by covering the heap with hay or straw sufficiently thick to shed off the rain. If kept in this way a sufficient time, the manure will undergo spontaneous decomposition, the products of which will be ready for immediate assimilation by plants. The usual process in vogue among farmers is carting manure to the fields in the autumn, where it wastes, in the way shown above, some of its most valuable constituents.

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Miss Rebecca Smith, of Simpson County, Miss., rented a piece of ground in the spring of 1874, from which she raised, with the assistance of a little brother of eight and a sister of ten years of age, eight bales of cotton, worth about $100 each, and plenty of corn, potatoes, etc., to support her little family and team. Miss Smith is an orphan of seventeen, and supports her little brother and sister by her own efforts. She should marry one of our fancy young gentlemen and support him!

Underdrainage.—The early history of this most important feature in successful agriculture is very interesting. We copy a few facts with regard to it from an exchange:

Little underdrainage was done in England prior to 1843. During that year, Josiah Parkes gave his evidence before the Agricultural Committee of the House of Lords in relation to the system of underdrainage which his mind had conceived; and about this time John Reade, an English gardener, made clay pipes to drain hot-beds. His plan was to lap a piece of clay around a mandrel, and he used flannel to make it smooth. Mr. Parkes remarked to Earl Spencer: "My Lord, with this pipe I will drain all England!" This new system of underdrainage laid a foundation for England's greatest improvements in agriculture. It prepared the way for Mr. Bakewell's improved stock, and the higher class of food that was necessary for their sustenance. Sir Robert Peel caused the Government to appropriate £4,000,000 sterling, to be loaned to farmers for the drainage of their land. As already said, this money was repaid by instalments, extending over twenty years. The canny Scotch were the first to appreciate the advantages offered to them by the Government. In 1856 £4,000,000 more were granted. Several millions were also invested by companies and private individuals.

Flavor of Eggs.—There is a vast difference in the flavor of eggs. Hens fed on clean, sound grain, and kept on a clean grass-run, give much finer flavored eggs than hens that have access to stable and manure heaps, and eat all kinds of filthy food. Hens feeding on fish and onions flavor their eggs accordingly, the same as cows eating onions or cabbage, or drinking offensive water, imparts a bad taste to the milk and butter. The richer the food, the higher the color of the eggs. Wheat and corn give eggs the best color, while feeding on buckwheat makes them colorless, rendering them unfit for some confectionary purposes.



[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

The Pressure of our Business is such *that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.*

Questions of "General Interest" only *will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.*

Darwinism and Phrenology.—Is Darwin's theory of the orgin of the human species consistent with the principles of Phrenology?

Ans. We can answer this question both ways, and say in some respects yes, and in some respects no. Phrenology is not at all dependent upon the theory of evolution as enunciated by Messrs. Darwin and others, although it recognizes stages of mental development, and a gradation of brain organization from the lowest animal upward. It does not, however, find crossings between one type of organization and another, but discerns marked distinctions. It observes an organization special to the turtle, to the fish, the batrachian, the reptile, the bird, the cat, the dog, the ape, the man. The chain of development, when shown by bringing into close juxtaposition the lowest animal with a nervous system, and those which are gradually superior, one after the other, until man crowns the summit, has an apparent relation to the Darwinian theory, but does by no means prove that one animal was developed or grew out of the one next lower in organization, for the reason already intimated that we can find no cross connections. We do not find one species overlapping another, but each is independent. Man seemingly develops new appetites and capabilities by the use and culture of his brain faculties; this, however, we think, is the human specialty, the qualities which relate him to the Higher Power in whose image he was created. Some of the leading evolutionists were disposed, years ago, to turn the cold shoulder toward Phrenology; Spencer was among them. Latterly there has been a turn about, and

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some golden opinions have been expressed in regard to Phrenology. These gentlemen have discovered something encouraging to their particular views in Phrenological principles, but what we have as yet been unable to ascertain. However, what there is in Darwinism that is demonstratively true, we think can be demonstrated to be consistent with Phrenological teachings.

WILL CONTROLLED.—When Galileo recanted his theory of the motion of the earth, which of his organs controlled his will?

Ans. Speaking of the will in the common way, Cautiousness led him to recant, or, perhaps, Vitativeness (love of life) was the moving influence. Yet his Secretiveness hid the real state of his mind, for he is said to have whispered to a friend as he rose from his knees, "But the world *does* move, nevertheless." When Shakspeare's apothecary sold the poison to a man with which to commit suicide, he remarked, "My *poverty*, not my will, consents." We make a choice betwcen two evils, and that choice is the action of the will. It is the will.

OVER-ANXIETY.—One who signs herself Trouble, writes:

"Though thirty years of age, and a wife and mother, yet I can not *forget* nor *forgive*. When wronged, to any extent, it wears on me so that I can not eat or sleep, and often have been thrown into a spell of sickness; I have been told not to dwell upon my trouble; I do try to banish it yet it will last for years, coming up every few days as fresh as ever."

Ans. A very intense nervous temperament, without much Hope, but with rather strong Firmness, Approbativeness, Conscientiousness, and, it is likely, influential Destructiveness. Endeavor to be more cheerful, forbearing, considerate. Look upon life in a more practical way. Think of those around you as but human, and so prone to mistakes and inconsistencies. Cultivate your Benevolence more, and your sense of duty and moral responsibility (Conscientiousness) less. Look on the bright side of life, and avoid in every instance the steady contemplation of sadness and misfortune. Trust in Providence, who ruleth all things for good to them that love Him.

PAID AND GRATIS.—Please to tell me whether the articles in the JOURNAL are paid for or furnished gratuitously by the friends of Phrenology?

Ans. Yes.

WATER-DRINKING.—We think it a good practice to cleanse the mouth and throat with pure, soft, cool water every morning before breakfast. As for drinking the same, that should depend upon one's need of it. If thirsty, drink in moderation; if not, there will be no inclination to drink. It is better not to guzzle down half a pint or more.

SELF-ESTEEM.—How can I cultivate the organ of Self-Esteem so that it will be a benefit to me? W. H. H.

Ans. Remember that you are a man, a son of God, born to dignity and honor, not to slavery or serfdom; that you are to live forever, and in a sphere of unlimited improvement in wisdom. Think of your best traits, and try to make them the ruling features of your thought and character. Assume the manners, and try to entertain the feelings, belonging to the dignity of human nature, and the faculty will become stronger and the organ larger.

DISINFECTANT.—How can I rid our basement closets of ants, and destroy the unpleasant odors which are induced by the warmth and dampness of summer?

Ans. By a careful use of carbolic acid. Make a strong solution with water in about the proportion of one part acid to ten of water. If bought by the gallon or quart, this acid is cheap; if bought in vials it is dear. An objection hitherto has been its unpleasant odor, but this was on account of its strength. Solutions will kill the eggs of all kinds of vermin, will destroy ants in the hill, and annihilate the germs of diseases and plagues in stables and outhouses, but a general cleaning out is required in connection. All drains, sinks, and pipes conveying water should have an occasional sprinkling.

TOO FAT.—What will keep one from growing too fat? I am too fat, and becoming more so. J. F. F.

Ans. Sugar and fatty matter fatten those who eat them and can digest them. All the grains are fattening, and all animals that live on grain become fat if they have as much as they can eat. On the contrary, the animals which eat the flesh of other animals exclusively, never do become fat, no matter how much food may be at their disposal; but they do not feed on stall fattened beef, but catch game as it runs, and this is not fat enough to fatten the lion, tiger, or eagle. Eat lean beef, mutton, and fish, and avoid sugar, butter, and, especially, fine flour in all its forms, and eat but little breadstuff at all. Use tart fruit and common vegetables, and exercise freely.

What They Say.

YOUNG PHYSICIANS BIASED.—It has pained me to find so many physicians just graduated to be prejudiced against a science discovered by an eminent practitioner of their own profession. It looks as if the teachers in the medical schools, almost by concert, were biasing their pupils to render the young men opponents or skeptics in respect to Phrenology. Some excellent lecturers on physiology traveling through our country must needs throw out hints that Phrenology has no reliable foundation. In this, of course, there are

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no fears for Phrenology itself; its foundations are in nature. Eventually its great worth will be acknowledged. They may undergo many revisions, like those, for instance, to which chemistry and astronomy are subject, but the great principles of phrenological science will ever remain. From no physician or lecturer have I heard one objection or insinuation in the service of anti-Phrenology that could abide an intelligent examination. They could only "pass current" with the misinformed. But it is pitiful to have the "common people" turned at all from taking an interest in and from the study of a most gracious system of central, vital truth. L. H.

A RISE IN THE PRICE OF RED PEPPER!—People with exhausted purses, people with exhausted stomachs, long unused to dainty fare, people with exhausted wardrobes, people who have come to the jumping-off place and don't know what they are going to jump into, people who are tired of life because it takes so much to live, people with bowed heads and sick hearts, people everywhere in the United States of America who ask, with dead hopes and faint voices, "What are signs of the times?" look up and open your eyes, and you will, ere long, see prices come down.

Sugar, butter, eggs, raisins, flour, fish, meat, fruit, shoes, stockings, gloves, cotton, will not always be greedy vultures, consuming all the money that men can possibly wring out of their brains and hands. No, no; we shall not always be preyed upon as we have been.

Let it echo through the land,
Let it ring across the sea,
From the prices that torment us
We shall very soon be free.

Yes, let all men, of every name, who have anything to *sell*—be they grocerymen, druggists, merchants, or marketmen—know that prices must and will come down. Even now, oh, "rich men!" who have grown rich by high prices, you may begin to "weep and howl for your miseries that shall come upon you" when prices go down.

But be it known to all who have *red pepper* to sell, that, in the general ruin, they shall escape. When sugar, butter, eggs, raisins, flour, fish, meat, fruit, shoes, stockings, gloves, cotton shall be a dead loss to grocerymen, marketmen, and merchants, you, who have laid in a stock of *red pepper*, shall rejoice in your large receipts and wax fat. When a distress, so great that it shall be like unto the "distress of nations," shall come upon the land, you shall quietly sell your red pepper at an incredibly high price—so high you can scarcely see it—and you shall in nowise be straightened in your circumstances, as other men will be, for the sale of red pepper will load your purses with money, your tables with viands, your wives and daughters with silks and jewels, and your own wardrobes with the finest of broadclothes, and you shall be "clothed with purple and fine linen, and fare sumptuously every day."

Red pepper! red pepper! Oh, to how many will it bring temporal salvation! How many will it save from disaster and ruin! for great will be its demand and enormous its price.

So striking is its resemblance to hot coals that it has been used but sparingly; a *little* in soup, a *little* on meat, a *little* here, and a *little* there; but now a new use has been found for it, and happy the man, in these days of descending prices, who has boxes and barrels, yes, hogsheads of it to sell. To all whom it may concern, the good news of the great demand for red pepper is wafted from one of the States of our Union. We will not mention its name for fear it will blush so deeply that its natural color will never again be restored, but we will publish the good news:

"A new method of punishment has been adopted there in the schools, which consists in opening the child's mouth and filling it with Cayenne pepper."

As newspapers are said never to publish less than the truth, it may be that the "child's mouth" is only half filled, but if only one quarter filled, great will be the demand for red pepper even in that one State, and it can be sold in any quantity and at any price. Red pepper must, by this time, have begun to rise, and it will keep on rising, rising, rising. But is *civilization* rising?

Oh, most notable schools! Are you helping to raise humanity in value? Are you helping immortal minds to rise higher and higher? Are you working so wisely, so well, that their full and perfect development in all goodness will at last prove to them to be beyond all price?

A. A. G.

MESMERISM OF LIFE.—Man is linked, by some inscrutable process or nerve-sympathy, with all other mankind, even with the higher order of animals; and, as Shakspeare wrote, "One touch of nature makes the whole world kin." Is there some unseen intercommunion? No one lives for himself; hence, each existing for each, there is an abstract union of nerves, which, having their centers in the brain and heart, feel something indefinable, co-embracing every one. We allude to a deeper significance, though far less conscious, than the thrill of joy or sorrow at another's prosperity or woe—to something magnetic in mental and physical nature.

A young man in Georgia had mental or spiritual convulsions, of which he endeavored to repress the physical demonstration, called by physicians spasmodic throes. He was standing once thirty feet from a horse hitched to a rack when an attack came on. There was no noise or manifestation of his excited situation but a wry face; yet the horse was restless, tried to break away, only became quiet immediately when the internal throes subsided. There was nothing near to scare or incommode the animal. How is this, now, unless that from the mind some indefinable power emanated? This youth was not insensible of time

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and place; indeed, there may be mental agony, or the likelihood of the "horrors" which do not obscure intellectual cognizances. Indeed, excepting in the case of the always languid idiot, no stage of insanity or lunacy, emotional or permanent, is accompanied with insensibility. Maniacism is confusion, troubled thoughts, giving pain, when too intense, to the corporeal system, but no stunning of the ideology. This young man was not, however, an inebriate or crazy, but his malady, from which he recovered after years of endurance, was akin to lunacy, at least in appearance.

There is some indisputable connection between man and man and all nations. The welfare of one or more touches the well-being of all.

If this philosophy be true, and there exists an universal mesmerism, how foolish and reprehensible is it for man and nations to politically quarrel beyond rational adjustment of difficulties, and go to war, when some way the havoc and desolation affect all others closer than may be thought?

L. L. F.

ANTE-NATAL INFLUENCES UPON THE MOTHER.—In the PHRENOLOGICAL JOURNAL for July is an interesting and very suggestive article by "L. E. L.," on "How I Changed my Nose." Assuming that the sketch is from real life, as it probably is, it suggests some topics beyond those which the writer discusses—a possible explanation of the change of features of which the subject may not have thought. I do not question the possibility of changing features, and especially the shape of the cranium, by a change of the character. I know a number of such cases so remarkable that of themselves they would almost demonstrate the truth of Phrenological science; but in the case of "L. E. L." a secondary cause, unsuspected, may have affected the change. With her horrible nose from girlhood, she not only sought by cultivating Ideality, or the love of beauty, to change her physiognomy, but she married a man who, though a native American, "had a Greek face, a Greek head, and a Greek heart;" and these characteristics, so unlike her former self, are impressed on her children. Almost immediately after this her friends began to notice the classic beauty of her features, and one of them finally complimented the writer by remarking that she had a really Grecian face and nose.

All this is suggestive of a theory which may, in part, account for the phenomena. The fœtus is intimately connected with the mother's life. Her blood passes through it, and its blood also returns to her, bearing with it the impress of the child's father. Where a wife bears one or more children, is it not probable that she becomes in large degree assimilated to her husband? or, as the Bible expresses it, do they not become "of one bone and of one flesh?" It is quite a common remark that old married couples gradually grow to look like each other—a fact possibly explainable because to a large degree they have undergone the same experiences, but still more by this influence of the child upon the mother during the period of child-bearing. It is a beautiful thought to happily wedded husbands and wives who have had children that they are thenceforth and *therefore* more closely and intimately related than ever before. Without waiting to philosophize over the reason, happily wedded parties always and instinctively feel that this is the fact. Herein is one ground for the great natural law of monogamy, the marital relation of one man to one woman only, and *vice versa*. Is it not more than this, a Heaven-ordained arrangement whereby mistaken and unhappy marriages are in time made sacred and justified, if only the parties live faithful to their marriage vows? In too many cases, alas, domestic unhappiness leads to flagrant infidelity, and for such there is no hope but in separation, and little enough in that. But where the irksome yoke is borne honestly and faithfully, if not cheerfully, it soon ceases to fret and chafe; and where children come, as they should in a happy home, they bind father and mother together with love unknown and unsuspected before. If true to each other, alike in thought and deed, the parents, however discordant before, are forever one after the birth of their first offspring. God himself has consecrated the marriage of all true and honest parents to whom he has given children—and who shall dispute a marriage which the Creator himself has thus acknowledged? The first years of such may be fruitful of strife and contention, but their declining days will be spent in happiness and peace. For all who are untrue to the natural law of monogamy no such happiness is in store. However pure and true a marriage may originally be, if fidelity to the marriage vow be not observed, unhappiness and strife must ensue. This is the experience of all time, and possibly I have given some ideas above which may suggest the reason.

W. J. F.

EXPERIENCE IN TREE PLANTING.—EDITOR PHRENOLOGICAL JOURNAL: A little article in your September number reminds me that we can not keep too much before the people the importance of selecting trees not over one year old. Trees so selected will far surpass all others. WHY? Because when you take trees two years or over, the tap-root is damaged or cut off, and it never grows again. It is the very heart of the plant; the other roots spread out for the most part horizontally, while it goes down directly. Seven years ago I put in with equal care at the same place one dozen soft maples three years old, and one dozen of barely yearlings. To-day all the yearlings are alive, and casting great shades, and but five of the three-year-olds are alive, leading a feeble life, no larger than when put in. So with a large number of apple trees; all but one of the yearlings are large trees and bearing, while the older ones are worthless and diseased. Tap-root is the secret. My advice is, never put in a tree over a year old. You see the tap-root does not start till after the first year. I do not believe any tree will live over twenty years where the tap-root has been damaged in the least. ARBOR.

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WISDOM.

"Think truly, and thy thought
Shall be a fruitful seed."

We should look upon life as a gift of days, only one to be used and improved at a time, as its duties can be done and all its burdens bore.

In vain do they talk of happiness who never subdued an impulse in obedience to a principle. He who never sacrificed a present to a future good, or a personal to a general one, can speak of happiness only as the blind do of colors.

I know not why my path should be at times
So straightly hedged, so strangely barred before,
I only know God could keep wide the door,
But I can trust.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend. Seeds thus sown by the wayside bring forth abundant harvest.

Religion is not confined to devotional exercises, but rather consists in doing all we are qualified to do, with a single eye to God's glory and will, from a grateful sense of his mercy to us. This is the alchemy which turns everything into gold, and stamps a value upon common actions.

DEVOUTNESS.

Devoutly read, and then
All books shall edify thee;
Devoutly look, and naught
But wonders shall pass by thee.
Devoutly speak, and men
Devoutly listen to thee;
Devoutly act, and then
The strength of God acts through thee.
—*Ruckert.*

The soul that does good to others, grows in goodness. He that is a medium of blessing to others is himself blessed thereby. Hence, selfishness is a folly, as well as sin; for while it prevents our doing good to others, in the same degree it prevents our doing good to ourselves.—*Jean Paul.*

Who climbs for Fortune's highest skies,
Yet on another's fall must rise;
Who seeks by others' loss his gain
Will surely find his efforts vain;
Who leaves his greatest good ungained
To mourn another's wealth attained,
Shall stand at last at Destiny's gate
With soul blind, lame, and desolate;
For Avarice's rust and Envy's tears
Consume the garnered gold of years.

Character is not shaped by trifles any more than marble is sculptured by puffs of air. Only by hard struggles and stern conflicts with temptation, and resolute self-mastery, does the divine principle assert its supremacy and carve its immortal loveliness into every faculty and mood of the mind. The sharpness of our trials and the hardness of our lot show what we are made of.

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

"My onthankful hearers," said a backwoods preacher, "you air like onto hogs eatin' acorns. They never look up to see where the acorns come from."

"J. Gray, pack with my box five dozen quills." There is nothing remarkable about this sentence, only that it is nearly as short as one can be constructed, and yet contain all the letters of the alphabet.

Quin, the actor, being asked by a lady why there were more women in the world than men, gallantly replied, "It is in conformity with the other arrangements of nature; we always see more of heaven than of earth."

A very old man once went to the King of Sparta, and lamented over the degeneracy of the times. The king replied, "What you say is undoubtedly true, for I remember that, when I was a boy, I heard my grandmother say the same thing."

A doctor and a preacher were bandying words on physical prowess. "One blow from my fist," said the D.D., "would show you the meaning of 'blue mass.'" "And one blow from mine," said the M.D., "would be a new and cheap method of spreading the Gospel."

"Are the young ladies of the present day fit for wives?" asked a lecturer of his audience. "They are fit for husbands," responded a female voice; "but the trouble is that you men are not fit for wives!" The applause was great, and so was the discomfiture of the lecturer.

We heard recently how one man cured a neighbor newspaper borrower. It is told thus: "Mr. ——, father wants to borrow your paper. He says he only wants to read it." "Well, go back and ask your father to send me his supper. Tell him I only want to eat it." The next evening the boy did not come.

London has another new industry. A man advertises himself as "Knocker-up and window-tickler from three to seven." He wakes heavy sleepers who wish to get up early. Window-tickling is waking without ringing the bells, by means of a long pole, with which he taps on the window-pane.

"Doctor," said a Yankee farmer, entering the store of the village apothecary, "that ere ratsbane o' your'n is fustrate." "Ah, certain—I knew it," returned the vender of drugs, greatly pleased; "don't keep nothing but the pure things here." "Sartin," replied the husbandman, with a twinkling nod; "and, doctor, I guess I'll have another pound of it." "Another pound?" "Yaas; I gin that pound 'at I bought last week to a pesky old rat that has worried me awfully, and I tell ye it made him about the sickest critter you ever see. I kind o' reckon how't another might kill him."

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In this department we give short reviews of such NEW BOOKS *as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor us with their recent publications, especially those related in any way to mental or physiological science.*

HEART ECHOES. By Helen A. Manville (Nellie A. Mann). 12mo; pp. 169; fancy cloth. Price, $1. New York: S. R. Wells & Co.

Our country is prolific in authors, prose and poetical, and, as a general rule, those who possess merit find appreciative readers. During the past two or three years the number of volumes of new poetry, issued by leading houses, has been very considerable, and their reception by the reading public has been encouraging, indeed, to the inexperienced authors. The volume under consideration can not be said to come from a pen used to the ways of the press and of the public, as it has traced a great number of verses, on various subjects, which have been given to a large constituency of readers through numerous magazines and newspapers. In the Northwest her pseudonym, Nellie A. Mann, is well known. Taking her themes from the current incidents of home and social life, and treating them in a fresh and spirited manner, she has made the old appear new, and given to what had become common-place to most of us, a piquant, lively quality which arouses our attention once more. In fact, Mrs. Manville has an idyllic vein which inspires with new life the homely current of affairs, and indicates how much of beauty and of truth we lose by not regarding our average life with her earnest, meditative eyes. Here is one instance of her method from "My Casket of Pearls:"

"An angel came down in the beautiful night,
Came down through the gateway of gold;
His wings through the darkness plowed furrows of light,
And never a moment paused in his flight
Till he neared our low cot. With a mother's delight
I had counted my treasure; all told
There were three priceless gems in my casket of love,
Three jewels my Father had given;
There was Maggie and Winnie, my gentle-eyed dove,
And a sweet little seraph sent me from above;
Of one Christ had said in His Infinite love,
'Of such is the Kingdom of Heaven.'"

And the poem runs on to tell, in the sweetest pathos, how the angel took the pearls, one after another, from the mother's casket, until it "was empty and bare," and of the mother's grief, tempered by the comfort that in pity they had been taken away, "Every one to set in eternity's day."

As a volume of poems for the use of the thoughtful, this new collection must commend itself to all who read it. Every poem is an "echo" to feelings, yearnings, sentiments which have been experienced by those who have lived somewhere in the real heart-life.

A COMPENDIUM OF THE THEOLOGICAL WRITINGS OF EMANUEL SWEDENBORG. New York: Published by the Board of Publication of the General Convention of the New Jerusalem in the United States of America. For sale by E. H. Swinney. Price, 3.50.

This volume is of no small value to the disciple of Swedenborg, as it presents the more essential portions of the great teacher's writings in a systematized form, making it an easy matter, with the assistance of the Index, to turn to any given subject of which he treated. The book is made up of extracts, but arranged and entitled in such a manner as to give the quality of continuity, and so adapt it to the use of the reader in course.

So elaborate are the writings of Swedenborg that a "Compendium" seems to us to be an indispensable adjunct of every earnest New Churchman's library, and this new volume, which is designed to take the place of Fernald's compilations, for a long time out of print, must be very cordially welcomed. We are of opinion that many, in other denominational connections, would be glad to examine the system of religious belief and moral philosophy enunciated by the Swedish seer, and which so closely holds his followers in a bond of spiritual fellowship, and will speedily avail themselves of the opportunity afforded by this comprehensive treatise, when they shall have learned of its availability. No one can read attentively the scheme of theology developed by Swedenborg without feeling more deeply than before the glorious and wonderful nature of the Creator Immortal and Invisible, and apprehending more thankfully His providence in human life. There is much, too, in the philosophy of the Church of the New Jerusalem which assimilates to the doctrines of Phrenology, especially the grand law of correspondence which lies at the basis of Scriptural interpretation. Perhaps this is the psychological reason for the general friendliness of Swedenborgians toward the true disciples of Gall and Spurzheim

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EXPOSITORY NOTES ON THE BOOK OF JOSHUA. By Howard Crosby, Pastor of the Fourth Avenue Presbyterian Church, New York, and Chancellor of the University of New York. 12mo; pp. 236. New York: Carter & Brothers.

No part of the Bible embraces features of interest more attractive to the historical student than the Book of Joshua. It narrates those final incidents in the wanderings of the Jews after their escape from Egypt, such as the crossing of the Jordan, the conquest and occupation of the land of

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Canaan, and the death of Joshua himself. Dr. Crosby's well arranged volume discusses the synthesis of the account, showing its consistency and completeness, and also furnishes hints in terse but thoroughly clear language for the better understanding of the text. As Dr. Crosby stands among the foremost of American classical scholars, his interpretations of passages concerning whose exact significance there has been more or less dispute, can be accepted by the reader. In using the volume one should have at hand good maps of the country which was the scene of the history, and the reading will obtain a double interest thereby. As an aside suggestion, we should like to possess a volume prepared by Dr. Crosby on the Book of Job. Would he have time for such a valuable work?

PLAIN DIRECTIONS for Accidents, Emergencies, and Poisons. By a fellow of the College of Physicians of Philadelphia, etc. Distributed by the Mutual Life Insurance Company of New York.

A well-arranged pamphlet, but not essentially different from others bearing a similar title now in circulation, It is well printed and bound, and the Life Insurance Company do a good thing by its distribution among a large constituency of policy-holders.

CATALOGUE OF PORTRAITS, Busts, and Casts in the Cabinet of the American Institute of Phrenology, 737 Broadway. New York: S. R. Wells & Co. 1875.

Within the compass of forty pages are newly arranged and described the principal features of one of the most remarkable collections of scientific and artistic specimens to be found in America. The Catalogue itself is interesting and valuable for its biographical data and descriptive matter. All who visit the museum of the Institute can now examine its unique curiosities at their leisure, and, book in hand, be at no loss with regard to the nature of each specimen.

THE WORK OF GOD IN GREAT BRITAIN: Under Messrs. Moody and Sankey. 1873 to 1875. With Biographical Sketches. By Rufus W. Clark, D.D. One vol., 12mo; pp. 371: cloth. Price, $1.50.

Contents: Introduction; Biographical Sketch of Mr. Moody; Biographical Sketch of Mr. Sankey; The Light Kindled.

The work in Scotland: Edinburgh, Dundee, Glasgow, Paisley, Greenock; Return to Edinburgh; Aberdeen and Forfarshire; Tain, Huntly, Nairn, and Elgin; Closing Meetings in Scotland.

The work in Ireland: Belfast, Londonderry, Dublin.

The work in England: Manchester, Sheffield, Birmingham, Liverpool, London.

Illustrations: Dwight L. Moody and Ira D. Sankey; The North Side Tabernacle.

The unaffected story of these simple, childlike men, and the wonderful influence exerted by them as related in this book, will be interesting to every student of human character, and to all who are interested in the moral welfare of mankind.

MAGAZINES AND PERIODICALS RECEIVED.

ANNUAL CATALOGUE OF HARTWICK SEMINARY, for the Sixteenth Academic Year. This institution is located at Cooperstown, N. Y., and has about 130 students of both sexes.

THE NORMAL AMERICAN JOURNAL OF EDUCATION, for August. A good specimen of Missouri enterprise and progress in school matters. Published at Kirksville, Mo.

PACKET NO. 1. TEMPERANCE LEAFLETS, 136 pages, comprising: Too Late; Early Habits; The Pledge; A Doctor's Story; Why do you Drink? An Angel in a Saloon; Aunt Mabel's Story; What will you do with the Demijohns? Published by the National Temperance Society and Publication House. Price, 10 cents.

THIRD ANNUAL REPORT of the Board of Health of the City of Boston, for 1875. A very interesting document. According to it Boston lost during the year ending April 24, 1875, 8,157 persons by death, of whom 2,666 were American, 5,491 foreigners; 4,095 males, 4,060 females; under one year, 2,265; between one and five years, 1,262. The last figures show that there is pressing need for reform in the methods of social life at the "Hub," as well as elsewhere in the United States. The spirit of the document, however, shows that the Health Board of Boston is quite alive to the necessity of rigid sanitary regulations, and much has been done toward a reform in certain quarters of the city hitherto malarious and unhealthful.

THE BETTER WAY: An Appeal to Men in Behalf of Human Culture Through a wiser Parentage. By A. E. Newton. New York: Wood & Holbrook. This little volume contains many sound reflections, and if read in soberness and honesty, will be profitable to the reader. It is high time that some definite measures were set on foot for the physical improvement of the race in general, and here in America is the appropriate place for such an innovation. Let our legislators consider the subject seriously, and if they want the facts in a nutshell, Dr. Newton's book is one of those which will furnish them.

MONTHLY WEATHER REVIEW, July, the chief features of which are notations of the frequency and destructiveness of local storms; the extremely high mean temperature in the South; the low temperature in the upper lake region; the great rain-fall in Ohio, Tennessee, and the districts to the Northwest; the scarcity of reports of grass hoppers and locusts.

WORK AMONG THE LOWLY. A monthly published by the Boston North End Mission. The organ of an excellent department of charitable work. Those in bonds, working or wearing out the penalties of broken law, are remembered by the kind hearts who supply the seed-thought in its columns.

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THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

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CELIA BURLEIGH.

THE recent death of this noble and gifted woman has occasioned keen sorrow in a wide circle. Not only do those mourn her who were privileged to call her friend or acquaintance, but all who have heard her as a lecturer, or as a minister, or have read any of her spirited utterances in either of those capacities, must feel that in her death soci-

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ety has lost one of its best friends. There is in the portrait an expression of earnestness, patient and trustful, which attracts notice at once. We feel that in that brain there was no thought of trifling in any department of life's affairs; that she believed that for all humanity there is a definite purpose which should be wrought out with all the strength possessed by the mind and body. How clean and sharp the intellectual vision! She grapsed truths at once, and needed not to wait upon the processes of logical reasoning to obtain accurate deductions. She felt the truth, as it were, and her convictions were so clear that she trusted them thoroughly.

Her social qualities were very influential, leading her to crave companionship, and to subordinate herself, to sacrifice, or defer, her own wishes, plans, and work if others might be benefited thereby. It was no great abnegation for her to help a friend at her own cost; she found enjoyment in the gratification, comfort, and success of others, and we have no doubt, from a simple consideration of the portrait, she often exerted herself in the interest of friends much beyond her strength, and yet without regret.

She was remarkably sensitive in all moral and social respects; keenly appreciative of reputation, and of a most tender sympathy. She was so finely organized that she enjoyed exquisitely, or suffered keenly, according to the condition of pleasure or pain to which she was related. Her's, indeed, was one of those rare natures which suffer more than they enjoy in passing through life, their delicate sensibilities being so keenly appreciative of the rude, irregular, unbalanced, and sorrowful aspects of human life. She did not shrink from contact with these aspects, but boldly labored as she could toward their amelioration.

The following sketch is from the pen of Mrs. Lyman, and is a truthful pen-photograph of the gentle, courageous woman we are considering.

Mrs. Celia Burleigh was born in the year 1827. The circumstances of her early life were not such as seemed favorable to the cultivation and development of the noble and beautiful talents with which she was endowed; and though she promised some of her intimate friends an account of her early life, yet so trying were its experiences that she could not lift the curtain on the scenes she had passed through, even that her friends might know what she had endured and done. But from all her trials she came forth a noble, pure, philanthropic woman, able to sympathize with the sorely tempted, to encourage the struggling, and to speak words of cheer and consolation and stimulus to her sisters who were wrestling with problems in practical life which she had wrestled with and conquered.

Mrs. Burleigh was thrice married. Her last marriage, with Mr. William Burleigh, was very felicitous. In him she found an appreciative, no less than a kind and an affectionate husband. Between the intervals of her first and second marriages she wrote for the press under the name of "Celia," and a volume of her poems was published, which was very favorably noticed by the critics. Both before and after her marriage with Mr. Burleigh she made the acquaintance of many women of culture and talent, among whom she at once took prominent place, and found, at last, congenial association and that inspiration which, if she had enjoyed it in early life, would have enabled her to make a brilliant mark in the world of letters. Both before and after her marriage she was identified with the woman's movement, was known as a suffragist, a reformer, and a writer of no little ability. She took an active part in organizing the Woman's Club in Brooklyn, a purely literary association, composed of some of the best cultured women of the day, of which she was chosen the first president. She was also a prominent member of Sorosis, and the success which attended her first efforts at speaking there led her to feel that she could work effectually for good in that way. Though her lectures were received with great favor, it was not till after the death of her husband that she seriously

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thought of a professional career. The more she wrote and spoke, the more evident it became that she was elected to the ministry by the quality and working of her mind, and that she had a call to preach was clear from the call that so many had to hear her. In 1871, after much hesitation, she accepted a call to a parish in Brooklyn, Conn., and was ordained as pastor. At last she felt that she had found her place, and worked with brave and beautiful fidelity to her trust for a little over two years. Soon after her installation the disease of which she died began to develop itself, but she enjoyed her work so much that she kept at her post until forced to retire. "I had just found my place," she said; "I had been seeking so long that it seems very hard to go away from it so soon."

She placed herself under medical treatment at the Home, at Dansville, Livingston County, N. Y.; but for her disease (cancer) there was no cure, and she was removed to the care of friends in Syracuse, N. Y., where she died, July 25th, 1875. She was buried in Brooklyn, Conn., under a pine tree of her own choosing. Her sick room was a center of attraction—a place where one was sure of hearing earnest conversation on the highest themes, together with much wit and pleasantry. Death had for her no terrors, but life had for her so much of work to do and beauty to enjoy that it was hard for her to bow to the immutable decree.

Mrs. Burleigh was tall, graceful, and dignified in her look and manner. Her face was an index to her soul, and no one could look upon it, so full of human sympathy, of generous enthusiasm, and of faith in men and women, and not be drawn toward her. The fascination she exerted upon persons of her own sex was wonderful. She was not an original or a deep thinker, but she had a remarkable ability for assimilating the best thoughts and sentiments of others, and of seeing and declaring the natural consequences of right and wrong-doing in individuals and States. As a speaker she was simple and modest, but impressive and thoroughly in earnest, appealing to those great reserves of moral energy in whose existence in every soul she had unbounded faith. Mrs. Burleigh was for several years a member of the Second Unitarian Church of Brooklyn, N. Y., and the church of which she was the beloved pastor was of that denomination. She has left many warm and loving friends, and though she has ceased from her labors, the influence of her noble, womanly utterances, her brave example, and the heroism she showed in overcoming to the end, keeps her memory green in the hearts of all who knew her.

VOWS.

I've vowed full oft to do a plan of right,
To live by conscience, full of virtue's might,
To follow nature's leading day and night,
And love alone her clear and sun-like light.
Ah, woe for me! such weakness in me dwells,
'Tis but the lip that all this duty tells,
The heart remains as dry as empty wells,
And only promise thus so high excels.
I can not shun the sin that comes so near,
That tempts me close and will not let me go,
I can not, though it brings me pain and woe,
Though day by day that sin I seem to fear,
I learn by lessons hard, yet learn so slow
That ere I learn from life I disappear. W. B.

GRUMBLING DOMINIES.

THE class of men who can be arranged under this head is so large that the writer feels quite confident of an extensive reading. He would fain indulge the hope that the audience might not only be "large," but "enthusiastic" also; and to this end is this article written, accompanied by the devout prayer that the younger portion of the ministerial community may especially be strengthened and benefited. If it be true that men are generally prone to magnify their own evils, it is quite evident that ministers are by no means exempt from this tendency; for the days of clerical infallibility have passed away. The old reverence for the pulpit, because it is the pulpit, is rapidly dying out. Men are coming to recognize more and more that there is but one plat-

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form of perfect equality, and that is when we stand before the world "tempted in all points," and being equally endangered in our proneness to sin. Why clergymen have been regarded as exempt from human weaknesses, or even the tendency toward them, this age fails to comprehend, and hence to appreciate. No, the sentiment of the present time, however charitable it may be, can not fly so audaciously in the face of the facts; for it is you who are meant, you who are attracted to this article by reason of the very fact that you are culpable. You invariably give that your first attention which most intimately concerns you, and it may be said, without any presumption whatever, that your eyes have fallen on these words with the swiftness and instinctive perception of the hound when it scents its prey. No doubt you think you have sufficient cause for grumbling; and, of course, if a man had occasion for complaint he would be the most derelict of men did he not immediately give it utterance.

Possibly it has never occurred to you to hold your peace. These are the times, to be sure, when men must either roar or growl. If they can not reach the garb canonical, let them at least aspire to the canonical; for strange perversity of clerical nature this is the way they expect to be canonized! But be assured, gentleman, that if the community refuses to be rifled, it is equally averse to being bored; and you can not do the latter more effectually than by this constant habit of fretful and garrulous grumbling. To be sure, you have your share of the trials and anxieties incident to a ministerial life, but you chose your vocation, or you did not. Forced into it, eh? By whom, pray? Circumstances? The wish of friends? The hope of distinction? Then get out of it; Get you gone; What are you doing here? What right, human or divine, have you to play such contemptible jugglery or pantomime as to preach from such unworthy and unholy motives? Go into the peanut business, buy an organ and parade the streets—anything rather than this awful mockery before God and man! You complain of the lack of co-operation in the church; that the people are not interested in church-work, and leave you to bear the burden of the toil alone. Does it strike you that a more commendable patience would have a happier effect? You fret under the fact that although you toil night and day through the week to prepare your sermons with the most elaborate care, your audience either sleeps under your climactic periods, or utterly fails to appreciate your artistic efforts because of its own lack of culture.

Probably it has not occurred to you to bring your artillery down to a lower range if you wish your shot to be more effective. We are well aware that your expenditure of time and money in the preparation for your work was very great, and that it cost you many weary hours of genuine labor to acquire the fitness for the work which you now possess. Is it for that you complain? No? Then, possibly, it is because with this same preparation and fitness you are so poorly remunerated, and feel that you are wasting your advantages. It is, indeed, a mournful sight to see one so distinguished as yourself so prodigal of his energies and accomplishments. Are you quite sure that God will not hold you responsible for such extravagance?

Think of the pearls you are throwing even before the "common herd," and then stand aghast at the thought of the day when "they will turn again and rend you!"

Think upon these things, thou sanctified grumbler, ere it is forever too late—yea, think on these things and reflect. H. S. L.

SET A JUST VALUE.—Let man then set a just value on himself, because he has in him a nature capable of good; but let him not on that account love the weaknesses of that nature. He possesses a capacity for the knowledge of the truth, and for happiness, but he is not in possession of any truth that is permanent or satisfactory. I would, therefore, lead him to desire to find it, to be ready and disengaged from his passions, that he may follow it wherever he may meet with it. And knowing how much his knowledge is secured by his passions, I would have him hate in himself that concupiscence which so biases his judgment; that it may neither blind him in making his choice, nor divert him from it after it is made.—*Pascal.*

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UNSOUND PEOPLE—WHO THEY ARE.

IN England a horse that is in any way unsound is technically called a "screw." Unsoundness may not be developed into a vice or a practical defect, but if the seeds of it are in him, he has earned the disreputable title. Now, if that nobler animal, man, were subject to the same sneer, perhaps not a single son or daughter of Adam and Eve would escape it. You have not an acquaintance with whom you could give a warranty. We think this is true of both body and mind. A horse's faults are both physical and mental. He ought to have good legs, shoulders, and hoofs; uncongested lungs, and free air passages; efficient eyes, and freedom from staggers; he must not bite, or kick, or balk, or shy. There is not, perhaps, a *perfectly* sound horse in the country. There is some flaw in every horse, discernible, if to no other, at least to the professional expert. And though *mens sana in corpore sano* is, or ought to be, the single goal at which every one should aim, no one has a sane mind, or a sane body to put it in if he had one. If sane mean healthy, there is not a really sane human being in existence. Perhaps Plato's ideal man might deserve a warranty, but his existence is far from established, and not even H. M. Stanley has come upon any genuine trace of him. When we were little children, and learning history, we classified all kings and queens, and other *dramatis personæ*, under two heads—good and bad. But as we grew older our reckonings were disturbed; none of them were very good, nor were they altogether bad. So we think it will be difficult for us fairly to divide ourselves into the classes of sane and insane. While we shall find some who are altogether mad, we shall find none who are altogether sane. Of how many of our friends can we say that they are at all times and in all ways perfectly *reasonable*? In our intercourse with them have there not been times when we were tempted to think they were just a little unreasonable? and what does unreasonable mean except not under the control of reason, and what is that but a definition of insanity?

Many are unsound under the head of vanity, some under that of suspiciousness, or prejudice, or silliness, or perversity, and an uncomfortably large minority have a tendency toward the monomania of general unpleasantness. There are a good many, all unconscious like most insane people of their aberration, who, if confined in a Scotch lunatic asylum, would have their diagnosis summarized under the term "cat-witted"—which term let us explain. It means a combination of littleness of nature, small self-conceit, readiness to take offense, and a determination in little things to have one's own way. There are some to whom the members of their families do not like to speak about their plans and views; they will suddenly go on a long journey, with scarcely five minutes' notice to their wife, and even that tardy notice given as though it were quite unnecessary, and in a tone to check comment. When asylums enough are built for all the world, this class will be found in the same corridor with those of whom some one will whisper into your ear, when you would be introduced to them, that they are a "little crotchety and must be humored." Every one knows that there are some to manage whom a rare combination of gifts, the tact of a diplomatist, and the skill of a pig-driver are required. There is a great deal of mental lameness and broken-windedness. Mental and moral balking is very common. There are human biters who will snap at their mate pulling at the same load. Some have an ugly habit of kicking over the tugs. There are creatures who, upon slight discouragement, lie down in the thills, instead of manfully, or horsefully, putting their shoulder to the collar. And if the gentle reader will excuse the unavoidable pun, as with horses, so with men, there are those who show their unsoundness in that they are apt to *blow* too much. How many burn up uselessly a large share of their stock of energy by some form or other of depression of spirits. Not one is there in whom there is not some screw loose or wanting. The best men feel it the most keenly. It was one who, by his enormous mental or moral force, has indented almost the deepest mark ever made on the world's history, who said, "I

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know that in me dwelleth no good thing; how to perform that which is good I find not; for the good that I would, I do not; but the evil which I would not, that I do."

Now, all this ought to be a cause of encouragement rather than depression. Though there is scarcely a perfectly sound horse in America, yet for all that there is very much work done, and well done, by horses every day. The greater part of horse-work is done, and fairly done, by unsound horses. Horses lame, broken-winded, and vicious, pull a great part of all the weight that horses pull.

Not long ago we crossed the mountains of Northern Pennsylvania by stage. One horse was blind, both were blowing a little; they were very stiff at starting—they must both have been of kin to Artemus Ward's "Gothic steed;" but when they warmed to their work it was amazing how they bowled that unwieldy stage along, with its dozen passengers and bootful of trunks.

Carlyle says, somewhere, "England is inhabited by fourteen millions of people, mostly fools." Were he an American, he would probably have said that the United States are inhabited by forty millions of people, mostly fools. This is hardly a fair description. They all may have some element of folly, but in most the good predominates. A great number of them get very decently and creditably through the task God sets them in this world. No doubt they occasionally blow and stumble, they bite and kick a little, yet somehow they get the stage along. There is a little twist in their intellectual and moral nature; they are silly, or conceited, or egotistical, yet they are decently equal to the work of this world. By judicious management we may get a good deal of work out of other unsound minds and our own. But let us always remember we have an imperfect and warped machine to deal with. We ought not to expect too much of it, and we must be ready to humor it and yield to it a little. You may have a horse somewhat lame, or threatened with heaves, but if you are a good horseman you may, by care and skill, get him creditably through a wonderful amount of labor. So, many a man, low-spirited, foolish, prejudiced, ill-tempered, wretched, sour, if he is not driven too fast, can be put through a very respectable amount of work. We must humor our own mind just as we would a horse of whose lasting qualities we were a little doubtful, easing on him up-hill, driving most cautiously down hill, and making time when we come to a stretch of well-gravelled, level road. Few men can safely presume to drive their own mind recklessly.

IRREGULARITIES IN CELEBRATED MEN.

Who could detect the unsoundness in Bishop Butler, the author of the "Analogy," that clearest-headed and soberest-hearted of men, and yet he tells us that he was often inexpressibly tortured by morbid fancies, impelling him sometimes almost irresistibly toward self-destruction.

Some of the best work ever done in this world by men or horses has been done by the unsound. Not many years ago a horse with his fore-leg thickly bandaged galloped past the winning-post on the Derby course ahead of all his sounder rivals. Mr. Bonner has offered $100,000 for any horse, irrespective of his soundness, who shall beat a performance of Dexter, and, quite possibly, some ring-boned, spavined screw may be the first to take up the challenge successfully. So with men, "only more so." James Watt well earned the title on his monument in Westminster Abbey, "Benefactor of his race," but he had so miserable a physique, that, probably, if born in the heroic age he would have been thrown into the street to the dogs. He was constantly weighed down by depression of spirits; he was subject to tearing headaches, had a sunken chest and weak limbs, and was perpetually worried by piracies of his inventions.

Who would have thought from Wordsworth's poetry, so tender and simple and guileless, that its author was one of the most self-conscious and vain of men? Samuel Johnson was as sane as most men, yet he had prejudice and bigotry enough to sink a dozen smaller men. What a hold unsoundness had upon the great Tory lexicographer, when, regardless of all consequences, he could not help in his dictionary defining the devil as "the first Whig." Rousseau was both mentally and morally unsound. He was lame, broken-winded, a balker, shyer, kicker, biter, and everything else he ought not to have been. He seems to have needed only to know

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his duty to avoid it, and do the contrary. Shelley, who soared higher than most of his contemporaries, perhaps above even Byron or Coleridge, tottered often on the very brink of pronounced insanity. What was Napoleon, with his fatalism and his talismans, but an unsound man, and this defect seems hereditary in his family. John Wesley was one of the calmest and clearest-headed of mortals, but his credulity in ghost stories was laughable, and, probably, most of his degenerate sons and daughters will think he had an element of unsoundness when he asserted that the glory of Methodism would have departed when she gave up her five o'clock morning service. Lord Bacon was "the wisest, brightest," but also "*meanest* of mankind." But here is one, and only one, Shakspeare, who seems without flaw. If there be any defect in him, it is only in taste, and even in that, perhaps, it is we who are in the wrong where we disagree with him.

To sum up, insanity is in degree. Every one is somewhat mad. But we do not talk of madness till it unfits us for the duties of life. Vain people, obstinate people, silly people, evil foreboding people, touchy people, twaddling people carry on the ordinary task-work of life. But it would not give a fair account of them were we to describe them in this way. They *are* all this, but in most there is a good, a substratum of practical sense, and they do fairly, or remarkably well, the particular thing which is their business. Some time ago, when there was much excitement in the country *anent* a hideous murder that had been committed, on the eve of the trial of the suspected perpetrators of the crime, we were on a railway journey. A man who sat behind us in the cars was telling in loud, confidential whispers to his neighbors that the result of the trial was already determined; that the judges, counsel, and jury had dined together, and come to a unanimous decision upon the case. Whether that decision was favorable to the prisoners he could not say. The poor man evidently more than half believed what he said. Now, in his own line of business he was, probably, a shrewd, successful man, but put him to some subject to which he was unaccustomed, such as that which engaged his attention in the cars, and he would have been one of the most unsafe of men to whom you might commit your reputation, or property, or life. Carlyle was right if he meant that there was a vein of folly, an element of the fool, in every man. But he was mistaken if he meant more than this. There is in most people more of the sensible man than the fool.

THE FORMS OF UNSOUNDNESS

are endless. Some are like the pedantic James the Second, who thought that in proportion as any one differed from him in opinion, he was destitute alike of morality and reason. Some can not argue for five minutes on the most trifling subject without getting into a rage and roaring. That man is either a fool or worse who can not lose an opportunity of saying a disagreeable thing, and this tends to perpetuate itself. For when Mr. Snarling hears something unpleasant about you, he knows no rest till he comes and tells you the whole story, of course adding just a little for interest during the time he has had it in use. But do not be angry with the man. We tap our forehead significantly with the forefinger, and nod to you, and would have you remember that poor Mr. Snarling is not quite sound. Tell him this if you like, and give him a little advice that may help him next time.

They are unsound who think that every one is plotting to thwart and damage them. Friend, the world is too busy, and thinks too little of you, to waste its precious time and strength in scheming to hurt you. That man has an unsoundness who has a perpetual grievance, and who delights to rub the sore to keep it raw, and thrusts it externally under your nose in the store, or cars, or steamboats, or newspapers, as beggars exhibit their ulcers in Italian cities. He is unsound who constantly tells amazing stories in which he appears as the bravest, cleverest, wisest, smartest of mankind, but which really exhibit him as a vaporing goose. The man or woman is not perfectly sound who turns green at sight of a neighbor's house or carriage finer than their own, and says nothing would induce them to enter such a concern. He is badly unsound whose memory is full of contemptible little stories showing that all his neighbors are either fools or rogues. Those people are unsound who are always groaning and crying that nobody loves them;

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nobody will love them till they stop their groaning. That man is unsound who, apparently acting upon some occult conscientious principle, is always ready to do just the opposite of what you wish. There is a hurtful tendency to insanity in the person who excites gloomy ideas of religion and morality in the minds of the young. A person once describing to a little boy the attractions of the happiest place in the universe, was interrupted by the question, "Will my father be there?" "Yes," was the encouraging reply. "Then I won't go," added the young disciple.

They are unsound who can not listen to the praises of another without feeling that something has been taken from themselves, and it is amusing, though unpleasant, to see them take for granted that every one else is like themselves in this respect. They will tell you of some one else in the same line of business or life as yourself, and say that his sermon was the finest thing of the kind they ever heard, or that speech at the bar was one of the most successful ever made, or that his treatment of that patient has established his reputation, or that his store is the best supplied or most frequented of any in that part of the city, or that her style of dress, or her house-keeping, or her children are exquisite. If this should sting us, we deserve it, and if not, let us pity the unhappy creature so "grievously vexed with a devil." There are some in whom the insanity takes the form of paralysis of conscience, as in the case of a notorious cheat who is never out of church, and of the malicious tale-bearer and liar who is at every social church meeting, and thanks God she is not as the other women.

HOW UNSOUNDNESS LEADS TO SUCCESS.

In most ordinary cases of success in life, the success is in spite of the unsoundness, and, by careful management of one's mental and physical resources, we may work on for a long time without putting much weight on the weak point in the system. If our horse never shows lameness except when trotted fast down a hill two miles long, that horse is practically sound.

But in geniuses very often the success is actually caused by the unsoundness. Does not the unhealthy and morbid sentimentality of Byron throw a very exquisite and dreamy haze over his poetry, which gives it much of its charm, just as the fatal consumption gives a more than native loveliness to its victim in the long eye-lashes and brilliant eyes, and delicate flush, or like the peachy complexion of the scrofulous? How much of the fascination of the weird humor of Elia's Essays would have been wanting if Charles Lamb had not spent much of his life on the borderland of insanity? If Coleridge had been a man of common sense and well-balanced mind, could he have written "Christabel?" We once patiently beguiled a lawyer's leisure hours by reading to him "The Ancient Mariner." When we concluded, he appreciatively said, "What an awful fool that man must have been!" A great deal of the best intellectual work is done by the physically unsound. Paul the Apostle's bodily presence was weak. Robert Hall wrote his best sermons while on his back writhing in agony. But lest any should think a sturdy body is inimical to sturdy thinking, we have Sydney Smith and Christopher North, and, in the present day, Gladstone, who loves to walk his twenty-five or thirty miles over the Scotch heather, and, in our own country, such men as Bryant, who, by steady exercise and regular diet, preserve the same body and pass their three-score years and ten, yea, four-score; neither is "their strength labor and sorrow."

Sometimes unsoundness works positive good. Without it great moral reforms would move much more slowly than they do. The early Abolitionists were men capable of little else than riding a hobby—of course, it was a magnificent hobby, but it was nothing more. But if these men had been less unsound, there would have been no Emancipation Act yet. If John Brown had not had a stronger tendency toward monomania than most of the men who followed or feared or hooted him, we should have the storm of rebellion still hanging over us, and the reconstruction problem would not yet have troubled us. But probably some of our readers are already saying, If no one were unsound there would be no need either of reforms or reformers.

ADMONITORY.

It is not good to look from what we may call a medical point of view at our own defects or morbid manifestations. If we are

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constantly feeling our pulse nervously, we shall soon imagine we have heart disease, and perhaps frighten ourselves into it or something as serious; if we too often contemplate our lack of courage or resolution, we shall become all the more cowardly and vacillating.

Perhaps for all a good rule would be, to be careful not to dwell too constantly on one subject, lest we become as unfortunate as the man who thought so long on the advantages of an erect carriage that at last he firmly believed that stooping caused all the ills that afflict our world, or that schoolmaster who thought all penmanship was absolutely sinful unless the writer worked from his elbows instead of from wrist or finger-joints. How many last summer were seized with the symptoms of hydrophobia simply from thinking constantly of the risk they ran of being bitten by a mad dog. We have been acquainted with a lady who, having left a room with a lighted candle in her hand, could never resist the temptation of returning at least once in the dark lest she had dropped a spark on the floor. And how many there are who feel nervous upon entering their bedroom at night, fearing they may inadvertently come upon a latent burglar. The forms in which such a painful incubus may grow upon one are countless, and gain hold upon us almost with the rapidity and tenacity of a cuttle-fish seizing its victim with its tentacula. It should be guarded against. It may move upon us now only like a train of loaded cars slipping over the top of a down-grade at the rate of a yard a minute, but very soon they will be, unless checked, rushing at sixty miles an hour.

THE CAUSES OF IT.

It is little wonder that almost every one is mentally unsound. Look how most people are trained. If horses were so treated, they would all be dead, lame, or vicious. A poor little boy has a hasty temper, and instead of trying to ease the load a little there, and avoiding chances of irritating it, how often the members of the family, or the teacher at school, will goad him almost to frenzy, apparently all unwitting in their ineffable crossness that all pandemonium could not do an evil work better than they. We think the man a brute who strikes his horse on the raw sore; and some poor little fellow has a physical or mental defect, and there are those who will cast it in his teeth, knowing the place where a touch will always cause him to wince. If a child has said or done some wrong or foolish thing, you will find parents who will keep the poor child in constant terror and slavish subjection by raking up the remembrance of it in the most humiliating manner. On the same principle we should expect the horseman whose beast had fallen to try to bring him down again with his freshly-cut knees on a newly-graveled road. Even where there is not positive malignity, there is often an outrageous silliness and vanity, a want of honesty and a want of sense.

The only wonder is, that people are not a thousand times worse than they are, like trees pruned and trained into ugliness and barrenness, or like horses carefully trained to kick and bite. That we are no worse than we are says something hopeful as to what may be yet made of humanity. Some parents fancying, too, that they are educating their children on good principles, do it in such fashion that it is wonderful that the children do not end at the gallows. We must recognize the fact in all our dealings with others that we have to deal with imperfect agents and means. We are unsound if we think that by ignoring a fact we make it cease to be a fact. We have seen a man holding his lame horse up tight, flicking it with the whip, and trying to drive it as though it were not lame; but soon the head would fall upon the bit again, and the limp could not be hidden. So we have seen parents refuse to allow for peculiarities in children, people refusing to allow for peculiarities in those around them, ignoring the depressed spirits or some unhappy twist or luckless perversity of temper in employé, employer, acquaintance, or friend. There are people who seem to think that a weak crutch, if used like a strong one, will become strong. Friends should look out for one another's weak points, as skaters dangerous places on the ice—to avoid them. If you have a rifle that sends the ball somewhat to the left, you will, if you are not a fool, allow for that aberration. If you have a friend of sterling value, but of crotchety temper, you will, if you are not a fool, allow for that. If you

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have a child who is weak, or desponding, or nervous, you will, if you are not a hopeless idiot, allow for that. But if you are an idiot, you will think it deep diplomacy, adamantine firmness, and wisdom beyond Solomon's to shut your eyes to the state of the facts—to tug sharply at the poor mouth, lash violently, and drive him as though he were sound. There will probably be a smash—alas, that it will include more than you!

Not that all ignore that it is with the unsound they have thus to deal. We are quite pleased if our lame horse trots a few miles without showing much unsoundness, though this is but a poor achievement. Even so; we have seen a wife quite happy when the blackguard bully, her husband, for once evinced a little kindness. It was not much, but then consider what a wretched screw did it. We have heard a mother repeat with pathetic pride a connected sentence said by her idiot boy. How proud was Miss Trotwood when Mr. Dick said or did something about on a level with average every-day humanity! How pleased we are to find a relation, who is a terrific fool, behaving just like any one else!

We shall remember, then, that a great deal of good can be done by means which fall very far short of perfection. We shall make the best of our imperfect possessions and imperfect selves. Our moderate abilities, honestly and wisely husbanded and directed, may serve valuable ends in this world before we quit it, ends which may remain after we are gone. With many errors and defects fair work may be turned off. It was a noble man, but one perhaps not sounder than ourselves, who said—

"I argue not
Against Heaven's hand or will, nor bate a jot
Of heart or hope; but still bear up and steer
Right onward."

GEORGE C. JONES.

VIVISECTION IN THE STUDY OF PSYCHOLOGY—No. 2.

REVIEW OF THE HISTORY OF EXPERIMENT, AS RESPECTS THE CEREBRUM, FROM ROLANDO, OF TURIN, TO DR. FERRIER.

IN a preceding paper I have endeavored to acquaint the reader with the general doctrines of innervation, and to give a sufficiently minute description of the structure of the nervous system to enable the lay student to refer to general principles at any stage of the investigation. Considering a nerve-cell with a filamentous process as the rudimentary conception of a nervous system, the mind is prepared to follow, in general terms, and with tolerable precision, the *résumé* of experimental investigation concerning the function of the cerebrum, to which this paper will be mainly devoted, and to estimate the value of the various points that will be discussed in the course of the argument. It is not my intention, at present, to offer any new hypothesis in explanation of the curious phenomena that will be described in their proper places, but, on the other hand, to limit myself to ascertained facts.

Parenthetically, however, I may as well state, by way of opening the discussion, that the hard and fast division of the nervous system into sensory and motor nerves and sensory and motor tracts, established by Sir Charles Bell, is only qualifiedly admissible in nervous physiology. On experimental, as well as on anatomical grounds, the distinction between a motor and a sensory nerve is determined purely by the question whether the filament terminates in a loop or in a cell. Both classes have their central origin in excitor cells. The motor class differ from the sensory only in terminating peripherally in loops; that is, in doubling back upon themselves. The extremities of the sensory filaments are, on the other hand, armed with excitor cells (papillæ), in every way comparable to the unicellular ganglia common in insect life, and performing the function of innumerable minute brains, each adapted to the reception of special impressions.

A, B (diag. 1) is a sensory nerve; A being the cell receptive of impressions in the brain or spinal cord, and B the papilla at the external or peripheral end of the nerve, which departs, more or less, from the globular form, but is a proper cell. In the cylinder or filament connecting the two cells, the exterior dark lines represent the nerve-sheath, as in the transverse section laterally exhibited. The space between the two interior lines represents the axis cylinder, which is continuous with the nuclei of the two

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terminal cells. The two lateral spaces represent the so-called cylinder of medullary fluid, which is continuous with the cell contents of A and B, exclusive of the nuclei. The nerve-sheath is also continuous with the cell walls. C, D is a motor-nerve, to which the same general description applies, C being the centrally situated cell, and D the loop terminating the ganglion and filamentous trajectories common to the sympathetic nerve of the human organization. The nervous system of the fish presents frequent examples of the nerve-cell traversed by a filament, and I am inclined to think that the frequent nodulations of the sensory filaments or tubes in the higher organisms are due to the partial transformation of cells.



DIAGRAM 1—SENSORY AND MOTORY NERVES.

nerve on the muscular tissue. They are magnified 100 diameters.

TYPE OF NERVE STRUCTURE.

Diagram 2 shows the nervous system of a common house-bug magnified 100 diameters. E is the cephalic ganglion or vesicle; F the ventricular ganglion. The two long nerve filaments or processes proceeding from E supply the antennal processes, which are the seat of olfaction, and discriminate as to the value of nutritive particles; the two short processes are the optic nerves. E, G and E, H are mainly nerves of motion. F, J, and F, I are also mainly nerves of motion for the hind legs. But both are subdivisible into filaments, some of which end in loops and some in cells. Nerves

The reader, even though practically uninstructed in the comparative anatomy of the nervous system, will not be long in divining that, however complex the nervous organism of a man, it consists of a practically innumerable series of repetitions of these primordial types, and that, commencing with the nervous system of an insect or a mollusk, the gradations of complexity may be traced, step by step and class by class, from the lowest to the highest forms of animal life. The accompanying cut (diag. 4) gives an idea from life of the nervous anatomy of the oyster, a non-traveling mollusk, and having, therefore, no locomotor center.

The two comb-like structures, situated laterally, are the nerves of the gills or respiratory

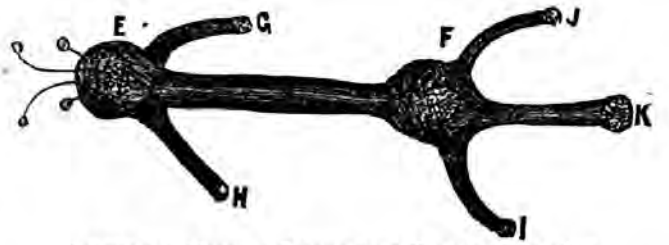


DIAGRAM 2—NERVOUS SYSTEM OF A COMMON HOUSE-BUG.

of motion for the wings spring from the vesicle E.

L, M, N (diag. 3) represents a unicellular ganglion common in the nervous anatomy of insects. L is the cell, and M, N the filament upon which it superficially appears to be a minute knot or swelling. It is magnified 300 diameters, and presents the rudimentary prototype of the

organs, and are directly connected by filaments with the great posterior ganglion, which is connected by filaments with the two anterior ganglia (of intelligence) presiding over the function of ingestion, and united by means of a filamentous commissure. The two crescent-shaped filaments follow the contour of the mouth.

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A comparison of these examples of the rudimentary nervous organism, as it appears in the lower forms of life, with the fœtal organism of the human subject during the sixth week of fœtal life, the embryo being from twelve to fifteen millimeters in length, discloses some very remarkable coincidences, as will be observed from the representation of the latter in diagram 5.

The nucleated cell, A, represents the base of the spinal cord, and is connected with the two nucleated cells B and C, which are the embryonic cerebral hemispheres, by a long canal filled with a white fluid. The vesicles B and C also contain a whitish diaphanous fluid. These centers A, the lumbar, and B and C, the cerebral, are the original centers of the cerebro-spinal axis, and how minutely they correspond with the primordial conception of the nervous system, as illustrated by the anatomy of the common house-bug, need scarcely be pointed out. In tracing out the complex structure of the higher nervous organism, it is thus essential to keep continually in mind the fact that it fundamentally consists of three centers of nutrition, two of which (the cerebral) finally develop into the complicated hemispheres and ganglia of the encephalon by gradual multiplication of nutritive centers. In the progress of this evolution, the dark center of the cell A pushes upward, the nuclei of B and C pushing downward, until they unite and form the interior gray tissue of the spinal cord, terminating in the more abundant gray tissue below and in the olivary bodies above, of which the nuclei of B and C are the primitive fœtal representations. These facts sufficiently demonstrate the general unity that runs through all the various modifications of nervous structure with which the comparative anatomist has to deal, from that of the insect or mollusk to that of the fully developed man. Thus far I have drawn from life, although the reader must allow for the crudities of art naturally resulting from the fact that I am a very indifferent draughtsman, and have only sought to preserve an unvarnished fidelity to the prepared specimens in my possessions. Let me now follow out the evolution of the main ganglia of a hemisphere of the rudimentary animal brain from the nucleated vesicle B, giving a lateral view of the result.

A and B, in diagram 6, are the anterior and posterior ganglia of the cerebrum, situated on the superior surface of the crus of the hemisphere, which is thicker and relatively shorter in life than in the drawing. H is the pyramidal body which is elongated into the crus, C is the optic ganglion formed by the fibers of a cord passing upward behind the olivary body and penetrating the superincumbent pons varolii, but contributed to by fibers from the cerebellar ganglion D, which is, in the main, a continuation of the restiform body I. The pons varolii is represented by the light body centrally situated. E is the anterior cord, F the middle, and G the posterior. A and B are centers of motion. C is a center of sensation. D is a center of motion and sensation. It should be premised, however, that the representation is a purely ideal one, and the three strands of the spinal cord, although in general continued by the three bodies H, I, J, contribute in a very complex manner to the foundation of the others. In a general way F, C may be termed the sensory axis of the nervous system.

The drawing of the superior surface of the ganglionic structure of the brain indicates the relative position and proportions of the several ganglia. 1, 1, great anterior ganglia, or corpora striata; 2, 2, great posterior ganglia, or optic thalami; 3, 3, and 4, 4, corpora quadrigemina. Between 3 and 3 lies the pineal gland, the peduncles of which pass forward, apparently inclosing the third ventricle, 5, beyond which the thalami are joined together by a commissure. The peduncles join the anterior pillar of the fornix, that is exhibited between the corpora striata, and separates those bodies. The drawing is from life, and may be compared with a purely ideal representation of these bodies, intended to show their relative volume only, at the end of this paper.

The reader must also bear in mind, while applying the several illustrations of intimate structure I have attempted to elucidate with imperfect cuts that the excitor cells of the cineritious have a manner of communication between themselves, when disposed in lamina or in ganglionic masses, that is somewhat simpler and more rudimentary than that of the medullary filament previously described. In a somewhat irregular way the cells, when grouped into masses, send out processes in different directions, identical in constitution with the cell contents, which, after division and subdivision into very minute filaments, interlace with corresponding elongations from neighboring cells. This arrangement may be studied *in extenso* in the cortical lamina of the cerebrum, where these appendages may frequently be traced to a considerable distance, forming a complete filamentous net-work between the innumerable cells, constituting what is usually

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termed a nerve center; and as it is very frequent in insect organisms that these caudate processes penetrate the surrounding non-nervous tissue to a considerable distance, the conclusion that they are rudimentary filaments may be defended.

The general manner of this intertexture is presented in diagram 7, at 450 diameters.



DIAGRAM 3—UNICELLULAR GANGLION.

RELATION OF SENSE TO MOVEMENT.

In the investigation of the motive function of the nervous system by vivisection, the question of certainty, barring the subordinate sources of error enumerated in the preceding paper, rests upon the fact that, although the manner in which the motive impression is communicated to the muscles is a matter of controversy, the immediate antecedent of every construction of muscular fiber is universally a molecular disturbance of the ultimate nervous filament distributed to that fiber. Thus, the physiology of the muscular system merges into that of the nervous system, and can not be exhaustively considered except by considering the motive function of the latter as that which stimulates to contractility. Again, in the higher manifestations of life nervous tissue is invested with attributes eminently vital, being the exclusive seat of all forms of sensation and of all the intellectual operations, or, more accurately speaking, the point of transition where the physical conditions of the organs of the body, induced by physical agents, pass into states of mind, and become perceptions. It is here, also, that the mental act of volition first impresses itself upon living matter as a cause of motor phenomena. To Sir Charles Bell pertains the honor of having first discriminated between the two offices of motor impression and sensory perception, pertaining to the nervous system, and of having located them in separate sets of filaments—a discovery as important in its way as that of Harvey, but one that has been pressed too far in unravelling the physiology of the nervous system. His successive experiments on function, guided always by strong structural analogies, led, indeed, to the complete subversion of the existing theory of nervous physiology, and to the formation of a new system, based on essential affinities and on parity of intimate structure, rather than on apparent sequence and proximity of origin. Contemporary with Bell, or nearly so, the two famous continental anatomists, Magendie and M. Flourens, carries on a series of experimental inquiries, which, although less comprehensive in their results, may be said, in the main, to have completed what Bell commenced, and to have furnished a series of valuable appendices to his conclusions; the former by repeating Bell's experiments and confirming them, while initiating important inquiries of his own; the latter by his important experiments concerning the vital offices of the brain and its appendages. Contemporaneous with these bolder and more original inquiries, Mr. Herbert Mayo devoted himself to investigating the functions of the encephalic nerves, particularly those supplying the face and its connected cavities; examined their anatomical composition with exhaustive minuteness; pursued them from origin to distribution with singular precision, and was thus enabled to correct many errors of detail into which Sir Charles had necessarily fallen.

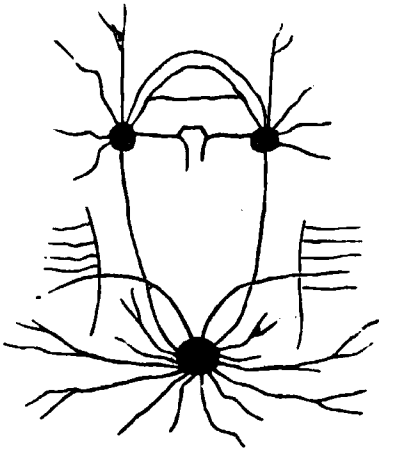


DIAGRAM 4—NERVOUS SYSTEM OF OYSTERS.

Regarding the nervous system of the vertebrated animals as consisting of the cerebrum, the cerebellum, the medulla oblongata, spinal cord, and of the encephalic, spinal, and ganglionic nerves, I shall follow the general order indicated in their enumeration in recording the experiments of physiologists, with a view to the determination of their functions.

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BRAIN DEVELOPMENT IN MAN AND ANIMALS.

Viewed as an organ, the vital offices of the brain have been ascertained with considerable precision; but while a portion of this recently acquired information has resulted from experiments on living bodies, it must be conceded that the greater and more valuable part of it has been amassed by comparative anatomists, by the study of the intimate structure of nervous tissue under the higher powers of the microscope, and by an exhaustive investigation of the evolution of the fœtal brain in its several stages of immaturity. Harvey was the first to discover that the fœtal development of the human organism, in common with that of other vertebrated animals, commences in a very simple and rudimentary form, and passes through successive stages of organization, and Dr. Allen Thompson was the first to record these successive transformations in the development of the vascular system; but it was not until Tiedemann published his elaborate history of the evolution of the fœtal brain, tracing out and establishing, month by month, the parallel that exists between the temporary states of the human brain, in the advancing periods of gestation, and the permanent states of that organ at successive points in the universal scale, that the comparative anatomy of the nervous system became important to the study of systematic psychology. The first part of his work was devoted to the description of the embryonic nervous system at the successive stages of fœtal life. In the second part he compares these transitory states of the fœtal brain with the brains of various grades of animals, and establishes a universal law of formation, and the existence of one and the same fundamental type of nervous structure in man and the lower animals. Investigation with the microscope has thoroughly confirmed Tiedemann's views, by establishing, beyond a question, the great fact that the nerve-cell, with its accompanying filament, is the fundamental conception of a nervous system. The important fact that the nervous organism of man commences in three excitor centers, one at the base of the spinal cord and two at its apex, identifies it with the universal law; while the fact that the development of the brain proceeds by successively developed centers of nutrition and by successive increments of nervous tissue, corresponding with successive manifestations of higher intelligence, affords a general view of the relations of structure to function, and enables the physiologist to unravel and record the relations of the higher instincts and faculties to the successive increments of the material substratum. Thus in the amœba and in the lower unicellular organisms in general, if they may be so termed, neither voluntary nor instinctive acts are observable, and life is simply a process of nutrition. In fishes the hemispheres of the brain are very rudimentary, and marked by few eminences. In birds they are larger and more vaulted than in reptilians, but there is no division into lobes, nor is the surface marked by convolutions. In the mammalia, from the rodentia that occupy the lowest gradation in the scale, the brain approximates to that of man by successive steps. The brains of rats and squirrels are without convolutions. In the carnivorous and ruminating tribes, the hemispheres are, on the other hand, considerably larger, and marked by numerous anfractuosities; in the ape tribe, they are still more capacious and convex, the cerebrum overlapping the cerebellum, and being divisible into anterior, middle, and posterior lobes. The differentiation of the anterior lobes (ganglia of understanding) from the middle and posterior portions of the hemispheres, is, however, still very obscure and uncertain, and the volume of the brain referred to the spinal cord as a standard of comparison, is very small compared with the proportions obtaining between the human brain and the spinal cord.

M. FLOURENS—EXPERIMENTS.

Aside from the recent electrical experiments instituted by Dr. Ferrier, the decisiveness of which has, I think, been over-estimated, the now antiquated and familiar investigations of the famous M. Flourens must be regarded as most important in determining the functions of the cerebrum. His mode of operating was to remove thin successive slices of tissue and to note the corresponding losses of function. Commencing with the hemispheres, which including the corpora striata and thalami optici, could, he observed, be cut away, without apparently occasioning any pain to the animal under vivisection, or exciting any convulsive motions, he found that complete removal of the cerebrum was followed by a condition resembling coma, the animal appearing to be plunged into a deep sleep, wholly oblivious to external impressions, and incapable of originating motion. His view was, that all sensation had thus been obliterated, and his inference was that the cerebrum is the seat of volition, perception, and memory—an inference which later investigations have demonstrated to be applicable to the anterior lobes in animals

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in which the brain is divided into lobes, and to the corresponding anterior portions of all types of the animal brain. Although not of itself sensible, in the ordinary acceptation of the term—that is, capable, on contact or injury, of originating and propagating sensation—the cerebrum is the point where nervous impressions become cognizable as perceptions. A similar absence of general sensibility has been experimentally demonstrated to pertain to the nerves of the special senses. The optic nerve, for example, is sensible only to the stimulant of light, and wholly unresponsive to thermal or tactual stimuli.



DIAGRAM 5—NUCLEATED CELL.

The experiments of M. Flourens did not, however, demonstrate that the integrity of the cerebral hemispheres is necessary to sensation. He himself states that animals in which they have been extirpated have an air of awakening from sleep, when violently struck, and that, when pushed forward, they continue to advance long after the impelling force must have been expended; facts from which Cuvier, in his admirable report to the Academy of Sciences, concludes that the cerebral lobes are the receptacles in which impressions made on the organs of sight and hearing become objects of perception, and that, probably, all sensations there assume distinct forms, and have durable impressions; that is to say, the cerebral lobes are the seat of memory. They also include the ideo-motor centers, as has been demonstrated by Dr. Ferrier, whose experiments were original in the application of electricity as the test, although probably suggested by certain phenomena recorded by professional mesmerists. Within certain limits, however, the ability to effect regular and combined movements survives the extirpation of the cerebral lobes. My own experiments concur with facts of structure in convincing me that, as a fixed and unexceptional distinction, the classes of movements known as associated and instinctive, together with the vital, are the special classes that are not extirpated by destruction of the cerebral hemispheres. The former have demonstrably their seat in the cerebellum. Those of the instinctive class are due to reflex action of the spinal cord, considered as a center, and the vital movements are as unquestionably innervated from the medulla oblongata.

PHENOMENA SHOWN BY HERR GÖLTZ.

The capacity to effect combined and co-ordinated movements after the brain has been removed has been illustrated anew by modern experiments, particularly by those of Herr Göltz, a German operator of considerable originality. If, for example from Göltz, the spinal cord of a frog is divided, the application of acetic acid to a section of the skin supplied with nerves from the divided part causes the animal to lift the leg and employ the foot to rub off the acid, in the same manner as though the cord had not been sected. But there are no prominent symptoms of pain accompanying the application of the caustic. If, again, one leg is held by the operator, so that the animal

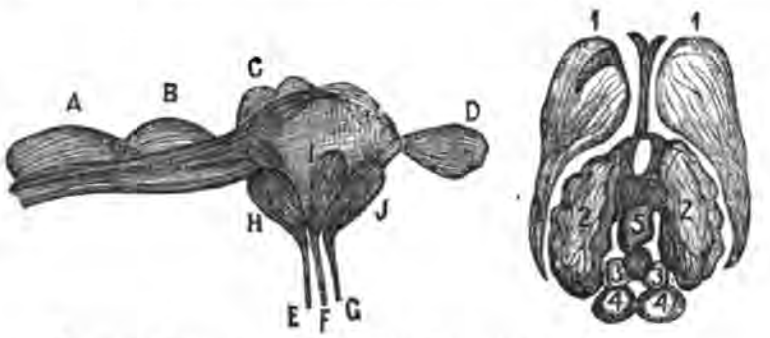


DIAGRAM 6—ANTERIOR AND POSTERIOR GANGLIA OF THE CEREBRUM.

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can not use it to rub off the irritant, it will, by-and-by, pass the other leg across the body, and apply the other foot to the rubbing process. If now, instead of dividing the cord, the anterior two-thirds of the brain is cut away, although wholly destitute of spontaneity, the animal still continues to sit bolt upright in the same manner as before, but will not stir unless an external stimulant is applied. It differs, however, from the animal in which the cord has been divided in various important particulars. For example, on being placed in a pail of water, it responds to the external stimulant of its native element by swimming in a manner just as perfect and regular as that of a conscious frog—that is to say, by performing the most complex associated movement incident to its habitat. If irritants are externally applied, it jumps and walks as well as a perfect frog could. Again, if only the anterior division of the brain—that lying in front of the optic lobes—is extirpated, the animal may live for months or years, but will sit motionless as a stone, and will never move except on the application of an external stimulant. It neither sees nor lives, in the ordinary acceptation of those acts, and will starve with nutriment lying just at its jaw, although it will swallow if food is put into its mouth. Under peripheral irritation, it jumps, walks, or swims; and if it is placed on a wooden cylinder, and the cylinder is slowly turned, it will continually readjust itself to the motion of the body on which it is sitting, and would sit motionless forever, if it were not compelled to shift its position to keep from falling off. In adjusting itself to the motion of the cylinder, it puts first one leg forward, then the other, and balances itself with the perfect precision of an uninjured animal. In other words, although it is incapable of spontaneous movements, its capacity to perform associated movements, whether of leaping, walking, swimming, balancing, swallowing, or of avoiding an obstacle when it jumps, is perfectly uninjured. The eye is still sensible to the stimulant of light, and the ear to the stimulant of sound. The capacity to perform the associated movements incident to its habitat extends even to the act of croaking when the skin of the back is gently stroked with the finger, the croak following the stroke with the same certainty and regularity with which the ticking of a clock follows the swinging of the peudulum; and, as a general conclusion, it may be stated that the whole motor and sensory frog is still intact, the centers of consciousness and volition only having been removed.

CONCLUSIONS.

Dr. Ferrier's experiments are minutely corroborative of these conclusions. They consisted in removing a section of the skull, and applying an electrical excitation to the exposed surface of the brain and to the mesocephalic ganglia. His important results may be presented in summary as follows:

1. The anterior lobes of the cerebrum are the principal centers of voluntary motion and of the outward manifestation of intelligence, and co-ordinate the muscles of the face and those concerned in articulation.

2. The individual convolutions are separate and distinct centers, and in certain groups of convolutions, or in the corresponding regions of non-convolute brains, are situated various centers for the movements of the eyelids, of the facial muscles, of the mouth and tongue, the ears, the neck, the hands and feet, and the tail. These centers are highly differentiated or the reverse, corresponding with the habits of the animal.

3. The action of the hemispheres is generally crossed, but certain movements of the mouth, tongue, and neck are bilaterally co-ordinated.

4. The corpora striata (great anterior ganglia of Gall and Spurzheim) have a crossed action, and co-ordinate the lateral muscles of the body.

5. The optic thalami (great posterior ganglia), besides being concerned in vision and movements of the iris, are centers for the exterior muscles of the head, trunk, and legs. (This is Dr. Ferrier's phraseology. My own conclusion, from repetition of his experiments, is that they co-ordinate the special muscles involved in the act of turning as one of the associated movements of vision.)

M. BOUILLAND ON THE ANTERIOR LOBES.

The very elaborate experiments instituted by M. Bouilland, who was contempory with Flourens, are important to this aspect of the subject, especially as that observer limited himself, in the main, to the function of the anterior lobes. He concurs with Flourens in viewing the cerebral hemispheres as the special seat of memory as well as of the intellectual operations and of volition; but he demonstrates conclusively that their presence is not essential to ordinary tactual sensibility, and that animals in which the cerebrum has been removed are sensible to peripheral irritation, and give evident indications of suffering when subjected to the operation of corrosive acids. Bouilland was also the first to observe that the

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iris continues to respond to the stimulant of light after ablation of the hemispheres, and to call in question the loss of vision asserted by Flourens. Nor are the lobes, he contends, the exclusive seat of intellect and intelligence; for to admit this would be to maintain that an animal which retains the faculty of locomotion, makes every effort to escape from irritation, membrance of places, things, or persons. They saw food placed before them, but had ceased to associate any perception of its relations to themselves and their own wants with its external qualities. From these facts M. Bouilland inferred that the anterior portion of the brain is the seat of the intellectual faculties, its removal occasioning a state analogous to idiocy,



DIAGRAM 7.—INTERCELLULAR FILAMENTS.

preserves its appropriate attitude, and executes the same movements as before mutilation, may perform all these actions without the agency of instinct or intelligence. He dissents, also, from the view of Flourens that the cerebral lobes concur as a whole in the full exercise of their functions, that when one faculty disappears all disappear, and when one of the seats is extirpated all are extirpated. The special position taken by Flourens had been that a certain portion of cerebral tissue might be cut away without disturbance of function, but that when this limit was passed, all voluntary acts and all perceptions simultaneously perished. This Bouilland experimentally refutes, and thus anticipates by many years the special conclusions of Göltz. He describes a number of experiments in which, after cutting away the anterior lobes, vision and audition were still preserved, although all perception of external objects was lost, and the animal would not even take food that had been placed before it. In prosecuting these experiments his system was to remove with the scalpel, or to destroy by actual cautery, the anterior lobes of the cerebrum in dogs, rabbits, and pigeons. Animals thus mutilated feel, see, hear, and smell, start on sudden alarm, and execute the ordinary associated movements, but have no recognition of persons or of objects surrounding them. They neither seek food nor perform any act indicating the combination of ideas. The most intelligent dogs were observed not to have the slightest comprehension of words and signs with which they had been long familiar, to be equally indifferent to menaces and caresses, no longer amenable to authority, and without remembrance of places, things, or persons. They saw food placed before them, but had ceased to associate any perception of its relations to themselves and their own wants with its external qualities. From these facts M. Bouilland inferred that the anterior portion of the brain is the seat of the intellectual faculties, its removal occasioning a state analogous to idiocy, and distinguished by the loss of all faculty for discriminating external objects, but not by loss of sensation. All these positions are, it may be added, supported by facts of structure and by pathological observations.

ROLANDO AND MAGENDIE.

The experiments of Rolando, of Turin, performed in 1808, preceded those so far instanced by some years, but his important facts have reference to the function of the cerebellum, not to that of the cerebral lobes. Although his paper contains some very curious anticipations of phenomena, since more carefully observed by Flourens and Magendie, as concerns the brain proper, his observations are uncertain and inconclusive, and appear to have been the results of accident rather than of a well-

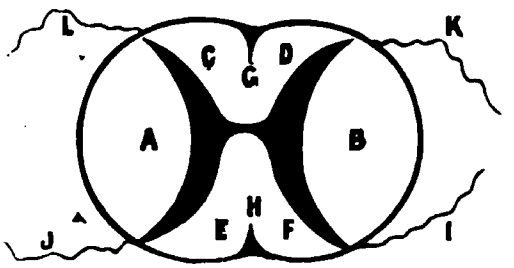


DIAGRAM 8.

matured plan of operations. In some of his experiments he has comprehended totally distinct anatomical divisions of the brain in the same injury, thus rendering it impossible to draw any certain conclusions from the resultant sequelæ. He states, for instance, that injury to the optic thalami and tubercula quadrigemina in a dog was followed by violent muscular contractions; whereas, all subsequent

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experiments have concurred in proving that irritation of the thalami is incapable of producing convulsions, and that these symptoms commence only when the tubercula are attacked. This omission is so important as to vitiate the value of his experiments, and to render it necessary that they should be verified in detail. A translation of Rolando's paper appeared in Magendie's *Journal*, volume for 1823.

I come next to certain curious phenomena which Magendie himself has recorded in the same volume, and which are highly indicative of the presumption that special experiments must necessarily be inconclusive until the laws of innervation shall have been more thoroughly elucidated than, in the existing state of physiological theory, they possibly can be. In experimenting as to the function of the corpora striata, Magendie observed that removal of one of these bodies was followed by no remarkable phenomena, but that when both had been removed, the animal rushed violently forward, never deviating from a rectilinear course, and violently striking against any object in its way. In his lecture of February 7, 1823, in the presence of his class, he removed both corpora striata from the brain of a rabbit. The animal started violently forward, and, when restrained, appeared very restless, and continued in an attitude of incipient progression. One of the optic thalami was then removed. The direction of the motion now became a curve, and the animal ran round and round in a circle. The remaining posterior ganglion was now removed, and the animal became perfectly tranquil, with a backward inclination of the head. It should be observed that, in all his repetitions of this experiment, Magendie was astonished to find that the animal invariably described a circle after the removal of one of the thalami, and that, in describing this circle, the hemisphere from which both ganglia had been removed was invariably interior to the other.

THE CENTER OF ARTICULATION.

Postponing comment for the present on these extraordinary phenomena, I shall remark that the conclusion that the muscles concerned in articulation are co-ordinated by a center situated in the left anterior lobe of the cerebrum, in immediate proximity to the island of Reil, as announced by Dr. Hammond and corroborated by Dr. Flint, rests on the very insufficient authority of certain pathological facts associated with thrombosis (plugging) of the intercerebral artery, which, as anatomists are aware, traverses the sylvian fissure. The point is that thrombosis of this artery is one of the immediate causes of partial or complete aphasia by its interference with the nutrition of that portion of the anterior lobes to which it is distributed. My own experiments as to the function of the anterior lobes I shall not here describe in detail, since, with few exceptions, they have been corroborative of the conclusions of Bouilland, Flourens, Ferrier, and Göltz. I will state, however, this fact, which I have verified with sufficient precision, namely, that in all instances in which I have carefully dissected away the gray cortical layer of the anterior lobes, leaving the ganglia and mesocephalon intact, a complete abolition of perceptive and ideo-motor phenomena has followed. I therefore conclude that the phenomenon of consciousness is strictly limited in the brains of vertebrated animals to the gray cortical tissue of the two anterior lobes, and that the anterior convolutions are both perceptive and ideo-motor in their activity, the one function being supplementary of the other.

STRUCTURE OF THE SPINAL CORD.

The reader who has ever had an opportunity for examining a transverse section of the spinal cord has necessarily concluded that the current descriptions of it are very misleading. The representation given here (diag. 8) is from a prepared section in my possession, but so modified as to bring out the anatomy with precision. As will be observed, it consists of two crescent-shaped lateral bodies of gray excitor tissue, connected a little anterior to the middle by a thin lamina of the same. The posterior horns of these crescents completely cut off the posterior white cord from the lateral cords A and B, which is divided into the right and left posterior, E and F, by the fissure H, that penetrates almost to the thin commissural gray lamina, but leaves space at the bottom for a thin commissure of white tissue. The two lateral white cords, A and B, are united to the anterior cord by thin laminæ at the anterior horns of the crescent. The anterior cord is divided into right and left sections, C and D, by the deep-dipping anterior fissure G, and again united by a thin commissure at the bottom of the fissure. I and J are posterior roots of spinal nerves, and K and L are anterior roots of the same. It should be added that there is some difference in texture between the tissue of the anterior and posterior horns of the crescent, although both belong to the same body, the anterior being somewhat more vascular in its constitution. The nerve-cells at the anterior horn are somewhat larger than those at the posterior. Of the several filament-

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ous fascicula composing the anterior and posterior sections of a spinal nerve, some of the filaments spring directly from the cells of the gray excitor tissue, while others may be traced to the brain, where they are finally merged into

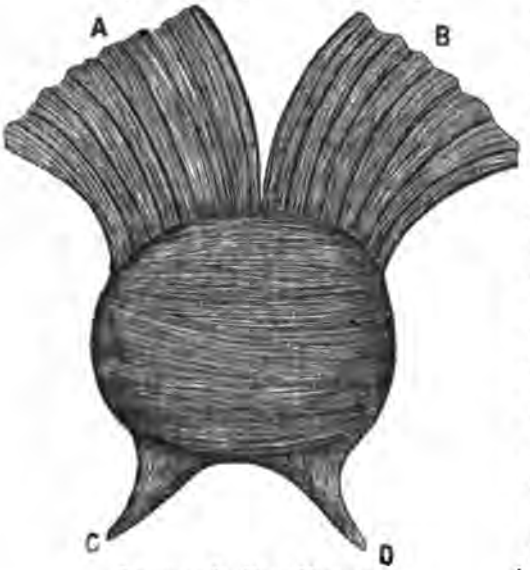


DIAGRAM 9.—PONS VAROLII.

excitor cells, those of the anterior roots being mostly of cerebral origin, and those of the posterior of cerebellar. As these crescents enter the medulla oblongata, they gradually expand at the horns, which converge nearer and nearer together, inclosing fasciculi of white fibers and forming the olivary bodies, which thus respectively consist of an internal bundle of white fibers nearly enveloped in a tunic of excitor tissue, the whole re-enveloped in an external tunic of white tissue. These are the vital ganglia.

The fibers of the pyramidal, olivary, and restiform bodies now plunge into the pons varolii, where they are intricately interlaced. This is a convex body, say twelve lines in diameter from anterior to posterior, and from thirteen to fifteen lines in transverse diameter, divided by a fossa into two symmetrical halves. It rests like a cap on the vital bulb formed by the six bodies of the medulla oblongata, its under surface for a couple of lines in depth consisting of an intertexture of medullary fibers that subsequently form the crura cerebelli. Then follows a more interior layer of excitor tissue, traversed by transverse fasciculi of white fibers, and imposed upon this a second layer of excitor tissue, traversed by longitudinal fibers, which continue the filamentous structure of the pyramidal bodies, and pass through the pons, and push forward to form the inferior surface of the crura cerebri. Lying still deeper the anatomist finds a third layer of excitor tissue, traversed by perpendicular fasciculi of white fibers, placed one behind the other; and above this layer lie two medullary cords or fasciculi that continue the intermediate fasciculi of the anterior cord of the spinal marrow (which ascend into the brain behind the olivary bodies), and assist to form the superior surface of the crura cerebri, and, finally, terminate in the tubercula quadrigemina (optic ganglia of Gall), which are connected with the cerebellum by a commissure of white fibers: with the exception of two small fasciculi, which continue them in the structure of the crura. In addition to these complexities of structure, the interior nuclei of the olivary bodies are continued into the pons, and, finally enter into the structure of the optic thalami (ganglia postica of Gall). Again, and lastly, two important fasciculi from the posterior cord and the restiform bodies (frequently styled the posterior pyramidal bodies) plunge into the pons, and, after an intricate intermixture with its layers of excitor tissue, enter into the structure of the cerebral crura and hemispheres, while the restiform bodies themselves traverse its posterior portion and enter into the structure of the cerebellum.

FUNCTIONS OF PONS VAROLII.

I have dwelt thus at length on the structure of the pons varolii, partly because the general manner of describing it as a commissure, cur-

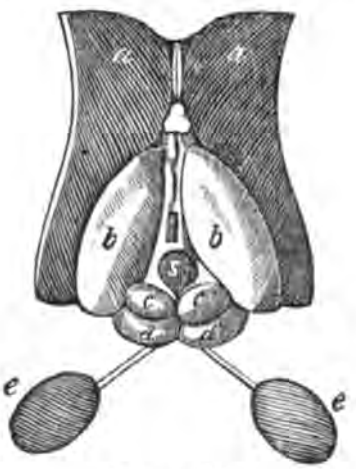


DIAGRAM 10.

rent with anatomists, has led to considerable misapprehension, and partly to lay the foundation for an intelligible discussion of certain very important experiments which may be hereafter described. The anatomy of the pons

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is for practical purposes the anatomy of the encephalon. It is not only a commissure in the general acceptation of the term, but a great excitor center of the animal brain, exceedingly complex in its structure, abundantly supplied with excitor tissue, and the point of transition between the vital and intellectual phenomena of the nervous system. From its posterior margin spring laterally the crura cerebelli, and from its anterior the crura cerebri. The interior ganglia of the cerebellum, in which the medullary trunks proceeding from the pons terminate, are very singular in their structure to the olivary bodies, that is to say, consist respectively of a bundle of white fibers nearly inclosed in a tunic of excitor tissue.

THE CRURA CEREBRI

are about eight lines in length, of larger transverse diameter as they advance, and in vertical diameter about ten lines. They mutually diverge as they push forward, and consist of an inferior layer of white fibers two lines in thickness, an interior layer of excitor tissue, and a more abundant superior layer very intricate in its intertexture of the two. At their anterior extremities, on their superior surfaces, are the corpora striata, behind and interior to which are the optic thalami, behind and interior to which are the corpora quadrigemina. The former bodies are intimately assimilated in structure to the lobes of the cerebellum, less the laminated folds of the latter, having an external tunic of excitor tissue, and consisting internally of alternate crescentic layers of excitor and connective tissue, with an intricate intertexture of the two. The latter present examples of the general type, having nuclei of excitor tissue within, enveloped in tunics of medullary neurine. Considering the pons as a great excitor center as well as a commissure, its relation to the ganglionic masses of the encephalon may be exhibited, in a general way, as that of a center to certain centers grouped about it, and, attending to its gray excitor tissue only, as a repetition in a very complex manner of the disposition of the gray neurine of the spinal cord.

A and B (diag. 9) are the cerebral crura. C and D are the crura cerebelli, at the extremities of which are the ganglia of the cerebellum. Upon the superior surfaces of A and B are arranged the corpora striata of the anterior horns, the optic thalami behind and interior to them, and still behind and interior the corpora quadrigemina at the respective junctures of the crura with the pons. By applying the accompanying representation, not from life, but purely ideal, of the relative shape, proportions, and distances of these ganglia to the preceding representation of cerebral and cerebellar crura, the reader will have a general map of the mesocephalon.

The corpora striata, in diagram 10, are *a*, *a*; the optic thalami *b*, *b*; the quadrigeminal bodies *c*, *d*, *c*, *d*; the cerebellar ganglia *e*, *e*; the pineal body is *s*.

And with this general map of the ganglionic structure of the brain and cerebellum, the bearing of certain curious phenomena—the description I shall have to defer to a succeeding paper—will be comprehended as important to systematic psychology.

FRANCIS GERRY FAIRFIELD.

LANGUAGE DISEASED—APHASIA.

ONE of the proofs that the mind has many faculties, any one of which may become disturbed or diseased in its action by a diseased condition of its organ, is found in facts such as the following:

In the Philadelphia *Medical Times*, August 2d. 1873, Dr. T. D. Davis, of Dayton, Ohio, gives an account of a man who, for six months before his death, from tumor of the brain, suffered with what is called by physicians aphasia—*i. e.*, loss of the faculty of language. This gradually increased, until there was complete aphasia, he being unable to recall the name of the most familiar article. But the wonderful exception to this was, as Dr. Davis says, that "he could lead in prayer with a clear voice and well pronounced words. This was the more remarkable as he did not pray by rote, but framed new petitions each time."

Dr. Davies observes, in another part of his report of the case, that "he could repeat distinctly any word after you pronounced it, but would miscall the commonest article. Wanting his hat, he would call for his boots, and be surprised when they were brought to him; and it was sometimes impossible for him to tell his wishes without resorting to signs. But even in his worst stages he could frame and pronounce accurately a long prayer. He would arise from a well-worded prayer, and be utterly unable to name his children. His last words were uttered in prayer for them."

The singular exception that the person could use the language of prayer, may be explained by saying, that the religious feeling had by long practice obtained such controlling relations to Language, that their activity stimulated and regulated Language.

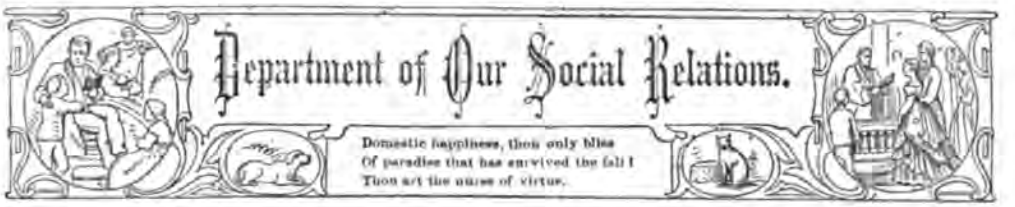
Insane persons will often engage in relig-

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ious worship with perfect propriety, and show nothing of insanity during such seasons. Moreover, stammerers will speak straight along with perfect freedom and correctness in prayer, or when angry, and also will enunciate perfectly the words while singing.

The action of some faculties tends to co-ordinate with Language, and sustain it in effort, while the action of other faculties, especially in excess, tends to check and disturb the free and proper action of Language.

Those having a lack of the reasoning faculties find it difficult to sustain a connected conversation in which a subject is argumentatively considered, while the organ of Language itself may be well developed.



A TALK ABOUT OUR LITTLE ONES.

CHILDREN are unerring reflectors of the manners and morals of their elders. The children of a family represent in tone, gesture, and style of address the unconscious characteristics of its heads. Observe the games and conversations of the children of a neighborhood, and you have a fair representation of its social and moral status. The polite deceptions and meaningless phrases of the drawing-room are exquisitely mimicked in the nursery where Nellie and Hattie drill their dolls in the equivocal ways of our best society. So, too, the tricks of trade and the quibbles of the street are repeated in Johnnie's store by the fence corner, and Harry's harangue from the gate-post.

Nor do the family and neighborhood alone contribute texts for these consummate little actors. The historic events of state and nation are made tributary to their insatiate demands. During the summer of the Franco-Prussian war, a vacant lot adjoining my yard became a theater where the French and German heroes with wooden swords and paper caps fought, bled, and died daily for their country. A lad of ten years ran to the post-office every noon for the newspaper, possessed himself of the war dispatches on the way home, marshaled his cheerful troops by a shrill whistle, rapidly gave out the programme for the next half hour, indicating with prophetic distinctness who should be wounded and who should be killed, and himself won the victory or suffered defeat in charming conformity to the telegrams of the day.

Not long after this the public execution of criminals in our own and neighboring States were imitated with horrible exactness in many a barn and out-house by tender little children. A lady found her son, eight years of age, with a play-fellow one year older absorbed in the elevating pastime of hanging half-a-dozen rude images of their own carving. When questioned as to their play, they volubly named the victims of their sanguinary justice, and the crimes each had been guilty of, following quite closely the details of recent public performances. Another lady discovered her son, a youth of sixteen, and a lad of naturally tender feelings and quick sensibilities, with a row of ball clubs, which, by some ingenious invention of his own, could be suspended in air simultaneously, thus administering capital punishment by the wholesale. "How can you enjoy such brutal sport!" she exclaimed. "Brutal," was the rejoinder, "I am only experimenting on these clubs; I may be sheriff sometime, and bring out a patent for neatness and dispatch!" It is no wonder if these mothers questioned to themselves whether this was one of the "salutary influences" counted upon by the advocates of capital punishment.

The daily paper, which finds admittance to nearly every intelligent family in the land,

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affords constant matter for this mimicry of the horrible. Its dreary record of crimes, its minuteness of detail in casualties by fire and flood, its harrowing accounts of criminal executions hold a terrible fascination over the youthful reader. I have often resolved that my children shall not have access to its pages, but as many times have wavered in my resolution because of the added sweetness of "forbidden fruit," and the benefits to be obtained in the way of general information of world-wide activities. If the interest of the public really demands that the daily papers be the repository of all the accidents, crimes, and executions of our country, then a mother pleads in the interest of the rising generation that efforts to harrow up the feelings by unnecessary details, and the too ardent strife between reporters to make out the most appalling story, shall be suppressed. Let the painful facts be told in the fewest words possible. "The child is father of the man," and these small warriors, these early disciples of the popular notion of justice and self-preservation, will, by-and-by, become the framers and executors of the law. It would seem that the guardians of home have something to do to counteract the influence of these gratuitous educators of our children. To us belongs the task of holding up the unadorned virtues to the allegiance of our little ones, in contrast to the alluring counterfeits constantly paraded before them.

But, fortunately for them and us, they show an equal genius for copying the bright side of our lives and characters. Multitudes of illustrations could be given of their aptitude in catching all generous influences. Cheeks flush and eyes moisten at any tale of distress, and the treasure-box yields its last penny to relieve a sufferer. Two or three years ago the papers were filled with the details of a terrible disaster to an ocean steamer, and from a hidden nook in my window I witnessed a free rendering of the tragedy by a company of wide-awake children gathered in the yard and the upper story of the barn. A ladder was placed against the barn, down which crowded the frightened mariners to the life-boats below. A clothes line was stretched from the ladder across the yard and made fast to the fence. This supported a number of struggling creatures who were making slow progress toward the land in the fence corner. The excitement was intense. The boys were fully alive to the emergencies, and rushed pell-mell up and down the ladder saving frantic mothers and crying children, and the girls wildly clung to the clothes line and besought everybody in tones of anguish to "save my child!" Suddenly an assuring "hurrah" sounded around the corner of the barn and a queer craft hove in sight, being no less than the saw-horse propelled by a pitchfork and manned by a nondescript clad in the remnants of a long black coat and a much-abused silk hat. This unexpected sight caused a cessation of the whole performance.

"Who are you?" demanded somebody.

"I'm that old chap up there who saved fifty in his own little boat," responded a lively voice, the owner evidently enjoying the sensation he was making.

"Oh, that's Charlie," laughed one of the late distracted mothers; "you mean Mr. Ancient, Charlie, but he isn't old."

"His name is, anyhow," sturdily maintained the nondescript, "and I am he!"

As the play began again one little girl pleaded, "Don't let's have anybody get drownded; let's save everybody."

"Yes, yes, we'll save 'em all!" readily responded the "old chap;" and in less than an hour every soul was rescued from the hungry waves, housed, warmed and fed, and none happier than the queer little counterpart of the Rev. Mr. Ancient. Thus, happily, thought I, would all life's disasters terminate were loving children the arbiters of fate.

Children are also ardent apostles of the family politics and theology. During any political contest of town, State, or nation, callow politicians and embryo statesmen hotly discuss the eligibility of the candidates and the chances of election. An approximative estimate of the town votes might be made by convassing the nurseries and playground before election. Their theological discussions present all the amusing and pathetic phases of similar affairs among their elders. Two little misses were engaged in an animated discussion of the dogma of endless hell. At last one says:

"You don't believe in hell! Where does the devil live, I'd like to know?"

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"Oh, up to your house," was the ready response, with a shrug of the dimpled shoulders worthy a star actress.

But when parents differ in doctrinal tenets, the child's mind is sometimes severely taxed to settle the mooted points and hold allegiance to parental authority. Many years ago a little girl suffered much persecution at school because her father preached the doctrine of the universal salvation, and often fled to her mother in tears with the question of such awful import: "Mother, *is* there a hell?" The Methodist mother always conscientiously answered, "I believe there is, but your father does not." That child, now a mother herself, can never forget the conflict that raged in her young breast in her efforts to decide which of the revered parents could be wrong. At last, benevolence and hope prevailed in the council, and judgment was decided against the mother, but not till her pillow had witnessed many a tearful struggle when she should have been wrapped in childhood's peaceful sleep. Naturally enough one of the cardinal articles of this woman's creed has ever been that the heads of a family should agree in points of religious doctrine. The father and mother are the highest representatives of truth and right that a child can know. "My mother says so," "My father thinks it is wrong," are the clinchers to many an argument, and something that each child respects though he remain stubbornly unconvinced of the premises. A little five-year-old boy overheard a workman, who was repairing the sitting-room, drop the exclamation "by gosh" over some slight mishap. "That's the first swear word I ever heard in my father's house," was the grave rebuke of the little fellow, which so touched the rough man that he went straight to the mother of the boy to confess his fault, and while engaged on the job never again lapsed into the merest approach to vulgarity or profanity. The boy, now a tall lad, wields the same influence over his mates, who understand that his part in the game is ended so soon as bad words are introduced. The knowledge that his father's tongue was never polluted by profanity, together with his mother's precepts, and a child's natural desire to be like his father, have given this salutary bias to his early life.

There is much to encourage us in the fact that the influences of home are by far the most potent of all in their impressions upon our little ones. But within that sacred circle nothing but truth must enter. Any effort to instill right principles unaccompanied by a corresponding life will be very barren of good results. None are quicker to detect or rebuke our shams than our children. A mother was exhorting her little daughter to be polite to a guest whom she disliked, ending with, "You must treat everybody politely, my dear." "But you do not, mamma; you don't treat Mrs. —— politely," naming a neighbor always very much snubbed by the mother. Alas, for the parent who could only respond, "You must not do as I do, do as I bid you!"

How many of us could bear the test adopted by a family I once knew in the west. A green-covered book was dedicated with becoming ceremony in the presence of the assembled household, as a record of disparaging remarks concerning others, and small deviations from the exact truth. Then each one put himself on his best behavior, and mentally resolved that his name should not be written in the "Green Book." But in a very few days the names of every member of the family, save one, were recorded, headed by those of the father and mother. In this case the father's went down for speaking disrespectfully of one of the Bible prophets, and the mother's for saying of an old schoolmate, "she was a vixen." Few of us, I fear, would come out so creditably as they. But yesterday a lady expressed in the family presence, her great annoyance at the frequent calls of a person wholly disagreeable to her. In the evening the gentleman made his appearance with others, and the lady in greeting her guests made use of the customary phrase, "I am happy to see you." At the breakfast table next morning, she was called to account by her little boy: "Mother, you told Mr. —— that you was glad to see him last evening, when you said at dinner you wished he would not come here so much." There was nothing to be done but frankly to acknowledge the error, and make as wise use of the incident as possible.

A mother, mourning over the vulgar language her son constantly used, "I do not see

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why he does it; I never made use of such words in my life, and I have talked to him hours about the bad habit." But the sad fact was patent to all observers that she keenly relished low anecdotes, and retailed bits of neighborhood scandal before her family with an unconscious heartiness that did its work in molding the character of her boy.

This, then, is the conclusion of the whole matter; we, ourselves, must be what we wish our children to be. No hollow appearance will stand the test of the bright eyes and keen perceptions of our little ones. If our own lives give the true ring of genuineness, theirs will respond in the same heathful tone. If we are false, mere miserable counterfeits of the good and true, they will grow up unbelievers in truthfulness and scoffers at integrity.

"Virtue," says Emerson, "is the perpetual substitution of being for seeming,"—a motto worthy to be placed in every home, and to sink deeply into the heart of every parent.

MRS. S. E. BURTON.

IMMORTELLES AND ORNAMENTAL GRASSES.

IN our previous contributions we have described selections from the long list of annual and perennial flowering plants supplied by the enterprising florists of the day.



ACROCLINIUM—PLANT AND FLOWER.

It would leave the subject incomplete did we not say something with reference to that large class of beautiful flowers, commonly known by the name "Everlastings," or immortelles, and, also, briefly to notice some of those ornamental grasses which are now deemed indispensable in every well-arranged conservatory, and contribute so much of graceful variety to the baskets and groupings of flowers which decorate the table or mantel of a library or sitting-room.



GOMPHRENA—FLOWER AND PLANT.

Well-adapted are the everlastings to the making up of bouquets, especially in winter, when the supply of fresh and fragrant flowers is necessarily much curtailed. They are grown with comparatively little trouble, and easily preserved for an indefinite period. Our kind neighbors of the *Metropolitan* have loaned us a considerable number of engraved views of these plants, and of a few choice specimen of ornamental grasses. Of these we shall describe the following:

Prominent in flowers of the Immortelle class is the Acroclinium,



HELIPTERUM—PLANT AND FLOWERS.

which is one of the most favored, on account of its beauty. It is strong and hardy, the blossoms being somewhat similar to those of the daisy, and variable in color, sometimes being pure white, sometimes of a light pink, with a yellowish center. The flowers of the Acroclinium should be gathered just as soon as they open, or shortly before, because, if permitted to remain too long upon the plant, the center changes to a dusky or dark tint. In planting they should be set about eight inches asunder.

The Gomphrene, of which we give a repre-

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sentation of the flower, and also of the plant, is otherwise known as English clover. The flowers are peculiar in shape, very symmetri-



WAITZIA—FLOWER AND PLANT.

cal, and, if properly preserved, retain their beauty for years. They should not be taken for preservation until well matured. To raise from seed they require a hot bed. In



AMMOBIUM—PLANT AND FLOWER.

association with other plants they are serviceable in making summer hedges. The woolly coating of the seed should be removed before planting. The name of the Gomphrene is



HELICHRYSUM—PLANT AND FLOWER.

derived from the Greek, and signifies "the club," from the supposed resemblance of the flower to such a weapon.

In our opinion, one of the most beautiful of everlastings is the Helipterum. This term is from a Greek word which signifies "Sun-winged." It grows wild in Australia, but requires cultivation in our climate to bring it successfully to perfection. The plant grows about the height of one foot, and



RHODANTHE—PLANT AND FLOWER.

is a very beautiful object when in bloom, because the deep yellow blossoms completely cover it. In order to preserve the flowers, they should be cut when the buds are just opening, and hung up in some shady place to dry. They retain their beauty for years.



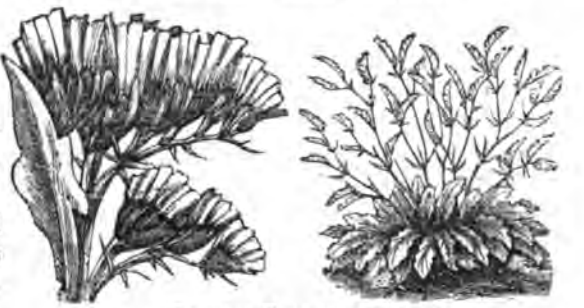
XERANTHEMUM—PLANT.

The Waitzia is a pretty flower, growing in clusters. The seeds of it are not hardy, and, for successful sprouting, should be sowed under glass. Like most other immortelles



XERANTHEMUM—FLOWERS.

they should be gathered early to prevent discoloration of the brilliant center.



STATICE—FLOWER AND PLANT.

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The Ammobium, illustrated by two engravings, is a plant of easy culture, adapted to borders and for winter evening bouquets.



Agrostis Nebulosa.

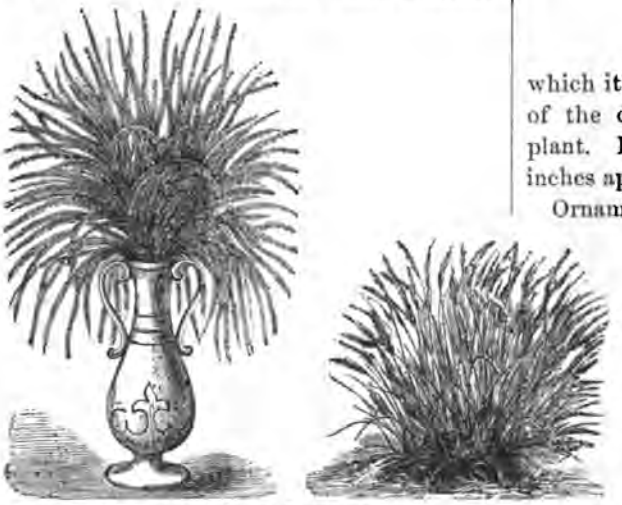
Its little flower is entirely white. Its name is also Greek in derivation, meaning "living



Eriánthus Ravennæ—Plant and Flowers.

upon sand." It is a native of Australia, like many others of the family.

Another of the immortelles which decorate



Stipa Pennata.

our pages, and are deserving of special mention, is the Helichrysum. It is one of the finest known; the flowers, to be preserved, should be cut just before expanding into the perfect flower. Seeds should be planted about a foot apart. The Helichrysum, which term signifies "the sun and gold," is of a brilliant yellow generally, and is deemed a very desirable adjunct of the bouquet.

Rose-flower, or Rhodanthe, is of a graceful bell-shape, as shown in the illustration. The



Briza Maxima.

flowers should be gathered before they are so much extended that the beautiful bell-form is lost.

Still another worth mentioning is the Xeranthemum, which is named also from the Greek, and compounded of two words which signify dryness and hardness, probably because of the firm, compact shape of the flower, or from the length of time during



Gypsophila Muralis.

which it retains its beauty. We give views of the double and single varieties of this plant. Its seeds should be sown about ten inches apart.

Ornamental grasses are very serviceable in lending variety to bouquets. Mixed with immortelles, they present a very beautiful appearance. Generally, grasses should be cut before the buds open, and then being tied up in little bunches, left to dry in the shade. Care must be taken in the process, for the reason that much of the original color may be lost. It is the practice with florists to preserve the original tints of many varieties by dyeing the sprays.

We give illustrations of three or four of

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the leading varieties of grasses; perhaps the most beautiful, viz: Agrostis Nebulosa, which presents a delicate, feathery, appearance, quite difficult to represent fairly in an engraving; Erianthus Ravennæ, which resembles Pampas grass, but being more hardy is better adapted to our climate. This grows to a considerable height; its flowers form feathery spikes, which are delicate and graceful.

Feathery grass, or, in the language of the botanist, Stipa Pennata, is also a very graceful member of the family of grasses; placed in vases it presents a very beautiful appearance. It does not bloom before the second season.

THE TWO PREDICTIONS.

"THE air to-night is balmy as the breath of angels."

"And the stars are as beautiful as your own sweet eyes."

Annie nestled closer, and unheeding the compliment which followed her poetic sentiment, gently laid her hand on my shoulder, and said—

"This is a glorious night for story-telling, Tell me a story."

"What shall it be—farce, comedy, tragedy?"

"The comedy of life suits me better than its tragedy. The first will please, the second frighten me."

"You have steamed up the Mississippi River in summer time?"

"Yes, from New Orleans to St. Louis, you know."

"Well, then, you shall have a story running from the levee of one to the landing of the other. If, during its recital, I catch you in a single jealous act, I shall refuse you another story, however much you may coax me with your sweet eyes and honied tongue.

"Worn down by incessant mental labor, I decided to leave the Crescent City for the west and the north. Calvin Edson might have claimed me for a brother. I could scarcely find a thought with a search-warrant. My nerves were unstrung, and my appetite gone. Nature, you know, never filled to repletion my granary of humor. The small stock was exhausted.

"A gloriously beautiful June evening was that on which the steamer turned her prow up the torrent-like old Father of Waters. All along the great levee thousands of little flags, the ensigns of the commercial houses, traders, and speculators, fluttered from their battlements of boxes, hogsheads of sugar, and bales of cotton. The sun had gone down among all kinds of fantastic clouds beyond Lake Pontchartrain, and a soft, hazy twilight settled over the great, elongated city from Chalmette to Jefferson.

"Standing on the deck, listening to the lusty song of the ebony deck-hands, and watching the vessel cleaving the muddy waters, I resolved to leave, if possible, care behind, and seek health in the arms of pleasure. Why Bienville set up his theodolite in the old *Place d'Arms*, and laid out a city in a swamp inhabited by frogs and alligators, and why the Knight of the Saffron Plume came on his errand of death, and twenty other things which I thought of in so many minutes, were all dismissed from my mind. I found that I could think once more, and that was the first step toward restoration.

"'Will you have some steak, sir?' asked the waiter, as I sat down to the table to go through the motion of eating.

"Mechanically I replied, 'Yes.'

"I hated the very name of meat. For days and nights I had been discussing at the point of my pen the Anglo-Hindostance war. To the British custom of eating rare beef I attributed the fiendishness of shooting Sepoys from the mouth of cannon. If the tiger laps blood, and becomes more ferocious from the lapping, why should not the Briton, who does the same thing? And then, you remember, Fuseli, the painter, and Mrs. Ratcliffe, the romancer, when they wished to get up some horrible picture of suffering or death, ate raw meat for days together.

"There was another aversion to be conquered—dislike to society. And here begins the marrow of my story.

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"I looked in vain among the passengers for a congenial companion. The only man at all companionable was the captain. He talked well, and it was a positive pleasure to hear him give, on the hurricane deck, learned astronomical opinions. He knew so much of Jupiter, Neptune, and Uranus, that one almost fancied he had slept under the telescope of Herschel.

"Among the ladies there was one who annoyed me. She had coal-black eyes. Such eyes are my detestation. I love blue eyes. You have them, Annie. Do you know that I think most of the angels are blue-eyed!"

"And do you think devils have black?" asked Annie.

"Blue eyes melt, persuade; black rivet, command, and paralyze. Nature, in her serenity, is blue. The ocean in calm is blue, so is the sky, and so the mountain. But in storm how black the ocean, the sky, and the mountain! There, run the parallel as far as you please."

"But suppose the lady's eyes had been gray, would you have disliked them?"

"I would not have loved them, I think, for gray is the eye of persistence; it is the eye of conquest. Mary Queen of Scots had gray eyes, and see what persistence in error. She would have gone on marrying until the last days of a good old age, had not Fotheringay Castle stopped her.

"But to go on. At Baton Rouge a pair of the sweetest blue eyes came on board. The owner was slightly yet gracefully formed, young, with the step of an antelope and the mien of a thoroughbred. She was a blood relation of Hebe and Juno. There was that tranquil expression of face which betokened a woman past twenty, and one who had seen much of the world, and, perhaps, been 'acquainted with grief.' Yet the face still retained something of girlishness. I never saw a face which wore such an expression of mingled serenity, sadness, and gentleness. The very minute I put my eyes upon her, I said, 'Now I shall not be without a companion.'"

"Were you disappointed?" interrupted Annie, somewhat anxiously. The little vixen was growing jealous; I could feel her fingers tighten on my arm.

"The belle of Baton Rouge was the belle of the palatial steamer. Her appearance was the signal for a shower of glances She had the same influence upon us as a certain drug named belladonna, has upon the eyes—she caused a certain dilatation of the pupil.

"Very royal was the walk of the fair stranger. I saw her foot for a moment. The instep curved like that of the finest walkers in the world, the high-bred and blue-blooded Castilian."

"Ah!" said Annie, "I see how it was you fell desperately in love with her at first sight."

There was in the tone the least perceptible irony.

"If you think so," I replied, "let the story drop just here."

"By no means. Don't frown. Go on, and I will try not to interrupt you again."

"So be it, little one," and a kiss on the forehead brought the smile into Annie's eyes. The lamplight across the street seemed to burn more brightly.

"'Red Stick,' that is the name the un-Gallic natives have for the beautiful town embosomed among the trees and flowers of Louisiana—'Red Stick' was at once popular among the male passengers of the steamer. It had cast into their midst a flower fairer than it had in their magnolia groves and orange bowers.

"When her fingers touched the keys of the piano she did not need admirers to turn over the music leaves for her. When she sang, no *cantatrice* awakened more admiration. Somehow in an incredibly short time most of the gentlemen on board knew her name and all about her worldly possessions. I learned both at second-hand. She was named after the beautiful State which gave her birth, Louisiana."

"Just two syllables too long," remarked Annie.

"Yes; it is no easy matter to put Louis Quatorze, with his feminine affix, into one's pocket of names, it strains the seams. But Annie can be slipped in and buttoned over without the slightest trouble.

"Louisiana Ruvel was left a widow before she had got out of her teens. Her compensation was an immense sugar plantation, and a home in which wealth, luxury, and taste combined to make it attractive. I shall not tire you with a description of one of the homes of the sugar-planter. Her's was not

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the quaint, old-fashioned plantation house of the creoles—two stories, with large, high out-door stairway, pear-shaped roof, and broad verandahs on every side—but a modernized dwelling, spacious and airy, such as marks the taste of the Anglo-American planters from adjacent States. These are always garden-spots of beauty, for no people in the world are fonder of flowers than those of Louisiana. The juice of the cane is not sweeter to the taste than the scent of the semi-tropical flowers to the thin nostril of the fair ladies of the State. They dwell in a scented atmosphere the year round.

"Eve adorned her Eden; so did her fair daughter, the heroine of my little story. Had she not traveled? was she not accomplished and wealthy, and, then, surpassing fair?"

"Dear me! I shall believe at last that you were in love with the stranger," said Annie.

"Hear the sequel, and then decide. Days went by, and although meeting each other constantly, there was no recognition. Intrepid mediocrity had distanced me in the race for her smiles. Once I took part in a conversation when she was present. It was a literary talk, and her *vis à vis* made a fool of himself. Evidently she thought so, for I caught the faintest glimpse of a contemptuous shadow on her face. She neither noticed me nor seemed to hear a word I uttered. I was disgusted. There was a rapid dislike growing up within me. To tell the truth, before we had passed Cairo I learned to hate her. At least I did whenever I thought of her disregard of the most gentlemanly efforts to engage her attention. I would not have asked an introduction for her entire sugar plantation and her next year's crop in the bargain.

"It was a lovely day when we reached Carondelet. That bright bird's nest of a town sat smiling in the sun on its rocky eminence. Every passenger was on deck enjoying the weather and the approach to St. Louis. Among those who stood within the toss of a handkerchief from me were the black eyes and the blue, the sprightly widow from Carondelet and the charming widow from Baton Rouge.

"Presently I was approached by black eyes.

"'Sir,' said she, 'Mrs. R., of Baton Rouge, requests me to decoy you to the spot where she is standing.'

"'You are a charming decoy,' I replied, with an air of gallantry, 'and I will place myself at your command.'

"I could feel my eyes twinkle with a pleasure very akin to a bit of revenge. The proud lady had at last yielded. The garrison capitulated without being asked to do so. My heart sent up a shout very like a *viva!*

"We met. The lady's eyes fell as I gazed into them. The long lashes lay upon her cheeks. Upon my word at that moment I could have clasped her in my arms with positive enthusiasm.

"By Jove, who was conquered now? It was a drawn battle, my vanity suggested; but I am a little afraid that the modest attitude, the going down of the violet stars under a dark cloud of fringe, made a captive of a vaunting hero.

"'Madam,' said I, spasmodically regaining my composure, 'how is it that we have been on this boat for seven days, and become acquainted at this late hour?'

"There was a dash of impertinence in this query, for a morsel of my former bitterness got somehow under my tongue. If she noticed it, her heart forgave the speaker. Turning her blue eyes full upon me, and with a smile so inexpressibly sweet that made me at once repent of my rudeness, she answered, in a low voice:

"'It is not my fault, Mr. Leroy.'

"'Permit me to say it was not altogether mine,' I said, bowing low. She did not notice this second, though softened, bit of rudeness.

"'Well, then, the fault was mutual. I trust we shall know each other better some day.'

"'Amen!' replied I, laughing. 'Do you stop in St. Louis?'

"'No. Do you?'

"'No; I go west, north, anywhere to regain my health. I shall return to St. Louis during the summer, and then I shall see you.'

"'That can not be, as I spend the whole summer with my uncle, some distance in the interior of Missouri.'

"During this colloquy I had determined to venture upon a prediction.

"'Remember, we *shall* meet on my return.

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Jot it down, ponder it, and await the fulfillment of this bit of prophecy.'

"She looked curiously at me, as if doubting my sanity."

"It was wicked in you to practice such deception," said Annie.

"Wicked! I like that. I don't know how the idea got into my head. Did I put it there, or was it it the result of an impression from an external source? Solve me that riddle."

"There are many mysteries that neither you nor I can solve, and perhaps this is one of them," replied Annie, in a subdued voice, and rather solemnly.

"We parted. Nearly three months had gone by when I returned. There was not an unhealthy globule of blood in my veins. Travel, change, had worked a miracle. My health was thoroughly restored.

"'Where shall I put you down, sir?' said Jehu, on the Illinois side.

"'At Barnum's.' I had heard much of this jovial landlord, and wished to taste his dishes.

"My toilet was made in a hurry for a late breakfast in the ladies' ordinary. I paused at the door, glanced rapidly at the guests, and, lo! near the head of the table sat the beautiful young widow of Baton Rouge. And there was a vacant seat beside her, too! Approaching her I bowed:

"'Madam, you see I am here.'

"With a half bewildered look she faltered:

"'Yes. It is strange.'

"'Not at all. I had a presentiment that I should meet you in St. Louis on my return. And look, you have a vacant seat for me at your side!'

"'When did you arrive?'

"'About fifteen minutes since,' I replied. 'Pray when did you come to town?'

"'Yesterday evening. I do not understand this. I came quite unexpectedly. My uncle was annoyed at my sudden resolution to come to town.'

"'You came to meet me, to welcome me—to fulfill my prediction.'

"She blushed deeply. That day we had a long, long talk. In the evening a steamer was to depart for New Orleans. Business called me home speedily. Before leaving her I said:

"'We shall meet in New Orleans next winter.'

"'No, I do not expect to visit that city next season.'

"'But you *will;* and, more, you will apprise me of your visit.'

"She looked at me credulously. My confident manner and tone caused a reaction.

"'If I did visit the city I surely would never forget myself so far as to send you word of my coming.'

"'But you will do both. Remember, we meet next winter! And now, don't be offended at my boldness. The deer is hunted into the very presence of the hunter.'

"Again we parted.

"The rich summer of Louisiana rolls fast with its wealth of sunshine, foliage, and flowers. There is no autumn; the summer glides into winter almost imperceptibly.

"One day while penning an editorial, a gentleman walked into my sanctum.

"'I called to say that Mrs. R., of Baton Rouge, sends her compliments, and expects to be in the city Tuesday next.'

"'I quietly asked, 'Where will she stop?'

"'At the St. Charles Hotel, sir.'

"'Her coming was anticipated,' I was about to say, but strangled the words. 'Pray tell her that I shall be most happy to see her, and will call at the St. Charles next Tuesday.'

"I stood before her. Her lips parted as if about to speak. She blushed, but said not a word.

"'Well, Lou, I see that *you* have come to see me at last, and sent me word of your coming, too!'

"There was just enough exultation in this utterance to arouse her pride. I did not care for that. No woman, once entangled in such a web of curious coincidences, can free herself when she pleases. I knew by her look she was mystified in the midst of the little cloud of indignation which was rising.

"'Don't you think you are a little familiar?'

"'Lou, I do not.' I looked at her with a comical impudence that swept the cloud away in an instant. Breaking into a laugh, she extended her hand.

"'I am glad to see you, in spite of your impertinence. Really, I had no idea until

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recently that I should come here. My friend, he who called upon you, was on the eve of leaving soon after my mind was made up for a visit, and, without thinking, I sent my compliments, and told him to say on what day I should arrive. I rushed to revoke all I had said, but it was too late. His carriage was just gone as I laid my hand on the gate.'

"'It was not ordained that you should be in time to revoke your request.'

"'Are you a fatalist?'

"'No, my dear. Do you remember the Corsican Brothers? Chateau Renaud and his friend were fleeing from the vengeance of the surviving brother, and, without being aware of it, the carriage upsets on the fatal dueling-ground. Renaud's friend says, 'The carriage was overturned because the postilion was drunk.' 'No,' said the duelist; 'the postilion was drunk that the carriage *might* be overturned!' I make two predictions; it is not because I make them that we meet, but you come to fulfill my predictions.'

"I saw that she was bewildered. Evidently she believed that I was gifted with some strange prophetic faculty; in fact, I was half a convert myself.

"'Will you give me another test of your power?'

"'I shall not. But let the alphabet decide our feelings and our wishes. Here, I will take this pencil and write on the fly-leaf of the Bible, on the center-table, twenty-six letters. Neither *you* nor *I* will presume to play falsely within these sacred pages any innocent game of chance.'

"'What are you at now?' she inquired, curiously.

"'No matter. Do you consent to play this little game? Women sometimes don't like to answer direct questions, if there is some delicate way of answering indirectly. The alphabet shall talk for both.'

"'Go on; my curiosity is excited.'

"'I will propound two questions. The answer shall be given thus: we are to close our eyes, and the letter touched by the tip of the pencil is to be considered a full response.'

"'You will be beaten. It is next to impossible that both can pause on the answering letter. For this reason I agree.'

"Measuring the distance from letter to letter with my eyes for a moment, I shut out all light, and asked:

"'Whom does Lou love—some one else, or I?'

"I ran the pencil over the letters and paused. Opening my eyes, I found it rested on I.

"Her face flushed, and she looked puzzled. I gave her the pencil, and asked:

"'Whom will Lou marry?'

"The hand that held the pencil was tremulous. Running over the letters, the little instrument paused on U! She opened her eyes and took it hastily away. The pencil fell to the floor, but the sweet lady did not.

"'I am beaten. Fate is against me!' she said, but rays of sunshine broke through the crimson of her face.

"'Let *you* and *I* take the consequences. I have somewhere read this exquisite sentence: 'Unto every man on this earth is born a beautiful fellow-soul, union with whom is true marriage, and union with any other scarcely less than crime.'

"She bent her beautiful head until it rested on my shoulder, and then, turning over the leaves of the Bible, rested her finger on those sweet words of Ruth to Naomi:

"'Whither thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people; and thy God, my God; where thou diest will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me!'

"'Amen!' I passionately responded."

"And what became of her?" inquired Annie.

"My little darling, I have told you the story of your father's courtship and your mother's. She has gone to join Ruth and all the sainted women whose beauty and fidelity on this earth helped to make it a sublunary heaven. You were a wee thing when she died; and let me say you need never be jealous of my love for another. Your mother lives here in your sweet face, and when I, too, shall pass away, we shall stand on the other side, hand in hand, to welcome our daughter when her *use* is done."

Annie bowed her head, and put her soft arms around my neck. Two tears dropped upon my bosom, and we went in from the starlight.

JOHN W. OVERALL.

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REST.

By the limpid stream where the waters flow,
With a murmur soft to the roll below,
Where the graceful willows touch the wave
With a shy caress that a new life gave—
For they wake the ripples evermore
Like a thrill of joy to the farther shore;
Where the air is soft, where the air is still,
I, restful, rest, and dream at will.



Where the wild bees hum, and the butterfly
With a weary wing in a flower doth lie;
Where the rabbit wild takes a note of me
From his cozy home 'neath an upturned tree;
Where the silvery fish in the waters play,
Where the shadows rest the live-long day,
Where the world is fair as the artist's dream,
I, restful, rest, and dreaming seem.

On the velvet sod, 'neath the arching trees,
Where the branches move in the cooling breeze;
Where the shadows come, where the shadows go
As they chase the sunlight to and fro;
Where the wild flowers nod like a fairy sprite
Who would ever say, "The world is right;"
'Neath the bending arch of the summer blue,
I, restful, rest, and dream it true.

Oh, the world is bright and the world is fair,
When I form a lens of the summer air,
And the shadows flit from my life away
As the cloud that passed o'er the hill to-day,
And left in its wake but the golden light
Now bathing the hill in beauty bright;
So the sunshine rests on my head to-day—
The clouds float on, and float away.

Where the water-lilies gracefully rest
On the bosom broad of the lake so blest;
Where the waters ebb and the waters flow,
And they rock the milk-white lilies so
That they yield themselves, in a dreamless sleep,
From the sunlight hour through the darkness deep;
Where the waters ripple, soft and low,
I, restful, rest, the still hours through.

In the twilight soft, when the shadows fall,
When the katy-dids to their wee mates call;
When the crickets pipe, in their mournful way,
Like a sad dirge for the dying day;
When the moon comes up as the night comes down,
With many a star to gem her crown;
When the air is hushed, when the air is still,
I, restful, rest, and dream at will.

When the flashing gems of the jeweled crown
Shall have tired my eyes till the lids come down,
Then I know a home where the air you breathe
Elixir of life would seem to give—
Where the hearts are large, where the hearts are warm
As the summer sun; and the dear old form
Through the open door I welcome gain,
And, restful, rest, till night shall wane.

MARY H. ELLIS.

THE EDUCATION OF THE FEELINGS.

IT is said of women, and with too much truth, that they are more frequently governed by their feelings than by their judgment. The sentiments run away with the reason, and impulse takes, too often, the place of principle. A very important question presents itself to the minds of women earnest in the highest education of the sex: Is there any method of guidance or culture by which this error may be avoided, and the feelings disciplined to act with the judgment, mere sentiment to subserve reason, and impulse be held in rein by principle? Certainly there is; and that culture must begin in childhood. The errors of education are very nearly the same with children of both sexes; but boys, going out early into the world, have a second education, which, in a measure, annuls the early teaching of the home. Early training has much to do with the finer

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faculties, and many a character is warped by a single unwise act of the parent. Suppose a little child is asked to take a bitter draught to relieve its pain; it refuses, its parent tells it that the medicine has sugar in it; it immediately tastes the potion, supposing, of course, that it is palatable, but the first sip shows it that it has been deceived; now, the child is angry, outraged in feeling, becomes rebellious, and drinks no more unless coerced. What seed of wretchedness has been sown in that child's mind by such a course! Distrust of its parent's word has been implanted; before, it was all confidence. That confidence has been betrayed, and it will take a long time and patient care to root out the noxious weed of distrust, while even the smallest act of deception will foster its growth; and happy that mother may be if, as the years pass on, she does not find her child's best nature alienated from her.

It is too pitifully common to see children treating the kind, wise councils of their parents with contempt. Such conduct has but one source, the first fault must rest with the parent. Trustfulness in the parents' love and wisdom is not a sentiment that has to be *created*, it is naturally in the heart of the child, and only has to be *preserved*.

Of course, if it is necessary the child should take the medicine, it must be made to do it. Force will not be necessary if the ordinary government over it is anywhere near correct. Simple firmness on the part of the parent will be all that is requisite.

But suppose chastisement is used? One of two results, and perhaps both, will be almost sure to follow. Either the child is angry, obeys only because it is overpowered by superior *brute* force, and entertains revengeful feelings in his heart, saying—as I have known children to say—"Oh, if I was only big enough I'd whip *you!*" and, while not daring to manifest its feelings, grows deceitful; or else the will becomes broken, and a weak, servile, undecided nonentity takes the place of the reasonable being which every human creature is designed to be.

Now, here is a sad choice—the choice between a domineering, arbitrary, and, perhaps, treacherous manhood or womanhood, and a weak, pusillanimous, cowardly creature, whose morality is at the finger-beck of any one who happens to be a little more positive.

Again, many children, said to be well and tenderly reared, are never thrown upon their own resources morally and intellectually, but are taught to refer everything to their parents. This, as a result of confidence, to a certain extent is well; but there comes a time when no parent is near to say what is best and what wisest, and, never having had any practice in self-decision, the task is a difficult one, and the judgment is easily swayed by whatever impulse of feeling may be called out at the time. We ought no more to expect our children to to be able to walk alone morally without practice, than we should expect them to walk alone physically without practice. Falls are sure to ensue in either case.

The person who has grown to mature years with self-love unrestrained or undisciplined, will find it a formidable and difficult undertaking to turn this tide of feeling out upon others; yet, in a degree, it may be accomplished, provided the individual sets about the work in stern earnest. Such an one will find it necessary to look carefully into the sorrows and needs of the more unfortunate until sympathy arouses the dormant energies, and the light of a new purpose breaks in upon reason. It is well for such to look at the rounded and lóveable natures of those who are living for the good they can do; and pride, even, may come in to aid in the work.

The purity and available force of feeling is spoiled in many individuals by overwrought imaginations, the habit of indulging in waking dreams, or building air-castles, in which every conceivable wish is gratified, images of luxury reared, and the visions of joy, in the drama of which one's self moves the central figure, the hero or heroine of all scenes. This kind of ideal life renders common life distasteful, and unfits one for all practical duties. The mind is continually building something which it conceives it does not possess in reality. Discontented with all surroundings, peevish and fretful tempers, weak and inefficient brains must be the result. This is an evil which, it is to be feared, is far more universal among women than men, and one which as surely destroys

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the balance and healthfulness of the mind as does the use of intoxicating liquors. There are two prime causes for this evil, one of which is the failure of parents to cultivate and strengthen the faculty of self-reliance in their children, and to rear them as practical, self-supporting individuals, thus training their minds into a habit of proper methods of thought, and allowing them no time for idle dreaming. Every girl should be taught that she has no more right to be idle than a boy, that indolence is as disreputable for her as for her brother.

The second cause is the want of those practical resources for obtaining livelihood and independence which should be open to all. An object to labor for, one which is not distasteful and one for which a person has been well fitted, is one of the best antidotes against this evil; and any person whose feelings have become distempered, and the mind diseased by this process, would do well to go to work at something practical, and persevere in that work; and the change which the feelings will undergo will be marvelous.

I know an intelligent and highly cultivated lady whose early years were spent mostly in this ideal kind of life, and, when satiated with it, and all external things were tasteless, she resorted to narcotics, and thus stimulated the imagination until, she said, it seemed as though Heaven itself could present no more heightened joys or grander visions; but, at length, nature rebelled against this, and while the body would become prostrate from over-doses of these drugs, the fancy had no more rich scenes to portray, and, at last, the result was an almost insane depression and fretfulness of spirit. Aroused to a sense of her condition, she made the terrible effort to school her feelings back into their proper channels. Being counseled to fix her mind upon some useful employment, and give it her entire attention, she did so, and each day she discovered her task becoming easier and more acceptable, until she now wonders how she ever found pleasure in the old dangerous methods.

The habit of yielding to a temper uncontrolled is a fearful waste of genuine feeling, and is not only a source of great harm to all around, but is fatal to, and almost inexcusable in the one so afflicted. The worst temper may be brought under self-control if its possessor only sets to work about it rightly.

First, one should resolve not to speak while angry, but immediately seek quiet and retirement; let the mind become still before venturing out, resolving always to keep the rising impulses back; and, in addition to this, a season of quiet each day with a view to this end will surely bring about the desired result.

Many people advise first, last, and always prayer as the remedy for all such evils. I believe in asking for help *after* we have made use of the means already given us; but until we have made use of the weapons the Creator has already furnished us for the purpose of our own self-culture, it seems almost profane to ask more help of the higher powers. Such persons, in their zeal for asking, seem to forget that he who buries the talents he already has, is condemned for their non-use.

There is one department of the feelings an analysis of which I attempt with hesitation, and that is the love of woman for man. When this love is centered upon a worthy object, and interferes with no sacred duty, it is, of course, legitimate and right; but if the object is unworthy, what is to be done? This is a potent question. If it were possible for reason to act clearly under such circumstances, it would soon discover that this love was for an ideal person which its present external object did not represent, and, by extricating itself from the magnetic influence of that object might, in a measure, recover its own freedom. However, these things are much easier counseled than accomplished. How often are young girls deceived as to the value of the object of their affections until the heart's best treasures have been freely lavished upon it, too late, alas, for recall! As each individual heart knows best its own sorrows, so each individual case of this character will be compelled to seek its own remedy; but more attention from parents to training the judgment of their children would prevent a vast deal of this sort of unhappiness. Many women come to early graves, or live broken and distorted lives from such causes. What picture more sad than that of a woman yet young with all the freshness of her youth withered, all the bright anticipations, with which young hearts are so full.

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frozen? No words can paint the weary heartaches of such an one. And yet even here I would give words of encouragement, and here, as everywhere, the first great need is self-reliance. Many a girl of naturally sound judgment, but who, from educational deficiencies already alluded to, has grown up without proper balance, comes to understand herself through the fiery ordeal of unrequited or misrequited affection.

We have no conception of the infinite possibilities lying buried within ourselves until we begin to draw upon them, then, however, we find them equal to every emergency. No miracle will be performed in the outside world to relieve us from trouble. All our resources are within. If we seek inspiration to guide us, that inspiration will but open to us that which has already been implanted within us. This inspiration is, indeed, all-important, in order that we may know our power and have courage to use it; and that is just what it does for us, and, though all our loves on earth are blighted, self-reliance will enable us to bear with even a grand submission the burning of our idols, and teach us to look with calmness upon the ashes of our hearts' hearthstones.

All our feelings, all our loves should be tested, as far as possible, by our calm, best judgment, and when these do not harmonize we have a work to do which we can not commence too soon. I know these are cold counsels for warm, loving hearts, but, sooner or later, the lesson must be learned that feeling and judgment must work together.

Until we make the effort we have no idea how the feelings may be harnessed and guided by a determined will; but we need be very cautious that the will is directed right, and that wisdom dictates the effort, for misguided feelings are not more fatal than misguided judgment and blind, arbitrary will.

At the mother's knee the lessons should commence, in order that the difficult and dangerous task of undoing the habits of early life may not be forced upon the perhaps hardened and embittered spirit in later years.

MRS. H. M. SLOCUM.

A COSTLY BUILDING.

A NEIGHBOR was telling me what a convenient and beautiful residence Charles Kullen had just built. I knew Kullen. He was rich, and his wealth was the profits of a grog-shop, which he had kept for about thirty years. One day circumstances caused me to go to his house. He wanted that I should see it all.

First he led me into the cellar, where everything was as convenient as heart could wish; but, as I looked at the cemented walls, "There," thought I, "are stones and mortar which belong to Bill Lee, who has wasted large sums of money at your bar. This part of the wall belongs to the widow and children of Eli Bell, who bought his death from you. Scores of young men have paid for other parts by living lives of misery and degradation. And what ruined hopes are in every stone!"

We left the cellar. Next he showed me into the parlor.

"The furniture in this room," said he, cost five hundred dollars!"

"Indeed!" I exclaimed, while mentally I asked, "Is that all it cost? It cost the health and happiness of many. It cost mothers their sons, sweethearts their lovers, wives their husbands." Calling to mind a murder which his whiskey had caused, I reflected, "There is in this very room something which cost the murdered man his life; and Heaven alone knows how many have been sent to premature graves by swallowing your villainous rum, and thus helping to pay for these things."

We went into other rooms.

"There are," thought I, "men who would have given their money to the poor, men who would have built churches, men who would have founded institutions of learning, men who would have sent the Gospel to the Heathen, men who would have carried the 'good news' throughout the world, if you, Kullen, had not enticed them to drink, and thus help to build and adorn these rooms. The fine things which you exhibit with such pride have cost the world all the good which

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these men would have done. Even now I can almost hear the wailing of those whose souls, ruined by the poison sold in your slaughter-house, have paid for the luxuries which you enjoy. Your own son fills a drunkard's grave! Are you so dead to the cries of humanity that you can enjoy the goods which have cost him his life?"

I started for home, and on the way soliloquized: "So much the house has cost, that, should Kullen live ten thousand years, he could not begin to pay the debt. But is the cost of that building ended? No, verily. Through the influence of those whom he has made drunkards, whose property he has taken to enrich himself, other drunkards will be made, and crime and misery and death will ensue as long as time shall last." W. E. C.

GENERAL JOSEPH GARIBALDI.

[Some correspondence recently between Dr. Alexander Ross, of Toronto, and the editor of the PHRENOLOGICAL with regard to the great Italian leader, has led to the interesting chapter from the latter's history and private life which is here given to the reader with Dr. Ross' permission.]

IN the year 1849, while I was a resident of New York for a few months, I had the good fortune to make the acquaintance of the General, who was at that time engaged in daily labor in the candle factory of his fellow-countryman, Signor Mencci, on Staten Island. Although quite a young man at that period, I watched the career of this heroic soldier of freedom with feelings of enthusiastic admiration. My personal acquaintance with him, although limited to a few social interviews, filled me with sentiments of profound homage and respect for the great man, who, after fourteen years' military command in South America and Italy, could lay down his sword and accept the most humble occupation, to provide for his simple wants, in preference to dependence upon his friends, who would have esteemed it an honor to place their fortunes at his disposal.



While thus employed by day, his evenings were occupied in literary pursuits, until he found it necessary, in consequence of his physical fatigue, to intermit them. After leaving the United States he spent several years in commanding merchant vessels in China and Peru. His heroic struggles to free his native land from the yoke of the foreigner have at last been crowned with success, and to-day he stands before an admiring world without a spot to dim the purity of his name. From Rio Janeiro and Monte Video to Rome, from Rome to Sicily and Naples, and from the dictatorship of Naples to his humble home in Caprera, and from thence to the Parliament of United Italy, in Rome—in victory and defeat Garibaldi has always displayed the soul of the hero and patriot, never thinking of himself, but always for the cause of the down-trodden and oppressed. All honor to one of the purest and brightest names the world has ever known.

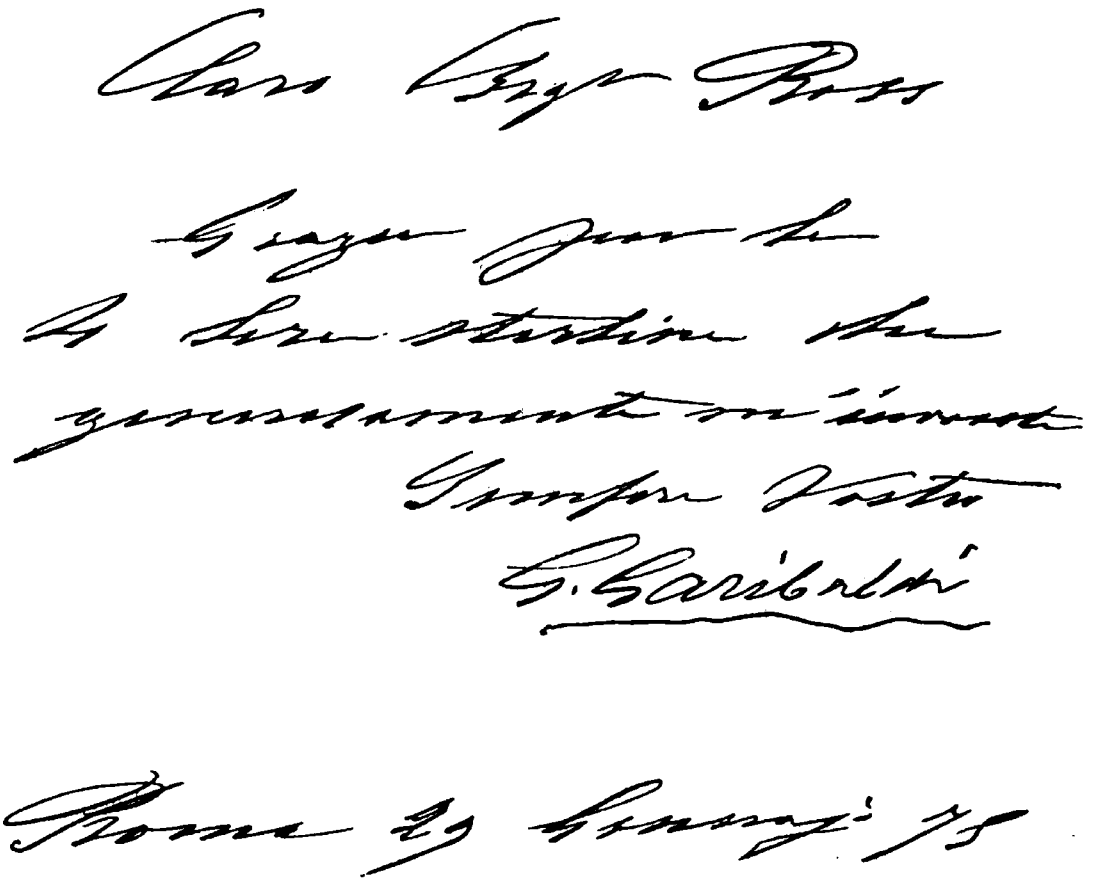
General Garibaldi was born at Nice, Italy, July 4th, 1805. Like his father and grandfather, he became a sailor, and performed

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many voyages in the Mediterranean and other seas. Having subsequently spent several years in the service of South American republics, he returned to his native land, passed through the revolution of 1848, which afforded scenes of alternate success and disaster seldom paralleled. After his brilliant conquest of Sicily and Naples, and their subsequent cession to Italy, he sheathed his conquering sword and retired to his island home in Caprera.

Caprera is a little island off the coast of Italy, about five miles in length. It produces plenty of grapes, figs, and almonds, and the General has succeeded in cultivating a few vegetables. He also transplanted thither a few orange trees, which produce some fruit. The house occupied by him is a very plain, one-storied building. The principal room, that occupied by the General, contains only a fire-place, a bed, a few chairs, a side-board, and, in a corner, a few books. There is also a bust of Col. Nullo, and a portrait of Gen. Florès, a South American. This is the richest room in the house. Three persons only live with the General, two Italian male friends and an aged female cook. A portion of the island is occupied by a few shepherds, who live in natural caves in the rocks. I should also mention that goats abound on the island, and furnish an abundance of milk for the residents.

From this quiet retreat the great liberator and friend of the oppressed has anxiously watched the progress of events in Europe, and has at length witnessed the consummation of his hopes—the establishment of a united and free Italy, with Rome for its capital.



In the fall of 1874 an Italian friend wrote me that the General was extremely poor—in fact, often without the necessaries of life. I immediately wrote to the General, begging him to accept from me some assistance. He replied as follows:

"My Dear Dr. Ross: I accept with grat-

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itude your generous offer. Be good enough, I beg you, to send me a draft on a European banker, and I will draw the proceeds. * * * * An affectionate kiss for your little son. I am, for life, your devoted,

G. GARIBALDI."

On his receipt of my remittance he sent me a private letter, gratefully thanking me for the assistance rendered, and indorsing the brief little acknowledgement or receipt which I send you.

[Of this the engraving on the preceding page is a fac-simile. It is, of course, in Italian, the English for which is, "DEAR SIGNOR ROSS—Thanks for the four pounds sterling which you have just sent me. Ever yours, G. GARIBALDI."—ED. A. P. J.]

As soon as his circumstances became known in Italy, the Italian Parliament voted him a pension of $20,000. This act was applauded and appreciated by every one except Garibaldi, who would not consent to become the pensioner of a Government already financially embarrassed. The General at once published a letter declining to accept the pension, and closes with those noble words so characteristic of this great man: "Delaying this act I should have lost my sleep; I should have felt my wrists cold with fetters, my hands hot with blood, and every time that the news reached me of the depredations of the Government and of public distresses, I should have hid my face for shame. To my friends and to the Parliament in general my immense gratitude. But let the present Government, whose mission it is to impoverish Italy in order to corrupt it, seek its accomplices somewhere else."

General Garibaldi was elected a member of the first Italian Parliament that sat in Rome from two of the electoral colleges of that city. His whole time since his election has been actively occupied in a scheme to regulate the course of the Tiber and the drainage of the Campagna Romana. The General recently delivered the following speech to a meeting of workingmen in Rome, and as it is so characteristic of this noble man, I trust you will publish it in full:

"Sons of labor, I am happy to find myself in the midst of you; you are all my fellow-workmen. The title of workingman I consider to be a more honorable one than any other. I have traveled over a great portion of the world, and in every country I have visited this truth has been manifest to me. Out of every one hundred emigrants who make their way to America, ninety-nine find employment as workmen; while, on the other hand, literary men and men of book-learning are often put to great straits, and even obliged to share the workingman's table. I am now an old man, and can work no more, but I can give you advice. Once upon a time the kings of France had their sons taught a trade, and I advise you to follow the example of those kings (laughter), and teach your sons to work. Do not be led away by the mere ambition of raising them to a higher grade of society; let the carpenter teach his son to be a carpenter; the blacksmith, a blacksmith; the bricklayer, a bricklayer. I understand that you desire I should speak to you regarding politics. I can say but little, for I am no orator, but those are in error who say you should take no part in politics. Politics are the business of the many, and as we are the many, and the others are the few, they are household affairs—*affari di casa* to us, and we ought to pay attention to them. The illustrious patriot Benedetto Cairoli has brought forward a bill in Parliament for the extention of the electoral suffrage. I give that measure my full support, and when—as I trust it will—it becomes law, it will be your duty to make good use of it. Some are inclined to think that, cooled by advancing years, I am less of a revolutionist than in former days; this is not so. My ideas have in no way changed since 1849. Understand me, I am always a revolutionist when it is a question of destroying evil that good may enter. You will expect me to say something regarding the religious question. I should be sorry to say anything to offend the moral sentiments of any one, but Rome is about to enter upon a new era of civilization, and substitute the true religion for that which is lying and superstitious. The Papacy, in all truth, I must say, has been a great instrument of civilization in past times. To it we owe the preservation of many ancient monuments of art and precious manuscripts, which, but for its action, would have perished; but it has accomplished its work, its hour has passed, and its ministers must shortly follow their

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predecessors, the sacrifices to Jupiter, Venus, and other false gods of paganism. This will follow in due course by moral means, and without violence, from which I am altogether averse. I believe I have said all there is for me to say. I am no orator, as I have said, and have to thank you for the attention with which you have listened to me. I have to thank you, also, for having called me from my hermitage at Caprera to come among you once more. A last piece of advice I have to give you, and it is not to forget the grand lessons of history. Our ancestors in ancient days carried civilization to the furthest limits of the known world, and we must seek to follow their example. One of the grandest periods of Roman history was that when Hannibal appeared before the walls of Rome; our ancestors, defeated in many battles, never lost courage, and conquered in the end. When Hannibal advanced to the very gates, the ground upon which he encamped was sold at double its value, and he was wonder-struck to see troops marched out from the other side of the city and dispatched to Spain. Be as the Romans your forefathers were—steady, undaunted, unflinching, persevering. Imitate the English of modern days, and particularly in the serious purpose they throw into all they do; in what they call 'steadiness' (and here he used the English word). In my opinion, the English bear a greater resemblance to the ancient Romans than any other modern people. Nothing daunts them, whatever they desire to accomplish they set about with an earnest, steady will, which seldom fails in obtaining its end. They are never beaten down by misfortune. Follow in their footsteps. This is the advice I have to give you as your friend and your brother."

MY PRAYER.

I PRAY not for a cloudless life;
I know full well the soul, like flowers
Beneath the pelting summer showers,
Is cultured by the storms of strife.

I would not wince to drain the bowl
Filled to the brim with draughts of woe,
If it were given me to know
That draughts like these expand the soul.

Nor for the goods of life I crave;
Its wealth, its pleasures, where are they
When, on that dread, disastrous day,
We reach the threshold of the grave?

This be my prayer: to love the good,
To do the right, to seek the true,
To keep eternally in view
The truth of human brotherhood.

To tread the paths the good have trod
In every age since life began;
My *creed*, the brotherhood of man—
My *trust*, the fatherhood of God.

To sift the creeds of by-gone days,
That Truth her treasures may unroll,
Illume and purify the soul
With her divine, unfading rays.

Nor deem it more a truth when found
Embodied in established creeds,
Nor less when tangled in the weeds
Of doctrines taught on Pagan ground.

For truth is none the more a gem
When published by angelic tongue,
Than when in weaker measure sung
By poor, uncertain sons of men.

Oh, may I evermore aspire,
Where'er, enchained in errors thrall,
I see a weaker brother fall,
To lift his sinking spirit higher.

To live, that, as the seasons fly,
The close of each recurring year,
May find me higher in the sphere
Of manhood's true nobility.

And whether I shall live again,
In some celestial, far-off sphere,
Or perish with my tempter here,
I trust I had not lived in vain.

For, though the soul may cease to shine,
The radiant sparks of light it shed
Will glimmer, when itself is dead,
In others' lives through endless time.

J. D. MAXWELL.

ONE day, when at St. Helena, Napoleon was climbing a narrow mountain path with a lady. Half way up the mountain they met a laborer descending, bearing a heavy burden. The lady asserted her right to the path, and wished the man to turn out of it; but Napoleon drew her aside, saying, "Madam, respect the burden."

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Department of Literature, Science, Education.

True philosophy is a revelation of the Divine will manifested in creation; it harmonizes with all truth, and can not with impunity be neglected.—Cousin.

TRUTH.

Upon a firm old rock, divine,
Where golden sunlights o'er her shine—
Illuming her with radiant light
That clings through storm and deepest night—
Sits Truth, her fair white brow entwined
With stars, the reflex of her mind.
Though billows oft around her rise,
And dark as midnight are the skies,
She knows no fear; but smiling there,
With thoughtful brow, and eyes so fair
That many see her from afar,
And worship as a promised star.
She fills the heart with joy and peace,
Of those whose worship doth not cease—
Who choose her for their beacon light,
Nor lose her bright form from their sight.
She lifts the dark clouds of unrest,
And hurls them from each loyal breast.
Clad in her faith, they ever feel
Their armor is the truest steel
No moth nor rust shall ever stain;
Nor shall such lives have been in vain.
God's blessing on the noble ones,
Truth's ever pure and gallant sons,
Who in life's battle-dare to fight
Against the wrong and speed the right,
And keep unsullied from their youth
This watchword on their banner—Truth.

NELLIE A. MANN.

THE SCHOOL OF THE FUTURE.

MR. RUSKIN, the art critic, has for some years been trying to acquire sufficient capital to establish an Utopia according to his ideal. He would have people, or the inhabitants of this tract he hopes to buy, return to the simple habits and ways of the days of "Merrie England." There should be no labor-saving machinery used, but only manual effort aided by the labor of beasts. Children should be educated classically, and the local government be of the simplest nature. Chimerical as this appears, and retrogressive as is its tendency, he has interested quite a number of people in his scheme, and already has several thousand pounds devoted to the purchase of the tract, and the preparing it for cultivation. Could we but be as successful in interesting people in an attempt to establish a more common-sensical educational basis for the youth of our land, succeeding generations would cause society to present as highly esthetic an aspect as Mr. Ruskin hopes to do by his St. George's fund and the return to the days of "Merrie England."

There is a decided need for a different method of education. According to the etymology of the word the object is to lead out, to unfold, while the present manner is to fill in, to cram book-contents into the memory, as one would fill a kettle with water. Of course this fails to meet the prominent indication, which is *integral education*. Exercise and use are the only means of development, and must be the basis of all educational systems. We want a method that will keep the child healthy, that will develop the social nature, and give social culture to the same extent that it develops and refines the nature mentally, never forgetting its religious culture, which must result if the other two are properly conducted.

Thus will no one group of organs, or single organ, acquire activity at the expense of another.

Children should acquire a perfect knowledge of the laws of health, an entire self-reliance and ability for self-maintainance, genial love and charity for humanity, and a close habit of observation and criticism.

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What a change in society would such a method of training effect! We would have *whole* individuals, each person being able to make the best use of all his powers, with greatly increased ability for achievement, and a society useful, genial, graceful, elegant, and learned.

What is the method for attaining this! There can be but one way, and that is by the normal exercise of the different parts of his nature, more or less, according to the less or greater activity of the varying portions of his nature, and this should begin from infancy and in the home-circle. But as this is impracticable at the present time, and boarding-schools are a necessity, we must see that they are rightly conducted. Hence they should be made as nearly like the home-circle as possible. This necessitates very many radical changes; it removes all system of espionage, and all restrictions in regard to the associations of boys and girls.

It would require a large endowment to establish a school which should embody all these results, but once established, it would, no doubt, be self-maintaining.

The course of education should commence with the child and end with the young man or woman fitted for any of the duties of life. The school should be located on some pleasant tract of land, sufficiently large for all its necessities, and upon some bay or the ocean, and near some large city. There should be one hotel, two or more large home-like houses —mansions— some cottages, shops for dry goods, millinery, dress-making, and tailoring; a machine-shop, a bank, an observatory, laboratory, and botanical gardens, fruit and kitchen gardens, telegraph offices; a room for designing and mechanical draughting, boat and bathing-houses, fire-engines, a market, gymnasium, etc. There should be opportunities for researches in all the sciences, and proficiency in all the professions.

In the mansions should reside the students, large and small together, with suitable persons, who should make their life as home-like as possible. The life here should be genial and sunny, affectionate and courteous, and every aid given for the rectifying of the faults of their characters. On entering, however young, each should be made to understand that an estimate of his or her personal worth should be made weekly, and entered upon record yearly or semi-yearly.

The children should be taught habits of order, of self-restraint, and of self-denial, yet not to effect their spontaneity. As they matured, home duties should be given them. The care and beautifying of their rooms, and the care of their wardrobes, should be required of them, irrespective of sex, and the degree of success recorded. At unexpected times false alarms of fire should be given, and the alertness with which the boys should dress completely, leave their rooms in order, and man the engines, would be noted. This would aim to break up all slouchy and shilly-shally habits. They would all be required to do marketing, and the girls to order meals, direct servants, select wardrobes for the children, and learn all duties of good housekeeping. Each girl should be taught to cut and make her own dresses, and should understand all kinds of sewing. Their studies of nature and of books should be attended to a portion of each day. They should be required to furnish an essay each week upon some subject they had personally investigated; on their trips home they would be expected to give a description of what they had seen—the people, the flora, natural scenery, meteorology—everything that could be of interest. All of the elder students should at times visit the city and all its points of interest, and, on returning, describe what there they had seen. They should visit machine-shops, the courts, the prisons, art-galleries, academies of science, libraries, and so familiarize themselves with life's scenes and duties. Their physical culture, in the gymnasium, boating, swimming, skating, riding, dancing, should meanwhile be duly attended to. As they reached the point for choosing their life-business, they would be instructed in the most practical manner in that respect. There should be opportunities to practice the healing-art, to hold courts, enter the mercantile lists, etc. At some portion of the year the hotel would be opened, and the older students should find recreation there for a brief time in a life as they would find it in society, at the seaside, or in some city, paying their own bills, and in every way responsible for themselves. There should be soirees, and all the better pleasures of society. Near

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the close of the senior year the young ladies of that class should retire to the cottages for a brief while, and keep house and entertain guests and parties, as they will have to do after they return home. At graduating each shall receive a diploma, but there shall be first, second, third, etc., degree diplomas, and only those whose records in all the different ways they have been exercised stand highest shall receive the highest degree diploma. In this manner personal worth and attainments will be used as a stimulus to their work, and they will develop and unfold by accretions from within. It may be urged that there will be danger in a life in which there are so few restraints. But let it be remembered that everything is done to have the mind exercised normally, and to strengthen all weak places. They are taught to regard themselves in an artistic light, and to know how to bring out all the beauty and symmetry of their being. It is far easier to do right than wrong when everything about one is normal. And as each is estimated according to what he and she really is, each will try to attain as much genuine worth as possible. The course at such a school would be long, but they would not come out with the fragmentary life with which students now leave school, but uniformly developed, capable, and accomplished men and women.

R. H.

LAWRENCE J. IBACH,

THE BLACKSMITH-ASTRONOMER OF LEBANON VALLEY.

THE little village of Sheridan, Lebanon County, Pa., has its "learned blacksmith" in the gentlemen whose name heads this sketch. His learning consists not in the possession of "fifty languages," as has been claimed for that other "learned blacksmith," Mr. Elihu Burritt, but chiefly in a profound knowledge of astronomical science, obtained by close study and observation in the intervals of leisure permitted by the pursuit which he still follows. His portrait indicates a clear and practical cast of intellect. He is not the man to spin yarns, nurse a job, or make much of what is naturally a small matter; he believes in directness of language and of action. His impressions of subjects are very quickly formed and decisive. His opinions are made upon a moral basis to a large extent; Conscientiousness being an important organ in his brain, his convictions are so much the stronger. His head is a high one, and relatively narrow. He is no schemer for gain, no shrewd discerner of pecuniary advantage in his dealings with others. While disposed to methods of economy, his acquisitive sense is not influenced enough to make him anxious to accumulate. His Benevolence appears to be an influential quality, rendering him sympathetical and kind, and averse to anything that savors of closeness and rapacity.

He has a good degree of self-confidence, but also in intimate correlation a strong Approbativeness, which makes him appreciative of reputation and disposed to reserve or reticence with regard to personal achievement. He believes in his competency to perform whatever he may find expedient to attempt, but is not the man to vaunt his talents or capacity, but desirous, rather, that his work shall speak for itself. He claims the credit due to him, yet cares but little for conspicuity. There is much strength in this character; he is earnest, honest, courageous, emphatic, yet kind, sensitive, forbearing. His intellect is of the close and critical order, taking cognizance of the minute in object and thought, bending its energies to the investigation of particulars rather than comprehensively estimating the general. In a letter received awhile back from Mr. Ibach himself, allusion is thus briefly made to his private history:

"I was born on the 17th of January, 1816, at Allentown, Pa., where my father, Gustavus Ibach, was engaged in manufacturing iron ladles, skillets, etc. After attending the school of Mr. Mancord, a Frenchman, for a few years, and getting, besides the common branches, a little knowledge of astronomy and of the higher mathematics, I commenced to learn the trade of my father in my fif-

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teenth year. In 1835 our family moved to Sheridan, where we carried on our business for three years, when my father died. I then took a partner, but in 1849 we dissolved partnership, and I rented a forge near Reading. The person from whom I hired was Mr. Siedle, a son-in-law of Charles F. Engleman, an astronomer of considerable note, with whom I became acquainted through the former. The climate of the locality not agreeing with my health, I returned to Sheridan in 1852. During my stay near Reading I frequently visited Mr. Engleman, and through him my boyish fondness for astronomy was revived, and I have made it a special study ever since. I found Mr. Engleman an accomplished man in many ways; in our intercourse he frequently made wise and timely hints, especially so when the conversation turned upon educational topics. After his death, which occurred in 1860, I came into possession of all his books, charts, etc., and I was prevailed upon to make almanac calculations for the orders which remained unfilled when Mr. Engleman died. My first calculation appeared in 1863; since that time I have yearly been calculating for different parties throughout the United States, Canada, California, Cuba, and South America, and am still manufacturing iron ladles on a small scale, working a few hours a day on the anvil, and believing in the harmonious development of body and mind."



PORTRAIT OF LAWRENCE J. IBACH.

A correspondent of a New York newspaper visited Mr. Ibach not long since, and found him a very worthy subject for interviewal. He thus alludes to the study of the blacksmith-astronomer:

"It was a singular apartment away off here in the wilds of Pennsylvania, apparently be-

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yond the borders of civilization. The walls were hung with maps, and corners of the room contained piles of books. A low, broad table was in the middle of the room, and a large coal-oil lamp was dimly burning. Several beautiful globes, elegantly mounted, were on the table. The rain patted incessantly on a skylight above. A large sectional telescope was lying in a rack. Another, on a beautiful stand, was near the door. An old Chinese work on astronomy is a rare relic. He has a reprint of Montucla, recounting observations that were made 2,500 years ago. He has reminiscences of Thales and Meton. The Ptolemies are represented. He has a work of George of Peurbach, an astronomer of the Austrian dominions, born in 1423. Also of John Muller, of Koningsberg, from whom we possess the first good and complete Ephemerides. He is a great student of Nicholas Copernicus, born in 1473; also, of Tycho Brahe, a Dane, born in 1546. The opinions of Galileo, Hevelius, Huygens, Newton, Kepler, Halley, Bouguer, Maupertius, La Caille, Tobias Mayer, L'Isle, Lambert, Euler, and very many others of a later date are on the shelves and table. He has charts, instruments, sketches, outlines of air and wind currents, and very many other articles pertaining to this branch of his business. And all these hid away here in the rear portion of a two-story frame house, far from the habitation of science, art, or letters." He furnishes more than a dozen large establishments with astronomical calculations, including several newspapers in New York, for their almanacs. His calculations for 1875 were translated into four languages by himself, and those for 1876 were completed some time since. Here, in Sheridan, an obscure village, seventeen miles west of Reading, this truly learned man is content to dwell, furnishing at once a model of what may be accomplished in the walks of an abstruse science by patient industry, and an example of modesty and serene satisfaction in his quiet, isolated home.

PHRENOLOGY AND DARWINISM.

PHRENOLOGY has been very successful in winning its way into the philosophy, moral, metaphysical, and religious, of this enlightened age. Yet there are many men of prominence in the walks of science who are either quite ignorant of, or indifferent to, its real claims; and there can be little doubt that were these men either prepared to controvert its doctrines, or, on the other hand, ready to put them to the test, that many great questions in law, religion, and literature would receive a new impetus, and some branches of learning, as metaphysics, would be put upon a new and surer basis.

Had the late J. S. Mill, instead of thinking "there might be a philosophy of mind," been content to investigate carefully the subject of Gall's discovery, rather than to follow the old and worn-out track of those who attempted to discover and define the qualities and powers of the mind from their own consciousness, he would, in all probability, have modified in important respects some of his views. But when we turn to the celebrated author of the "Descent of Man," it is almost a lamentable fact that in this department of inquiry, where a knowledge of the physiology of the brain would have been of commanding import, to find that he has neglected entirely even to mention the particular doctrines of Gall, and has pursued the very questionable method of ascribing the diversities of mankind to a system of evolution, unaffected apparently by the doctrines of Phrenology. Surely we ought to pity the man who attempts before the enlightened people of the nineteenth century to write upon man without either assailing or accepting those principles by which alone his character can be described or his destiny divined, but who, instead, asserts without any attempt at proof that the "functions of the brain are very little known," and who yet admits "that man has been studied more than any other animal."

It is in the first volume of the "Descent of Man" that the author informs us that "the functions of the brain are very little known."

This is a statement which may be said to

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be—without the slightest disrespect to Mr. Darwin—the grand error of his writings so far as they have a special reference to the brain and its physiology. Had he made himself only partially acquainted with this, the fundamental part of man, by following the same method he has pursued in other directions—namely, observation and induction—he could not conscientiously have reached the result that "the functions of the brain are very little known."

The doctrines of Gall have now been before the world almost a century, and have never been successfully assailed; in fine, the developments of recent investigations seem only to confirm them in important particulars, and ignorance of them must be due either to want of research, or to that kind of prejudice which is characteristic of all past times, and from which the author of the "Descent" can not be either charitably or justly exempt.

In the first volume of the "Descent," already quoted from, we are told, "If, for instance, men were reared in precisely the same conditions as hive bees, there can hardly be a doubt that our unmarried females would, like the worker-bees, think it a sacred duty to kill their brothers, and mothers to kill their fertile daughters, and no one would think of interfering."

This announcement must strike even the superficial reader as highly unreasonable; for if men were reared in precisely the same conditions as hive bees, they would cease to be men. Besides, if the unmarried females killed their brothers, and mothers killed their fertile daughters, such a system would lead to annihilation, the race would become extinct, and there would be none to think of interfering. So that the supposition is founded upon an impossible basis, and involves absurdity. It would be impossible to rear any animal in the same conditions as hive bees without first converting them into hive bees.

Again, we are told by the same authority that "any animal whatever, endowed with well-marked social instincts, would inevitably acquire a moral sense, or conscience, as soon as its intellectual powers became as well developed, or nearly so, as in man; and it is obvious that every one may, with an easy conscience, gratify his own desires if they do not interfere with his social instincts—that is, with the good of others."

In this paragraph Mr. Darwin has given us a specimen of reasoning without sufficient premises; for the position can not possibly be sustained, as up to the present time we know of no animal but man that has combined in his nature well-marked social instincts and intellectual powers, and that is endowed with a moral sense. It may, therefore, be said without fear of being contradicted that such an animal as Mr. Darwin supposes would be identical with the being we call man—in other words, he would be a man.

In the latter part of this quotation Mr. Darwin confounds desires, social instincts, and the good of others with conscience. Besides, it would be extremely difficult to show that a person ought not to gratify his own desires when they come in competition with the good of others. For instance, if he concede employment to be a good belonging to others, according to him the person who deprives another of a situation he might have obtained violates his social instincts, and, therefore, infringes the law of conscience. It will be seen, then, that Mr. Darwin's conclusion is not as obvious as he presumes, and we venture to think that a little more reflection would have convinced him that his position could not be established on so slender a foundation.

The author of the "Descent" frequently expresses the idea that the moral sense has been developed by evolution from the social faculties as its basis—an idea we can not assent to even faintly, for man to be a moral being at all, he must possess Conscientiousness in some degree. It would be quite as philosophic to say that the social faculties are based upon conscience, as to assert that conscience is an emanation springing from the action of the social faculties.

Truth is the most simple form of right with which we are acquainted, and, in this aspect, is directly related to Conscientiousness. Now, it is difficult to conceive of the most uncivilized tribe continuing to exist unless the principle of truth were somewhat observed among them, so that analogy would lead us to say that wherever and whenever man first appeared, he must have been endowed with

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the primitive moral faculties which we now find him possessing, else he could not justly claim to be man. It therefore becomes evident that conscience can not be the result of natural selection or evolution independently of a guiding and controlling power outside of and superior to man, for the laws of the constitution of the human mind must have been fashioned before man could conform his conduct to them; when, therefore, man was brought into being, these laws must have been in existence, and all that man in his progress has done has been to conform his conduct to them.

The author of the "Descent" asks the question "Why does man regret, though he may endeavor to banish such regret, that he has followed the one course rather than the other? and why does man further feel that he ought to regret his conduct? Man, in this respect, differs profoundly from the lower animals."

We can not explain why this is, except that such appears to be the constitution of the faculty of Conscientiousness with regard to the moral law. Dr. Spurzheim says: "It seems to me that every organ, not being satisfied, or being disagreeably affected, produces pain or sorrow, but I can not conceive that every faculty produces repentance or remorse. This is a particular affection of Conscientiousness." Another eloquent and acute writer says of conscience: "It is that law of the mind which gives, or contains within itself, the consciousness of obligation in all our moral activities to be loyal to truth, righteousness, and goodness; but there are some who have made the mistake of supposing that conscience is a law written on the heart, and must, therefore, contain all moral knowledge—a mistake comparable to that of a man who, because the law of the mind in respect to such matters is that so soon as it understands mathematical axioms and demonstrations it can not but consent to them as true, should thence infer that every human mind contains all mathematical knowledge. Conscience is not the moral law which supplies a clear and authoritative rule of action, but it is the law of the mind in its relation to the moral law. It is not that in which is given the immediate revelation of the objectively right, but that in which is given the consciousness of our personal obligation to the right."

Conscience is the faculty of Conscientiousness, or the moral sense of right and wrong. It is possessed in some degree by all men, and is one of the distinguishing characteristics of civilized life. Man, it is true, must be enlightened to exercise a controlling conscience, just as much as he must be enlightened to perform any mental operation with propriety and effect. Yet the moral sense must not be confounded with education, because it may be strongly felt in the very illiterate, for if the faculty be well developed, the feeling of right and wrong will be produced — the apprehension of truth and falsity will spring up in the mind involuntarily. Being an endowment, and not an attainment, in the common acceptation of the word, it is obvious that the faculty must be innate, otherwise the young could not feel its restraining influence. The intellectual faculties judge and compare after receiving information, but "it is absolutely necessary in the department of moral truth to feel correctly in order to reason correctly;" so that as soon as the moral law is known, the intellect assents to it, and Conscientiousness prompts the feeling of moral obligation. According to this view, conscience arising from the feeling of Conscientiousness can not be said to be the result of education, for as a simple and innate feeling it can no more be educated into being than the feeling of hunger which arises from the faculty of the sense.

In speaking of this faculty Mr. Combe says: "One difficulty in regard to Conscientiousness long appeared inexplicable; it was how to reconcile with Benevolence the institution by which this faculty visits us with remorse *after* offences are actually committed, instead of arresting our hands by an irresistible veto before sinning, so as to save us from the perpetration altogether." The problem, he says, is solved by the principle that happiness consists in the activity of our faculties, and that the arrangement by which good follows obedience, and evil disobedience, to the natural laws, is more conducive to self-regulated activity than would have been a system in which choice, judgment, and self-action were superseded by a natural, irresistible, and ever-present restraining pow-

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er, interposed at every moment when man was in danger of erring ("Constitution of Man).

Some writers on moral philosophy, as Paley, Hobbes, and Hume, deny the existence of a moral sentiment, and suppose virtue to consist in obeying the will of God for the sake of eternal happiness; or in utility, or selfishness. Phrenology, by demonstrating the existence of the moral sentiment, whose office it is to produce the feelings of obligation and duty "independently of selfishness, hope of reward, fear of punishment, or any extrinsic motive," proves itself to be far superior to all philosophical theories of mind that have preceded it, and by this simple demonstration has conferred a momentous and lasting benefit on mankind.

In the second volume of Mr. Darwin's "Descent" he says: "The birth, both of the species and of the individual, are equally parts of that grand sequence of events which our minds refuse to accept as the result of blind chance." Here Mr. Darwin appears to recognize the hand of Providence, but he says, in Vol. I. (although always liable to error on this head), "Not one of the external differences between the races of man are of any direct or special service to him; the intellectual and moral or social faculties must, of course, be excepted from this remark; but differences in these faculties can have had little or no influence on external characters." How, or in what manner, are statements like these to be received or considered? Surely, we may believe that if the race of man did not come into existence by blind chance, the author of his being conferred on man the different powers of the mind for some useful purpose in harmony with a pre-arranged plan. Can we, then, be so inconsistent as to think that the intellectual and moral, or social, faculties have exerted little or no influence on external characters? Such a conclusion would be a monstrous assumption in the light which Phrenology sheds upon the mental character and dispositions of men of every race; especially so when we consider that, as Mr. Darwin says, "The moral sense, perhaps, affords the best and highest distinction between man and the lower animals." It is inconceivable how the author of "Descent" should have made such an admission, and yet affirm that the intellectual and moral or social faculties can have exerted little or no influence on external characters.

It may be pertinently asked, What has made all the difference between the tribes of the earth externally, and in every other way? The answer is, if we apprehend the subject in its true import, it is the possession of the intellectual, moral, and social faculties, in different degrees of strength and activity, by the several races of mankind, which has mainly produced the vast and commanding differences in his external character. And in view of all that has been written upon these questions, it is almost past comprehension how the author of the "Descent of Man" could have overlooked their potent influence. It is to be hoped that the fertile observing powers of Mr. Darwin may yet be directed to the head of man, and that he will learn something more of the functions of the brain, and correct the false deductions now appearing in his system of "Descent" by natural selection or evolution."

T. TURNER.

A THEORY OF THE UNIVERSE.

SOME six or seven years ago we wrote an article which was published in the AMERICAN PHRENOLOGICAL JOURNAL in regard to the interior condition of the earth. Our theory was that the earth, instead of being like a solid ball with its interior, as is commonly taught, a molten mass of matter, is, on the contrary, a light and buoyant body, and thereby self-supporting in space; that it was more like a balloon than a solid ball; and that this was essential in the economy of nature.

This article was sharply replied to, and we were treated as though we were not only of no authority, but as though we had simply advanced a plausible theory which, perhaps, we did not half believe ourselves, or if we did we were wanting in good sense for so doing; that we had no reputation at stake, and, on the whole, as though the idea was one of the most absurd ever put forth. As a prelude to a further article on this subject, we would remark, that that would-be-crushing article did not

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change our views; that, instead, it stimulated us to further efforts in this direction; that we wrote a reply at the time which circumstances prevented us then from making public. We have continued to work away on the subject, and would simply state that we believe in our own theory, and, furthermore, that, notwithstanding our name is not known to fame, we nevertheless feel under as much moral obligation in what we do or say as though we were recognized by the so-called lights of the world as an expounder of the moral or physical laws; and that, under our present circumstances, we would no more think of advancing anything in this, or in any line, that we did not fully believe, than we would if we occupied a prominent professor's chair in college. And further than this, we claim that all have the right to study on such subjects as please them, and to advance such thoughts as are stimulated thereby, and that there is no patent right to these things. If there were, the world would make little progress; for oftentimes those who are the recognized teachers and masters are really so little inclined, or have so little ability to advance beyond certain narrow boundaries of thought, that a person with far less technical knowledge may discover truths which, though lying for years under their very nose, they would never see, or at least see so as not to be of any great value to mankind.

Again, because a man advances an idea, he does not thereby force it upon his fellow-men. He simply advances it—of course, with the hope that others will see it in the same light as himself; if they do not, and it is valuable, the fault is not his. The tendency of the world of thought is to something beyond the present acknowledged theory in regard to the universe. The present theory makes our earth—one of the smallest planets—the only habitable one out of the immense number in the universe. According to this theory, our earth is just in the focus to receive sufficient of the sun's rays to maintain life; that on the planets between us and the sun it is too hot for beings like ourselves to live, and that on those beyond us it is too cold.

The spectrum is already proving to us that the conditions of nature are the same throughout the universe; that what is iron here is iron in the sun, moon, or stars; that the whole universe is founded on one general plan. On this rests our strongest proof. We believe that the whole of nature is formed on the universal law of economy, and that by this a fine balance or proportion is maintained throughout the universe, and power is always adapted to the proportion of matter to be kept in motion. As it takes so much force to maintain motion in one machine, proportionately it takes a similar amount of force to maintain motion in another; that is, if it takes a certain amount to maintain the motion of our earth, proportionately it takes a similar amount to maintain the motion of any of the other planets, say Mars, Venus, or Saturn.

The whole universe moves like clock-work. All the planets and stars are essentially alike in material and motion—in organic as well as in inorganic matter.

On this universality and economy of matter and force rests the theory that we would advance: that not only our earth, but all of the so-called heavenly bodies, must be light and buoyant, and not heavy and solid. Space, outside of the mere atmosphere of these revolving bodies, we believe to be such as to afford no material friction or hindrance to the passage of light or heat; that it makes no material difference whether a planet is near or far from the sun; that it is no warmer on planets between us and the sun, or no colder on those that are beyond us. Wherever there is moisture to maintain an atmosphere, there is life; and we believe that such is the case with all, excepting the moons or satellites, these being mere reflectors, must necessarily be of such a nature as will not support life.

As a general rule, the size of the planet seems to increase with its distance from the great central source of heat, the sun. The smaller planets do not require a moon. We are the first in order of size to need one. The more distant and larger ones, such as Jupiter, require a number—one moon not being sufficient for a planet of that size. By the way, we have often wondered what our neighbors call us, and how we appear to them. To such a near planet as Venus, we must, with our moon, be particularly beautiful, especially when her atmosphere and ours are in the most favorable condition; for we believe these other planets to be formed in a general manner, with land and water, much as our own earth; and that they are inhabited by beings similar to ourselves.

It may be asked of us if we do not believe in the molten theory of the interior of the earth, how we would account for volcanoes. Very easily and naturally indeed. Though we believe the earth hollow, we would not thereby convey the idea that it was just like a balloon, in that there was one large interior cavity filled with gas, but that it is rather made up of smaller cavities, say like the various caves

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throughout the world; that these cavities, like anything else in nature, are of no regular size some being large and some small. Nature's laboratory is ever at work; these gasses, like the oil from coal, are ever being formed. When a sufficient amount has accumulated—the condition more volatile, and the circumstances favorable, there is a conflagration—a bursting out of the flues, and what is known as a volcano takes place. The time, we fully believe, will come when this view of volcanoes will be fully realized, and they will be under control; and instead of all this combustible matter going to waste as a grand fire-works display, the matter within the crusts of the earth forming these volcanoes, will be barrelled up, transported, and put to some practical use, even as petroleum now is; and that then such volcanic regions as that of Vesuvius will be a universal blessing instead of a local curse.

The great source of power is acknowledged to be heat—that is, speaking in a general sense, for we may go beyond this and ask what is heat, and what combines to make it? yet, after all, in one sense, heat is a simple element. Though it is a combination of elements, and without these elements powerless, the elements that combine to make it are individually powerless. In this respect heat is, so to speak, a collective, simple element. The great source of heat, in our system, at least, and most likely in the universe, is the sun. The heat from the sun is our motive power, the power that keeps our earth and all the other planets in motion; and this power, we believe, acts in the most simple and practical way. The earth has no inward or individual power. Its motion depends entirely on the exterior force derived from heat; and this we say notwithstanding the strong belief in the theory advanced by Newton, and ever since his time acknowledged as law, and never questioned, that is, the idea that the planets are maintained in their course by a mystic power that has been named "gravitation," on the idea that all these bodies attract each other; and that this power keeps the whole universe together. We never could believe this gravitation theory. It seems a force too weak to accomplish any such ends. This we say in the same spirit as we write the whole of this article, with no morbid desire to strike at any theory generally held.

To sum up what we have said in a few words, our belief is that the earth is light and not heavy, so that the least expenditure of power will move it; and that its motion is purely mechanical, and controlled by the direct heat of the sun; and that all the bodies suspended in space are formed on the same general plan, and their motion maintained in the same manner; and that all other bodies, with the exception of the moons or satellites, are inhabited with beings like ourselves; that their whole organic and inorganic structure is similar to that of our earth.

The critic on our former article spoke as though we did not understand, or had not fully comprehended, what *weight* was; and remarked that it made no difference whether the heavenly bodies weighed more or less; that this weight was merely relative. We would simply remark that we did consider this, and that we disagree with any such notion. It may be asked of us, what of the sun—the great first cause? Of it we can at present know no more than we do of the millions of other first causes. Perhaps the time may come when the world will know more of it; till then let us advance that which is reasonable, and in this, as in all things, cleave only to that which gives the best idea of the general workings of nature. Let all advance what notions they will, and let them be responsible for what they do advance; this is fair, and let all try to contribute some stepping-stone or some clue to the great secrets of nature, for only thereby will a final or satisfactory result be obtained.

I. P. NOYES.

WASHINGTON, D. C.

WHITE LABOR IN THE SOUTH.—The New Orleans *Price Current* claims that a white man can work as well in the fields of the Gulf States as in those of the West and North, and that the old notions with regard to his incapacity to do so in competition with the negro is a figment of the imagination. The paper says:

"Has the *climate* changed? Are the *men* of a different breed? No! Only the mistaken ideas of the insalubrity of the climate, the false impressions about the height to which the thermometer attains in midsummer, have by dint of self-investigation, aided by the press, been dispelled, at least in a small circle, but there are still many in the West and North, and also in Europe, who mentally compare the fertile lands of the Gulf States to the mephitic Roman campagna. White labor, and, particularly, the participation of the planter or farmer himself in the labors of the field, have of late tended to shorten the

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period necessary for the cultivation of most of our crops. It has been ascertained that cotton as well as cane, when well cultivated early in the season, can be laid by much sooner than if treated according to the ante-war plan, thus enabling most of the field labor to be suspended during the months of July and August, the hottest portion of the year. The application of science to farming, which naturally follows in the wake of white labor, will not alone raise larger crops on a given area, but will also improve the quality of the harvest."

AN ORGAN FOR TEMPERATURE.

FOR more than three years I have been impressed with the idea that there is an organ for Temperature, and that its location is in that part of the head which is forward and above Alimentiveness, and indicated on some symbolical heads by a star; and frequently, during all this time, I have not only speculated, but also observed heads and characters with a view to ascertaining, if possible, whether my views were correct. Thus far all my reasoning and observations have only tended to confirm my impressions. That man is endowed with both the faculty and the organ of Temperature, I regard as positive for the following reasons:

1st. Temperature pervades everything animate and inanimate. Though variable in everything, it is now an ever-present attribute. As there is a known faculty for every other quality, state, or condition of matter, it is reasonable to infer that this is no exception to the rule, but that there is a faculty for the recognition of this universal, though variable, state of matter.

2d. It is essential to health that our bodies maintain a nearly equable temperature every moment of our existence. A few degrees variation either way of any vital part generally proves speedily fatal. There is requisite, therefore, a faculty which will preside over bodily temperature, reminding us of all marked variations from the normal standard, and inciting to efforts, both voluntary and involuntary, to promote a uniform and normal temperature.

3d. We *do* take cognizance of the temperature of things in general, and of our own bodies in particular, and are made decidedly uncomfortable by any marked variation from the normal standard of that of any part of the body. There is, therefore, a faculty or power by which we know and measure temperature, and, if a faculty, a brain organ; for man has no faculty or power without an organ through which to manifest it.

Having come to the conclusion that there is an organ for Temperature, the next thing for the phrenologist to do is to ascertain its location. My reasons for believing its location is the part of the head referred to above are the following:

1st. It is a feeling closely allied to Alimentiveness, and, I think, largely influencing the selection and use of food and the use of drink through an appreciation of the needs of the body in the direction of Temperature. Not that it gives the sense of hunger (Alimentiveness only does that), but that Alimentiveness learns through Temperature whether there is an excess or deficiency of heat in the body, and calls for food accordingly. I think, also, the faculty is somewhat allied to perception, since we learn the temperature of anything in the same way we learn its form, size, etc., viz., by sight or feeling. Hence I consider this faculty a connecting link between the perceptive faculties and the selfish feelings. If this *be* its nature, the organ should be looked for at the part of the head referred to above.

2d. Many fibers of the nerves of feeling can be traced to this part of the brain.

3d. I have frequently described the thermometrical faculty of persons according to the development of this part of the brain, and thus far always correctly.

A few facts. I know many persons who have this organ large, and they all manifest a corresponding strength of the faculty. Those having it small seem correspondingly deficient. A young lady of my acquaintance having this organ small, though very subject to cold hands and feet, seems not to notice this pathological symptom, while any one

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having it large would be chilled to the solar plexus by merely shaking hands with her on a cool evening. I lately examined two persons who, though similar in temperament, were opposites with respect to the development of this organ. The one having it large I described as being a walking thermometer, noticing not only the temperature of his own person, and making all possible effort to restore it to its normal standard whenever it varied therefrom, but also noticing the temperature of the atmosphere and all things he came in contact with or handled. This was declared to be altogether correct. The other, in whose head this organ appeared small, I described as taking little notice of the temperature of his own person, and less of that of external objects, and hence was liable to neglect the needs of the system in this respect. Here the former remarked of his friend, "I believe that he would freeze his hands or feet before he would make any effort by exercise or otherwise to warm them."

There are other facts which I have observed bearing on the question of an organ for Temperature; yet in all these cases there *may* have been only an accidental correspondence with the size of this part of the brain and the strength of the faculty in question, without the actual relation of organ and function. I have not yet made a sufficient number of observations upon this organ to establish it fully, but I consider it as probable, and desire that phrenologists make observations upon it, and report results. The star on the symbolic heads is placed a little too high; the organ extends but little above Alimentiveness. If this be proven the organ of Temperature, it would be well to remove the star and place a thermometer in its stead.

F. E ASPINWALL.

"PAUL, OR APOLLOS—WHICH IS RIGHT?"

A FEW THOUGHTS THEREON.

IN the September number of the JOURNAL the question was referred to in answer to the query, "How are we to know who are right in matters pertaining to religious doctrine and duty?" The answer which was given to that question I think too broad and general for practical comprehension, although, in the main, philosophically right. The remark, "That men are exceedingly susceptible to influence in the direction of their moral and spiritual nature; and when men are ignorant, the intellect not being well instructed, superstition is the natural result; for religious ideas, of some sort, men will have," is the key note to the whole subject.

It is such ignorance which has caused and still perpetuates a condition of things which makes the question asked necessary, and when persons have so educated their intellects up to the point of being able to perceive the truth, and their moral faculties being so enlarged as to give them that power of acting up to their convictions, that all systems will gravitate to that center of all truth and perfectness—*unity*.

In considering the subject of religion three primary rules are imperatively necessary for a proper elucidation of the matters which are to be considered. These are:

1. Proper authority.
2. Historical credibility.
3. Reasonable probability.

With these rules, which must commend themselves to every reasonable mind, let us examine the subject proposed.

The first thing to be settled is, the proper authority for any belief. Phrenology proves beyond a doubt that man has the faculties for comprehending this subject, and philosophy demonstrates that it is a necessity of being. He can comprehend a GOD, and a God he must have, whether ideal or tangible. There are several gods offered for our worship by different nations—Jehovah, Brahma, Bhudda, Fetii. Which of these have the proper authority? This is to be decided first historically. By a history which we at present accept as creditable, Jehovah is said to have existed before all creation, and to have created that which exists. There is no history to contradict this. There was no Brahma until about 3,000 years ago, and no Bhudda until about 2,000, and of the Fetii we know nothing, only that it is a fancy of the most ignorant in

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Africa. Certainly, then, Jehovah must be, historically, the precedent authority, and the others usurpers. No reasonable person among your readers doubts the supremacy of Jehovah over all other gods, and we need not further enlarge upon this point.

The second point is, that there are a number of religions or faiths in the world claiming our attention and acceptance, and we would know which is of the greatest importance and worthy of our confidence.

If Jehovah is the proper authority, then that which he presents to us must first claim our attention. His religion is given in a book called the Bible, which claims to be a revelation from him, and to have been begun over 4,000 years ago, and continued until about 1,800 years ago. This must necessarily take precedence of any made after 4,000 years ago by any one, and, historically, excludes all the other religions. Reasonably all believe that the others can bear no comparison with it, even if not prepared to accept it in its entirety.

The third point is, that this religion of Jehovah has been the occasion of a great many divisions (religious) among mankind, and it is now puzzling to tell which is the one he really approves. The two first divisions were of Jew and Christian. The book Jehovah has given plainly upholds the Jew in its first part, but tells the Jew his faith is to be superseded by another and higher one. Historically we have the data and principles of this other religion. It claims to supercede the Jewish, and to complete it, and of its credibility no one can doubt. Admitting it has the same authority as the Jewish, and the one is determined exactly as the other, it must historically take precedence of it; of its reasonableness, admitting both to be credible, no one can doubt. If it has this historical proof, it at once settles the question, historically, of the Mohammedan—which was claimed from Jehovah, as He certainly would not have given such contradictory revelations—Mormon, Swedenborgian, Spiritualist, Roman, and all other faiths so far as they make any pretensions to be extra revelations to it. Reasonably does it not far exceed them all in its claims, purpose, and promised reward?

The next divisions are in this Christian religion, wherein we find a great number of bodies all claiming to be the true followers of Christ. Which is right?

First, by *authority*. The book Jehovah has given states plainly that Christ instituted an organization which He called His Church, and left rules and directions for its perpetuation and proper government. To deny this is to deny that anybody has any authority from Him. The statement of itself is a self-evident fact and necessity, if anybody is right in its claims.

Second, by *history*. That all history confirms that from the day of Christ until the present there has always been a Church claiming Him as its head and institutor, who will deny? History also tells us that up to the days of the Reformation, in the sixteenth century, this Church was well-defined and authoritative; that is, its authority was acknowledged as the Church of Christ wherever it exercised power. The separation of the Eastern and Western Churches did not destroy their identity.

The divisions with which we are acquainted have all taken place since the Reformation. This, then, brings us down to the question of the several denominations in this country which present the claims proposed. To illustrate this we will take the two which come the nearest to the test: the Episcopal and the Presbyterian. These bodies hold much the same doctrinal faith, but differ upon that of practice and authority. The Episcopal represents the great historical church of ages; the Presbyterian that of doctrinal authority, holding the historical precedent to be of little consequence. The Episcopal holds communion with the ancient, historical churches; the others (we mean the non-Episcopal denominations) have gone off from them, and refuse to acknowledge their authority. This is the status. I shall here only bear authority upon precedence. The oldest, all other things being equal, must be the one that is entitled to precedence. I need not go further now than to state that the Episcopal Church is a part and parcel, both in institution, doctrine, and practice, of the ancient church. That she is separated from one of them, as are all the others because of its errors and assumptions, does not invalidate her precedental authority.

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Her being recognized as a part of this ancient, historical church gives her an historical credibility, independent of the direct proof, which it would take too long to state here. The recognized power of any body gives it all the rights and privileges of the body by whom it is recognized, unless it is recognized through error or fraud. The reasonableness of Episcopacy is that she submits in practice to ancient authority, holds the Word of God as the sole rule of faith, and firmly protects and defends her rights and privileges against encroachments or defections.

The Presbyterian Church had its beginning in the days of the Reformation. It claims no authority from precedence or antiquity, but because it interprets the Bible to establish a parity of ministerial prerogative, it acts accordingly, and has built itself up on this foundation. It is in communion with no other body, but claims to make the Scripture its sole rule of faith, its ministers the proper exponents of the same, and its members the judges of its sincerity and truth. Its history dates only from the days of the Reformation, and it claims no other. Its entire foundation is upon the reasonable probability of its existence, and upon this it stands.

To sum up, therefore, the argument here, the Episcopal Church offers authority, historical credibility, and reasonable probability. The Presbyterian (representing all bodies of like origin) reasonable probability only. The question of error can not enter here. That which departs from the principle and law of its founder or patron can not claim his protection or authority, and in this category may be numbered every body which can not give some reasonable and reliable authority from the book given for our guidance and government. Mohammed may receive a new revelation, but it is a lie; Jo Smith may discover a new Bible, but it is a fraud; Romanism may add to the Word of God, but it is an assumption.

In conclusion, let me urge all who search for truth in any way to note the means given above, and rely upon what will answer to that test. Christianity was founded by Christ, must be maintained by His power and authority, and any body which can not show a clear record of its authority, historical institution, and faithful observance of the faith He has given, can not in truth claim to represent Him on earth. Man may have all the idiosyncrasies and beliefs imaginable, but in the sight of God they are but as chaff; they may appear very fair, and increase to great bulk for awhile, but when the power of God's winnowing judgment shall come upon them, they will be blown away.

W. G. P. BRINCKLOE.

THE TOBACCO AREA.—According to a recent report of the Department of Agriculture the land given up to the production of this pernicious plant is not very extensive, but quite widely distributed, just as the vice of tobacco-using is widely prevalent in American society. Cheshire County, New Hampshire, raises ninety-seven per cent. of all the tobacco raised in that State. Franklin, Hampshire, and Hampden counties, in Massachusetts, raise ninety-six per cent. of what is raised in Massachusetts. In Hartford County, Connecticut, are grown seven-tenths of all the tobacco credited to that State. Onondaga, Chemung, and Steuben counties, in New York, raise eight-tenths that is grown of this staple in the State. Three counties in Pennsylvania—Lancaster, York, and Bucks—produce nearly all the tobacco grown. Nine-tenths of this crop raised in Bucks County is grown in a single township (Falls), in close vicinity to the old William Penn mansion. Five counties in Maryland grow sixty per cent. of the tobacco in that State. Twenty-four counties in Virginia produce two-thirds; ten counties in North Carolina, three-fourths; Gadsden County, Florida, three-fourths; nine counties in Tennessee, two-thirds; five counties in West Virginia, two-thirds; forty-three counties in Kentucky raise seven-tenths; ten counties in Ohio grow two-thirds; nine counties in Missouri produce three-fourths; four counties in Indiana and six in Illinois produce most of the tobacco in those States; and Rock and Dane counties, in Wisconsin, grow nearly all raised in that State.

According to the report the total tobacco area is equal to but twenty townships of land, or 12,000 acres, which, though seemingly small as compared to the vast districts devoted to grain-raising, is too much to be employed and impaired in the cultivation of an article which spreads disease and contributes to wasteful practices.

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MRS. C. FOWLER WELLS, *Proprietor.*
H. S. DRAYTON, A.M., *Editor.*—N. SIZER, *Associate.*

NEW YORK,
NOVEMBER, 1875.

A NEW PHRENOLOGICAL ORGAN.

IN another place our readers have doubtless already seen the article by Mr. Aspinwall on an organ for Temperature. We do not know that the writer, who is a phrenologist of moderate experience, having been graduated by our Institute but three years ago, claims originality in the investigations with respect to the location of the organ in question; but that he is an ardent disciple of Gall, and thoroughly in earnest, we have good reason to believe, and entitled to much credit for pushing his inquiries into the field of discovery. However, lest Mr. Aspinwall should be deemed hasty in his conclusions, or we should be regarded as lending too easy an ear to a speculative phantasy, it may be well to say that the localization of an organ in the brain whose function is the appreciation of changes of temperature, has occupied much of the attention of several phrenologists for many years, and is, therefore, no new matter.

In the PHRENOLOGICAL JOURNAL for December, 1857, a communication was published under the title of "A Faculty for Knowing Temperature," in which the following remarks occur. The writer was Mr. J. C. Johnson:

"The great and almost constant changes in the temperature of the atmosphere and of the objects by which we are surrounded, and the necessity of providing for these changes, suggested to my mind the idea of a mental faculty adapted to this necessity. The suggestion was rendered more probable by the fact that while some persons can measure the changes in the temperature of the atmosphere almost with the accuracy of a thermometer, others can form but a wild estimate of these changes, though equally exposed to them, and though they may be in equally good health and of equally good judgment on other subjects. But if such a faculty existed, where was I to look for its organ in the brain? Obviously in one of two places. Possibly in that organ, or probably group of organs, behind the ears, which manifestly preside over the subject of life and death, health and disease (to which department this subject might belong), which phrenologists call Vitativeness. If so, its location could not probably be demonstrated, nor its size estimated, by observation. But the near relation, perhaps, to identity to light and caloric suggested another location, viz., in the vicinity of Color, toward Weight."

In commenting on these apparent suggestions of Mr. Johnson, the editor of the JOURNAL said:

"We are more inclined to locate the organ in question, if such a one exists, near Vitativeness or Alimentiveness, in the base of the brain, than in the region of the intellect. It is evidently a feeling common to the lower animals; and if the feeling has its organ in the brain, we certainly would group it with the organs of sensation."

This view, consonant alike with the conclusions of logic and with the bearing of observations thus far, was further confirmed by the testimony of a correspondent who, fourteen years later, wrote the following as the result of his researches and thought upon the subject:

"Has not man the faculty to know heat? Is not warmth a necessary property of his own system? Does he not mentally desire and appreciate it? If so, then why not an organ of Heat as well as Color, of warmth as well as aliment? What particular portion of the brain, then, is the organ of Heat. As the mind obtains a knowledge of heat through the medium of the senses, why should we not look for the organ in the perceptive group? And would it not be very natural to find the two organs which give man a sense of warmth and a sense of aliment located side by side? and, also, as the functions of this faculty seem to pertain both to the sensuous and the intellectual, that it should join both groups? Now, what particular portion of the brain occupies this position but that designated in the symbolical head with a star? We have observed persons bending over a fire trying to get warm holding their heads, and sometimes giving an occasional motion in the direction

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of this portion of the brain. And who has not seen some persons with their hands spread out toward the fire enjoying the warmth with their heads extended in the direction of this organ? We have seen persons give a sideways motion of the head forward when extending a hand toward an object to ascertain if it were hot, and frequently have we seen women do this when striking a hot iron with a wet finger. And we observe in ourself this inclination of the head when examining an object as to heat. Now, do not these inquiries and observations, when viewed in the light of phrenological science, serve to point to that portion of the brain designated in the symbolical head with a star as the organ of Heat?"

Thus it would seem that the localization of an organ for Temperature has been well nigh demonstrated in that part of the convolution of the brain which relates to physical nutrition. But we would not have it taken as altogether established even yet, and would request phrenologists generally to give attention to its further observation, and to report the result of their researches, that by the concurrent testimony of many the organ may be minutely described and located with certainty.

THANKSGIVING.

THIS is the month in which the Chief Executive of the nation joins with the chief executives of the States in recommending the observance of a day for the public and private rendering of praise and thanksgiving to the Giver of all things for His blessings of the year. How appropriate the solemn festival! How much there is to be thankful for! It may be said that there are records on the history of the year of dire visitations — tempests, inundations, epidemics, conflagrations, which have made desolate or marred the fair condition of certain regions in different parts of our vast country; but when we consider the state of the people at large, what has been done in the field, in the factory, and in the warehouses throughout the land, and reckon up the balance-sheet, the result shows a percentage of profit, a degree of progress and prosperity. We have not gone backward in the respect of political affairs. On the contrary, there has been a great step in the direction of Governmental reform, in the South especially, whither public men have been wont to look with doubtful eyes while the difficult problem of reorganizing the civil and social estates is slowly resolved. There has been less controversy between the partisans of the two great political bodies, and election results have, in general, given more satisfaction to the lovers of social order and official integrity than for several years previously. Besides, no foreign complications have awakened apprehensions of conflict, but the relations of our Government with the great powers of Europe and Asia have been pacific and happy.

The average rate of mortality, especially during the long and hot summer, has been less than in previous years. We have no sorrowful records of plagues and pestilences which decimated cities or towns. Even in the metropolitan centers, where the population is crowded into narrow streets and tall tenements, the health reports show an improved condition. So much, it may be said, for sanitary precautions.

There are homes which have experienced the sharp infliction of bereavement, or suffered the loss of property, with its consequent deprivation of comfort. Perhaps in one way or another most of our readers have been visited with bitter experiences. Can we counsel them to rejoice in thanksgiving? Yes, even as the grave Apostle Paul bids us to "rejoice always." Nothing is gained to body or mind by gloominess and repining. But cheerfulness triumphs over misfortune. Thank Heaven that matters are no worse, ye who deem yourselves unfortunate. And if there arise the feeling that you can not in the present hour thank Providence for yourselves, thank Him for the good which others have, and, in the sincerity of your thought and act for them, you will experience solace for yourself. "The generous soul shall be made fat."

We can not sympathize with those who make of a day intended for solemn exercises an occasion of revelry and license in the gratification of appetite. But with those who observe it as a season for family reunion and for sober, hearty joy, as a temporal withdrawal from the cares and exactions of business, and for a thoughtful appreciation of social ties and privileges, we cordially sympathize. Such will keep it aright.

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PHRENOLOGISTS AS HUMANITARIANS.

THE leading column of the Galveston *News* has the following remarks upon an article which appeared in the September number of the PHRENOLOGICAL: "One would naturally suppose the phrenologists, under whose theories it is generally thought people's conduct is the result of certain peculiarities of the brain, or indicated by the shape and development of the skull, would look with leniency on the conduct of criminals, under the plea that they were controlled by certain overwhelming natural tendencies; but such is not the case."

Then follows a seeming digest of the article, or the criticised part of it, with quotations, which runs thus:

"Mr. L. N. Fowler, the phrenologist, writes about the 'Responsibility of Criminals,' and joins issue with those tender-hearted persons who would relieve a wrong-doer from the natural and lawful consequences of his acts by interposing the plea of a 'perverted moral sense,' which, they argue, makes the man subject to influences quite beyond his control. Mr. Fowler thinks that if it can be proved that a man has no 'moral sense,' he should at once be confined in some institution for his own comfort and for the safety of society. If it can be proved that a man once had 'moral sense,' but that he has lived so as to destroy it, then he should be recognized as unfit to go at large in society, and confined in an institution. 'It is as natural,' he says, 'to be born with 'moral sense' as to be born with an appetite, an intellectual nature, and social faculties; and every individual who is not an idiot by birth has enough of the moral faculties to know right from wrong, and hence is more or less responsible for his actions.'"

It is upon those quotations, we presume, that the *News* editor bases his opinion, and our reading of them, even in the fragmentary form thus given, fails to discover how the *News* man makes out his case. Certainly, if it can be proved that a man has become so perverted or degraded that he no longer recognizes the moral rights and physical immunities of his fellow-men, he should be so confined or secluded that they shall not suffer injury at his hands. This, it seems to us, is a very high form of benevolence. It happens, however, that in most of the cases of crime which engage the attention of judges and juries, the accused has sufficient moral sense to know that he has committed a wrong, and that he should not have done it. It would be difficult, indeed, to separate his consciousness of wrong-doing from his moral responsibility; although there are instances of offences which were committed, as alleged by the offender, under the influence of a power which seemed irresistible. But in such cases it has been found that the man had, for the time, lost sight of his duty, being under the control of an unduly excited propensity.

There are very many grown persons in the better walks of society who have their "spells" of passion or excitement, who get into the "tantrums" now and then, be the occasion great or small; and, when the spell has passed, feel deeply grieved and mortified by the weak and silly exhibition they have made of themselves. But they do not claim immunity on the score of a lack of moral responsibility. On the other hand, they are conscious of a lack of character training, of an imperfect or improper mental culture in early life. Some, recognizing the particulars in which their weakness consists, have earnestly set to work to correct them, and really made good progress in the labor of self-reform.

The man or woman so organized that the sense of moral responsibility exerts no controlling influence upon his or her actions is insane in the most important mental qualification, and it seems to us that the necessity of placing him or her in such relations as shall at once prevent injury to others, and develop, if possible, some degree of the moral sense, is too clear to require special argumentation.

MICA DEPOSITS IN COLORADO.—The discovery of large bodies of sheet mica in certain parts of Colorado has attracted considerable attention, as heretofore America has been dependent chiefly upon Great Britain for a supply.

This discovery is an exceedingly important one, as the foreign mines have begun to show signs of exhaustion, and prices have risen accordingly. The uses to which mica

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are put are almost numberless, as in sheets for head-lights in vessels, fronts in stoves, and in other places where it is exposed to severe heat, or other agencies that would destroy glass. It is also pulverized, and used largely in the manufacture of bronze, paints, and coatings for reflecting surfaces, such as locomotive head-lights, reflectors, and mirrors. Its value ranges from three dollars to nine dollars and a half per pound, according to the shape and size of the sheets. In the small masses, suitable for pulverizing, it costs from seventy-five cents to two dollars and a half per pound, according to the quality.

INCOMPETENCY IN PUBLIC OFFICERS.

PRIVATE employers, men of business, require honesty, fidelity, capacity in their clerks, and reject those whom they regard as incompetent. Why? Simply because they know that to attempt to conduct a business with a corps of incapables would only result in destruction, bankruptcy. But how is it that the public business of the nation or the State is administered on a different basis? Why are Goverment offices so much regarded as prey for the appropriation of successful politicians, who can parcel them out to their wolfish constituents, irrespective of personal character and capacity? The people, who pay the taxes for the support of Government, have the right to expect faithful service from those who occupy the seats of authority. The official is but a servant of the people, not their master. Somehow the chicanery of politics has altered the relation, and he who gets office deems himself vested with rights and privileges above the people, and but little responsible to them for his acts. We are drifting away from good government so long as such a policy lasts in our official relations. On this subject a writer in the New York *Tribune* lately said:

"Our politicians and public men have got so much in the way of dividing responsibility and shifting it from one officer or one department to another, that it has sometimes seemed as though there was really no responsibility anywhere, whatever went wrong. Only when a public officer was caught in the very act of theft was he held blamable; in all other cases—as, for instance, when he had blundered at the expense of the Government, or scandal had been raised by his laziness, inefficiency, or neglect, or some dishonest subordinate of his had cheated or robbed the Government—he has been judged with the utmost leniency as being personally not in fault. 'He is personally honest,' public opinion has said, and so dismissed the matter. * * * *

"In such a state of things it is easy to see how the public service would naturally and inevitably become corrupt. Nothing but utter demoralization could come from such low estimates of duty and responsibilty. It is not strange that with such a slack grasp of the true conception of what belongs to faithful and honorable service, loose and irresponsible methods, and careless and corrupt administration should be so largely in vogue. It is a gratifying indication of an improvement in this regard that in the recent investigations, official incompetency and negligence are beginning to be judged with less leniency than formerly, and principals are beginning to achnowledge their responsibility, and to be held accountable for the acts of their subordinates. When Secretary Delano, in his sharp correspondence with the original Indian Commission, asserted so broadly his responsibility for the acts of his subordinates in the Department, whatever may have been his motive, there can be no doubt of the correctness of his position. * * * * The principle is a correct one. It holds public officials to a rigid accountability for the honesty and faithfulness of every detail of the service they have contracted to give the State. No other rule is possible if the State is to be fairly and honestly served."

Too little regard is paid to the habits of the men who are selected for office. Certainly, the intelligent who are interested in politics know the value of skillful service, and know that habits of dissipation are incompatible with the regular, efficient performance of duty. Nevertheless, public places are crowded with men who are irregular in habit—some even to daily inebriecy. Such palpable dishonor to the community should not be tolerated a moment. Will not the new party do something toward sifting out the incapables?

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THE MUSEUM BUILDING.

THE project for the erection and furnishing of a building for the uses of the Institute of Phrenology meets with the approval of many of our readers. Every day letters arrive containing expressions of warm sympathy with the undertaking, and could these expressions be coined into money, we should in a brief space be abundantly provided with the necessary funds. Some go farther than words of approval, and promise substantial assistance as soon as they can conveniently spare the cash. A few have, in one way or another, already contributed toward the "much-desired object;" while others signify their willingness to promote it as soon as a beginning shall have been made in the uprearing of the temple.

One friend of the cause, a New York physician, writes thus warmly:

MRS. CHARLOTTE FOWLER WELLS—*Dear Madam:* Your earnest letter to the "Friends of Phrenology," setting forth in such clear and convincing language the necessity for a Phrenological Institute, has awakened my heartiest sentiments of approval, and prompts me to offer a few words of encouragement and entreaty, in the hope that the good work will be prosecuted to a great and triumphant completion.

To aid in the purchase or erection of an edifice, with permanent endowment, for the use of the American Institute of Phrenology, and the allied sciences, what a noble enterprise! What a deserving object for the sympathy and zeal of all true laborers in the cause of philanthropy! Should we not feel confident of success, even at the outset of our undertaking, in the surety of its favorable reception by the hosts of believers in, and advocates of, our honored science, as well as by the many friends of Phrenology's revered pioneer, the late Samuel R. Wells? The time for an institution of this character has surely arrived; we should, therefore, lose not a moment before commencing the great work—"good is best when soonest wrought." "Now," should be the word of our choice. Let us establish on a solid and lasting basis an institution devoted to the advancement and dissemination of the knowledge and great truths embodied in the sciences of Phrenology, ethnology, psychology, physiology, and physiognomy, in fact, all the progressive sciences, arranged and conducted in the manner set forth in your late admirable and earnest appeal. Here would be provided and rendered accessible to all disposed an opportunity to pursue a thorough and comprehensive course of study in the above-mentioned sciences, combined with instructive and healthful entertainment.

It becomes us, as an enlightened and progressive people, especially those of us who, believing that "the proper study of mankind is man," are laboring for the reform and spiritual elevation of his kind, to rear a temple consecreated to the noble "science of man;" a temple wherein all the knowledge and truth now known relative to our past, present, and future existence will be nurtured and unfolded to elevate and purify society.

Let us appeal to all true lovers of our cause—co-workers in the vast field of spiritual reform and advancement of the race—to aid us in our undertaking, to "come over and help us." Let subscription blanks be at once circulated, that our friends may have an opportunity of showing their ardor and readiness of assistance in so good and laudable a work.

Need we say more, ere our hearts are made glad with generous responses from friends far and near to our appeal for aid? Let our confidence and fervor of purpose be such as to make firm the hope we now hold of soon being able to announce the "American Institute of Phrenology" an established fact—a monument to the cause of true and progressive science. B. J. BURNETT, M.D.

This spirited letter certainly indicates an interest in the undertaking which can not be said to be exhausted in mere words. From away down South comes another expression of good will, which contains certain suggestions of a practical character for the consideration of our friends. We copy these paragraphs:

"If I had ten thousand dollars, and could live comfortably without it, you would be welcome to it, for I have no religion except Phrenology, and it is with religion that I expect to pay my expenses in the next world I go to. Though, if you are not compelled to have the money just now, I will have money

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this fall and winter, and I will, from time to time, help you all I can. I think it would be a good idea to keep the door open for contributions as long as you well can, because I think others, as well as myself, can afford to do more if there is much time than if there is but a little. I know nothing of the amount you have received or may receive, but I would say this, unless you receive enough to build the house beforehand, you had better not undertake it. It would be the safest plan, I think, to purchase as suitable a one as you well can, to be paid for by installments, if such a one can be procured, and that would give more time for contributions. Phrenology is growing, so will its contributors; and, when the building is paid for, if it is not altogether suitable, sell it, then, and build one that is. All this you know, probably, as well as I do, yet with the clue that I have, it is the best that I can offer you, trusting it for its worth only." T. R. S.

With regard to the suggestion on the subject of purchasing a property, we would merely say that when those having the matter in charge shall be ready to act, they will probably purchase a building, if one easily convertible to the purpose may be found. There is no wish on our part to incur any expense not warranted by a sound economy.

A Texas correspondent proposes that the friends of Phrenology hold meetings in their respective towns or neighborhoods, and organize associations for the special object of helping toward an early consummation the establishment of the museum.

Just before closing this department came a donation from a prominent New York banker. His letter runs thus:

"Inclosed you will find twenty-five dollars for the founding of the Institute devoted to our favorite science, Phrenology, teaching men and women to live like rational beings, and helping them to become sons and daughters of the Great King."

Thus the leaven is working, and will, we are confident, conduce, ere long, to a successful fruition.

A PHRENOLOGISTS' BULLETIN.—We should be glad to receive monthly reports from our friends in the field, which we might arrange for publication in the PHRENOLOGICAL as a sort of bulletin. These reports should be brief, stating the sentiment of the community in which the lecturer is, or has been, at work, his success, and the place he proposes next to visit. We think that such a bulletin as might be prepared in this way would prove very serviceable to the cause and those worthy ones who are promoting it.

CHEER HIM.

AT a fire in a large city, while the upper stories of a lofty dwelling were wrapped in smoke, and the lower stories all aglow with flame, a piercing shriek told the startled firemen that there was some one still in the building in peril. A ladder was quickly reared, until it touched the heated walls, and, diving through the flames and smoke, a brave young fireman rushed up the rounds on his errand of mercy. Stifled by the smoke he stopped and seemed about to descend. The crowd was in agony, a life seemed lost, for every moment of hesitation seemed an age. While the shivering fear seized every beholder, a voice from the crowd cried out, "Cheer him! cheer him!" and a wild "hurrah!" burst from the excited spectators. As the cheer reached the fireman, he started upward through the curling smoke, and in a few moments was seen coming down the ladder with a child in his arms. That cheer did the work. How much can we do to help the brave ones who are struggling with temptation, or are almost fainting in their efforts to do good to others. Don't find fault with your brother in his trial, but cheer him. Give him a word that shall urge him on the way, and if you can't help him in any other way, give him a cheer.—*American Working People.*

What a tonic there is in a hearty cheer. Every one, old and young, needs cheering. The mother cheers her child for its first attempts to "go-alone." She cheers him for his courage, for his efforts to learn his lessons. The clergyman will preach better sermons when his efforts are appreciated, and a word of encouragement is given him now and then. The orator is "moved" by expressions of approval; so is the singer. A woman is a better wife for being occasionally

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praised, and a man is made a better husband if his wife now and then pats him on the shoulder and says, "Well done."

Employers, who would secure the best efforts of employees, must notice kindly their work, and speak encouragingly when they may.

Growling, scolding, snapping, snarling, and habitual fault-finding will curdle sweet milk, and sour the best disposition. Let us be sparing of our fault-finding, and very liberal of our cheering.

A QUESTION ON THE PHYSIOLOGY OF THE BRAIN.

UNDER this head, and in the department "Editorial," the *Pacific Medical and Surgical Journal* has the following paragraph:

"The present generation of medical men have been taught that lesions of either hemisphere of the brain communicate their results to the opposite side of the body. The decussation of the fibers at the base of the brain furnished a ready explanation of the phenomenon. But now this must be unlearned. Brown Sequard has collected 150 cases of paralysis in which the brain-lesion was on the paralyzed side. He says, 'The character of the symptoms in brain-diseases is not in the least dependent on the seat of the lesion, so that a lesion of the same part may produce a great variety of symptoms, while, on the other hand, the same symptoms may be due to the most various causes—various not only as regards the kind, but also the seat of the organic alteration. In view of these facts,' he contnues, 'I have been led to believe that lesions of the brain produce symptoms, not by destroying the function of the part where they exist, but by exerting over distant parts an inhibitory or an exciting influence, or, in other words, either by stopping an activity or setting it in play.' *These views are in direct opposition to the doctrines of Phrenology.*"

The italics of the final sentence are our own, and are thus emphasized in the quotation to indicate, if mere type-form may, our surprise on finding such a declaration in a page of the well-conducted organ of California medicine. If the remarks of Dr. Brown Sequard had been made by an intelligent and trained phrenologist, they would not have been nearer the truth, so far as they go. We do not know the precise nature of the connection in which the statements of the eminent neurologist as quoted occur, but we know that an injury to one part of the brain may produce disturbances in other and even remote parts.

The editor of the *Pacific Medical and Surgical* does not state the kinds of paralysis alluded to. The cerebral nerves of voluntary motion communicate with the nervous apparatus of the body on the same side with the hemisphere from which they proceed. So, too, "anatomy explains," to use the language of Spurzheim fifty years ago, "not only some cases in which the eye of the opposite side to the injury of the brain, but sometimes the eye of the injured side is morbidly affected; that is, only a part of the optic nerve forms a decussation; and an injury which affects that part of the optic nerve anterior to its decussation, or the upper external ridge of the optic nerve from the decussation to the corpus geniculatum externum, will disturb the sense of vision on the same side of the injury." There are instances of paralytic condition which do not depend at all upon disease or derangement of the brain for their cause. Of this, however, the Pacific editor need not be told.

Dr. Brown Sequard has, within a year or two, announced several important truths in nervous function, which appear to be received as new by the scientific world in general, but which are old enough to phrenologists. That, for instance, about the double-brained organization of man being pretty fairly set forth in the works of Gall and Spurzheim, as explanatory of certain phenomena in cases of insanity, and of double consciousness.

TESTING STEEL.—According to a circular received from the Navy Department at Washington, a Committee of the Board appointed by the President of the United States in conformity with an act of Congress, approved March 3d, 1875, has been instructed to make a series of tests to determine the constitution, characteristics, and special adaptations of steels used for tools. As the results sought to be obtained are of public interest, the Committe would request manufacturers of tool steels to aid in this work, by furnishing samples of their steel, to be subjected to mechanical, physical, and chemical tests

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The necessary particulars with regard to dimensions of the various steel products asked for the purposes of the Board will be furnished by the Chairman, David Smith, Navy Department.

A SUGGESTION TO LECTURERS.

ONE of our students has been doing good work recently at a Teachers' Institute. He writes with regard to it: "Intelligence is the soil in which Phrenology yields sixty-fold. It does not seem to prosper on the barren grounds of ignorance." Here is an excellent suggestion for the practical consideration of working phrenologists, and we should be pleased to have those in the field try the schools and teachers in their course. A brief visit to a school during its session, a few pleasant remarks upon the practical value of Phrenology to the pupils, illustrated with a diagram or two upon the blackboard, would be a potent auxiliary toward awakening an interest in the community. It is a fact too trite almost for repetition that if children are strongly interested in a subject, they take it home to their parents and enlist their attention. Besides, to overcome the ignorance alluded to by our correspondent, and to render the soil mellow and productive, there is no surer and easier method than by instructing the children in or out of the schools.

AGRICULTURAL HINTS.

A Grasshopper Feast.—We find in some of our western exchanges facetious accounts of the utilization of grasshoppers as food, in retaliation for their ravages in the fields. One of these accounts is here given, without vouching for its correctness. The *Iowa State Register* says:

"A party of epicurean gourmands in Missouri, with recollections of the Sabbath-school lessons of their earlier days, wherein they read of the locust diet of John the Baptist, have been dishing up grasshoppers in the most seductive dishes. First, of course, came soup, which plainly showed its origin, but tasted very like chicken soup; seasoning was added, and the delicious flavor of mushroom was the result. Cakes were in the second course, and in them were thickly mixed the grasshoppers. Then came roasted hoppers plain, without grease or condiments, and the party were entranced with their exquisite crispness, and were fully of the belief that John ought to have thriven on his rude diet in the wilds of Judea. This is the first practical effort at destroying the great pest, and already the problem is solved. The grasshopper from the fields of the husbandman in the Far West will be garnered in to be shipped to the great cities of the land, and to make his appearance on the bills of fare at every first-class hotel. He will prove invaluable to the lunch-houses, and hopper soup will cheer but not inebriate the impecunious fiend of the lunch-rooms ere many moons have come. From plain grasshopper, his name will be transmuted by some wondrous power in the hands of him who deals in the literature of bills of fare into some singularly complicated French word which will charm the eye, as will his lusciousness delight the taste. The days of the grasshopper will grow few in the land. Having been utilized, he will immediately begin to assume the position of an object of search on the part of those who have long suffered the effects of his remorseless appetite."

How to Stack Hay.—To make bright, sweet hay, says the *Rural World*, the mode of stacking is important. Some means of ventilation must be employed, and in the stack or barn, that of filling a wheat sack with straw and raising it as fast as the clover is deposited in layers in the mow or stack, is a good means of making a ventilating flue. The hay will be improved, and the tendency to fermentation diminished, by the application of two or three quarts of salt to each ton, mingled through the hay as it is placed in layers on the stack or in the mow. As a rule, no more salt should be used on the hay than will be likely to be wanted by the animals that are to eat it. Clover cured in the manner we have indicated will be sweet, bright, and healthful to either cattle or horses. If no care is used in curing it, as is frequently the case, and it is dried to death, as it were, or it is exposed to rains and dews while being cured, it loses the fine aroma peculiar to it, as well as the leaves and more nutritious portions of it, and nothing but a blackened, almost worthless mass remains.

Profitable Crops.—A large number of letters reach us from farmers who inquire what we would recommend to be raised upon certain pieces of land, with the view of getting from them the largest cash returns. These are very difficult questions to answer; in fact, any answer must be, to a large extent, empirical, and the opinion untrustworthy, as there are conditions to be taken into account of which we have no knowledge. The nature of the land is to be considered, its fertility, its situation, its nearness to market, etc. Unless land is put in good tilth, no crop can be

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raised with profit. A hundred times have we said to farmers, Cultivate less land, and put every rod of that which is cultivated into high condition. It is an axiom in successful farming that one acre must be made to give returns equal to four under the old system of New England farming. Make an acre give you eighty or one hundred bushels of corn, or thirty-five of wheat, the same of rye, or three tons of hay, and then you are on the road to successful farming. You can not afford to drudge away upon the lands that give you but one-third of these results. The truth is, farming must be studied and well considered; it must be conducted as a merchant conducts his business, with intelligence, forethought, and good common sense. Farmers must look upon their land as a merchant does upon his merchandise, and the question to be pondered is, How can I make it pay me the best profit? Farming—that is, the right kind of farming—is a good business. We insist upon it as a good business for young men to follow.—*Boston Journal of Chemistry.*

Trees and Rainfall—Some Statistics.—As we have written and published a good deal in this department concerning the influence of forests upon rainfall and upon climate, and our insertions have been unfavorable to the destruction to timber lands, it is but fair that the "other side" should have a hearing. "T," in the *Prairie Farmer*, writes some interesting statistics relating to the subject which are worth reading. He says:

"'All signs fail in wet and dry weather,' and probably always will. Climatic changes occur which can not be explained. Thirty-five years ago, when Illinois and Iowa were vast prairies, without a tree for many miles, peaches were grown in the greatest abundance. This was the case up to 1850. By 1857 scarcely a peach tree existed in Southern Iowa, and their cultivation has been very uncertain ever since. Yet the seasons were quite as cold then as now. In November, 1842, the Mississippi froze up above the Des Moines rapids, and remained closed until April 8, 1843. In March of that year the mercury was below zero every day in that month! The severity of that season greatly discouraged new-comers, and has not since been repeated.

"In 1832 one of the greatest floods known up to that time occurred in the Ohio River. It was equaled, if not surpassed, in 1847. In 1839 there was one of the worst droughts. The most indispensable groceries were wagoned from Baltimore 'over the mountains,' as the Ohio River was completely dried up. The Louisville *Journal* had to pay five dollars for a gallon of molasses to make a composition roller with, and many printers had to dispense with them altogether, and go back to sheep-skin puffer-balls. Sugar and coffee were out of the reach of any but the most wealthy. Certainly the forests of the Ohio River were not then cut away, and no one thought of attaching any importance to their influence.

"In 1854 one of the most severe droughts occurred in the Northwest that was ever known. No rain at all fell from March 17th to September 23d, and very little before the first-named date. No crops or fruits could be raised, and farmers even feared to sow fall wheat for the next season. Yet D. H. says, 'Twenty years ago droughts were unknown, or very rare,' when the truth is, that our climate always has been very eccentric and changeable—unaccountably so, in spite of all our pet theories. There are certainly many millions more trees in Illinois and Iowa than there were thirty years ago, yet we still have the old complaint of the weather.

"To show what the people had to endure in old times, I copy for your readers an account of the cold season of 1816. In January the weather was mild, but little fire needed. February was equally pleasant. March was cold and boisterous. A great freshet destroyed vast amounts of property on the Ohio and Kentucky rivers. April began warm, but ended very cold and wintry. May was very severe, all the fruit buds and shoots being frozen. June was the coldest ever known; frost and snow were common all the month. Corn was re-planted many times till too late. July was a month of frost and ice; the day after the Fourth ice was formed throughout New England and the Middle States; crops all destroyed by frost. August was worse, if possible, than its predecessor. Ice made half an inch thick; almost every green thing was destroyed in this country and Europe. September enjoyed two weeks of the mildest weather of the season. October, continual frost and ice. November cold; plenty of snow and sleighing. December, mild and comfortable. Thus, we see, each century has its own wonderful vicissitudes. As we can not change the climate, but must take it as it is, let us try therewith to be content, and 'let the tail go with the hide,' to use an old saying about taking the good and bad together. T."

A Quack Story.—Some time ago Mr. Robert Williams, near this place, hearing one of his wife's ducks making a noise as if alarmed, got out of bed and went to where she was, but could not see or hear anything. He went the second time, but with the same result. He told his wife he guessed the ducks had gone crazy. Next morning he went to where the old duck was sitting upon her eggs, under a brush pile, and, to his astonishment, he saw a large blacksnake coiled up under the fowl. The snake having swallowed twelve eggs, Mr. Williams cut his head off, cut him open, took the eggs out and placed them under the duck, and eleven of that dozen eggs hatched. Mr. Williams' word is as good as his bond. So says the Owen, Pa., *News*.

Quails the Farmer's Friends.—A farmer boy, in Ohio, observing a small flock of quails in his father's corn field, resolved to watch their motions. They pursued a very regular course in their

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foraging, commencing on one side of the field, taking about five rows, and following them uniformly to the opposite end, returning in the same manner over the next five rows. They continued in this course until they had explored the greater portion of the field. The lad, suspicious that they were pulling up corn, fired into the flock, killing but one of them, and he proceeded to examine the ground. In the whole space over which they traveled he found but one stalk of corn disturbed. This was nearly scratched out of the ground, but the earth still adhered to it. In the craw of the quail he found one cut worm, twenty-one vine-bugs, and one hundred chinch-bugs, but not a single grain of corn.

An Eminent English Farmer.—Our readers may have heard of Mr. Prout, whose farm is an object of much notice in England. He adopted the system of selling his crops by auction, as they stand, at so much per acre; and, on the day appointed for the purpose, he collects a company of the neighboring farmers, and has his hospitable luncheon, and people seem to enjoy it as well as if cattle and sheep were to come into the ring, instead of grain and clover. This year 380 acres of grain crops were sold—200 of wheat, 130 of barley, 52 of oats, together with 52 acres of first and second-cut clover, realizing in all £4,630, at the following rates:

Average of Wheat per acre	£10	12s.	7d.
" Barley "	9	1	8
" Oats "	11	3	9
" Clover "	15	17	10
" On the whole	10	16	11

Mr. Prout bought the farm (450 acres in all) in 1861, for £16,000. It is heavy clay land, and he spent £7,500 more in such practical improvements as leveling fences and ditches, cutting water-courses, and draining and steam cultivation. The produce of the farm in 1862 sold for £1,642, and and has now reached an annual average not far short of *three times that sum.* The average value of the manure purchased has been slightly over £700 per year. The cost of labor has annually averaged £534 for nine years past, but was much higher during the four or five preceding years.

A "Book" Man.—A western paper says in its agricultural department of an enterprising man: J. Max Clark has 1,200 bushels of wheat on fifty acres. This, with his potatoes, will make the value of his crops this year, clear of all expenses, $2,000. How is this for a book farmer?

Our Mentorial Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH *that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.*

QUESTIONS OF "GENERAL INTEREST" ONLY *will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.*

WANTS MORE SLEEP.—I am enjoying very good health, living on tolerably good terms with hygienic principles, go to bed at nine o'clock, and every time awake about three o'clock (A. M. ?). Is six hours sleep enough for a person who feels pretty well with that amount?

Ans. Your case requires little or no medication. If you get along tolerably well, and enjoy good health with your six hours' sleep, you need not complain. Your business may not require a great deal of brain activity, and your temperament may be of the rapidly recuperative type, so that you do not need a great amount of sleep for perfect restoration. Of course, your hygienic habits tend to promote regularity of function, and the sleep which you have does you thorough benefit.

PHOTOGRAPHER.—What faculties are required by a person to be a good photographer?

Ans. He should have an active temperament, with large perceptive organs, large Ideality and Constructiveness to give him the requisite talent. And to be adapted to carry on the business he should have strong social organs, large Approbativeness, Veneration, and Benevolence, to give him sociability, the desire to please, politeness, and the patience of Job. ——

DOESN'T KNOW WHAT TO DO.—If a boy spends most of his time in reading poetry, drawing and writing with the pen, studies successively arithmetic and Latin and book-keeping, thinks of becoming a druggist, doctor, etc.—in fact, a little of everything—what occupation ought he to follow?

Ans. From this brief description we infer that the young man's disposition is of a somewhat versatile character. We can not determine with regard to his more active or predominant qualities

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without a much more extended description, or, what would be better, an examination of his head. Most American young men are troubled with a lack of continuity, an indisposition to apply themselves steadily to some one line of thought or work. This may be the case with the inquirer. He may have ambition enough to be very anxious about knowing a little of everything, and so takes up this or that study, or this or that line of art. It is probable that his esthetic nature is well developed, and also his perceptive faculties.

VOLTAIRE.—I send you a question for consideration and reply in the JOURNAL: What were the developments of Voltaire's moral organs? From his portrait in the old "Self-Instructor," I think he had large Veneration, but in conversation lately it was objected that such could not be the case, it would not harmonize with his avowed principles. It seems plain that some of his religious faculties must have been active, or he would not have been interested in religious subjects. Any light that you can throw on this subject would undoubtedly interest others beside your correspondent. J. P. K.

Ans. Voltaire had large Veneration, but it was manifested in his sycophancy to kings and other persons of high rank, and also in his sense of natural religion. He was called, in his own age and country, a fanatic for erecting a church at Ferney, which stands to this day, with the following inscription upon it: "Erected to God by Voltaire." He disbelieved in Christianity, and was simply a Deist, but not an atheist. The Jews are Deists, believing in God but not in Christ. Moreover, Voltaire was skeptical as to matters which come through credulity, but his large Veneration was manifested as above stated.

What They Say.

MIND, MATERIAL OR IMMATERIAL.—In the number for September and October of "Our Rest," a religious publication having its office in Chicago, and which does not hesitate to consider frankly and honestly, with a good show of logic, the more vital questions of Christian faith and practice, we find a well thought out discussion of the topic so troublesome to the old-fashioned thinker, "Is mind independent of organization?" The entire article is worth reading, and were it not so much in keeping with what is familiar to our regular readers, we should copy it all. The writer says:

"Nothing appears so wonderful as the various exhibitions of the different organs of the animal or human system; indeed, they are not less marvelous than the expressions of intellect; and we may as well suppose that the function of any of these could be performed *independent of its natural organ*, as to suppose that intellect or mind can be manifested *independent of a material organ*.

"Indeed, were we not to allow that the brain is a congeries of organs, the material organs of the mind, by which intellect is expressed, and upon which it wholly depends, but that the intellect of mind is purely immaterial and independent of organization, according to the metaphysicians' view—then do we involve ourselves in this difficulty, that whatever deficiences there may be in our individual intellects, that is not attributable to us as organized beings, but to the defects of the spirit or immaterial mind; and, that partial idiocy, injuries of the brain, insanity affecting only one or two faculties, cases of apoplexy, followed by loss of memory of names, without apparent deficiency in other respects, and various other affections, are not to be accounted for by natural causes, but from derangement in the immaterial mind or spirit; this would be imputing to the Deity His implanting in our nature an imperfect spirit, and every untoward suffering in mind be directly attributed to Him, and not to a natural cause.

"It is from this latter opinion being generally held that all cases of insanity and suffering in mind have been formerly attributed to the affections of the immateriality of our being, and, consequently, out of reach of being acted upon by natural causes; and it is from this circumstance, likewise, that every mental affection is attributed as punishment or mercy direct from our Creator, and not as the just consequence of a violation of the natural laws.

"Why should the expression of mind be thought more spiritual than the function of the various organs in the body? Is it more so than the contraction of a muscle? Is the sense of touch in the point of the fingers, or the sense of cold and heat in the skin, not as spiritual as the feelings of Adhesiveness, or Philoprogenitiveness? Is the sense of taste in the tongue and palate, the sense of smell in the nostrils, not as spiritual as the feelings of Combativeness and Destructiveness? Is the unceasing play of the heart not as spiritual in its operations as the feelings of Self-Esteem and love of approbation? Is the generation of heat in the lungs, by which the temperature of the blood is kept up, not as spiritual as the feelings of Conscientiousness, Veneration, and Benevolence? Are the capillary vessels, which secrete the various component parts of the body from the blood, not as spiritual in their function as the faculties of Causality and Ideality? All these organic functions proceed in their own original manner, perfectly independent of the mind; and show us that we have hitherto labored under a very great mistake in considering the mind to be the principle of life, and the controlling power of the body.

"This ought to show us the great necessity of endeavoring to have a thorough knowledge of the true nature of ourselves, and from this a truer and more distinct interpretation of the Scriptures, for we may rest assured that it is from an imperfect knowledge of ourselves, and the laws of nature

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generally, that discrepancies originate, and incongruity in the statements of many well-meaning divines and metaphysicians take their origin regarding the mind, soul, or spirit.

"It appears highly improper, therefore, to decry or denounce materialism. Everything in us and about us is materialism; and of such materials, too, as seemed best in the estimation of the great Creator. If anatomists and physiologists have, by attention and observation, discovered the functions of the various organs of the body, which were before wrapped in mystical obscurity, and can now, by such knowledge, be of such infinite service to mankind in sickness and distress, etc., surely the phrenologists' efforts have been, or are likely to be, of no less benefit to mankind, in having discovered the functions of the brain to be those of the organ of the mind, and thereby directing its pathological treatment and educational direction.

"It is Phrenology that shows us we have these ennobling faculties given us by our Creator; not as a spiritual, but as a material organized being, nobly endowed with resources, animal, intellectual, and moral, whereby, by a proper or improper exercise, we may assimilate unto a God or a devil, and ultimately become the recipients of eternal life and glory, or of the wrath of God.

"I may, likewise, notice that the metaphysicians' immateriality of the soul or mind, or the phrenologists' organic materiality of the same, has little or no connection with its immortality, and that we ought to depend upon Him who first breathed into man the breath of the present life for our resurrection to a better."

NATURE'S LAW.—Various theories and beliefs have existed, but none have remained permanent. The world was once believed to be a flat surface, yet the sun and moon appeared as now. Some suppose the world to be almost full of "liquid fire;" some suppose the world a buoyant ball, sustained by its own lightness—the power which supports one ounce or one atom in space can support, on the same theory, any and every amount of weight, no matter how ponderous.

There are things which exist. We may look into space, "Where imagination's utmost stretch in wonder dies away," and see millions of stars, which may be centers of solar systems similar to our own, many much larger. What is the extent of space? Where are its bounds? When did time begin? Who says, "I am responsible to none: to me all submit?"

The mountains on the earth are comparatively as large as the particles of dust on the surface of a common globe; and what is man in size compared to a mountain—man, who supposed, in his self-esteem, that all things were made for him, and that he was "made in the image of God?" Man, and all other things, are exactly what the wise Creator made them, and over which none had the least control, or would certainly have been spoiled. The laws of nature are all perfect, for we have no other standard to compare them by—unchangeable, acting perpetually, and from all things in nature, we can learn wisdom at all times.

J. R. S.

THE MYSTERY OF SORROW.—From a private letter full of heart-thoughts we have been bold enough to extract the following pearls of suggestion:

I sometimes think that in our journey of life we are traveling along in groups of friends and families, dependent upon each other, scarcely recognizing that we each have an individual entity, sometimes a little choked by the dust of petty perplexities, or clogged by the mud of heavier cares, but, on the whole, quite happily, and little heeding the fact that, sleeping or waking, we can never stand still, and that our roadway ever crumbles away from beneath our feet, so that we can never retrace our steps, can never return at evening to pluck the flowers we passed by in the morning. All this we little notice until some great sorrow comes down upon us like a "horror of great darkness." Then all at once we know that our past has slipped away from us never to return, and we feel that however near and loving and anxious our dearest friends may be to help us, they can not reach us through the pall of that heavy-hanging darkness. Their words, coming to us like far-off voices in the night, may, and they do, give us courage to struggle onward, until, at last, light begins again to break through the gloom. But we shall ever more be conscious, not with the "hearing of the ear," but with the feeling of the heart, that we have here no abiding place, "no continuing city." If it were not for sorrow, I suppose we should never realize that ourselves and our friends are important to save, and so never turn to the Omnipotent. The impotence of mere mortals was never so forcibly brought to my mind as lately by the illness and death of the wife of a man who, as boy and man, has lived with us more than fifteen years. She had a tumor on one of the main arteries near the heart, and also water around the heart. Everything possible was done to alleviate her sufferings, yet for four weeks her agony was so intense that her best friends could only pray that Death would not delay his coming. Had she been the Princess of Wales her surroundings would have been more luxurious, but nothing more could have been done for her comfort. Yet how miserable she was! As a rule, I try not to think of these things, for the problem of life is too great. It overwhelms my puny understanding with its great unanswered question, Why were we born? We seem no more able to find the solution of this mystery than are the very dumb creatures who look up into our faces with mute, pathetic, questioning eyes."

A WESTERN WEEKLY ON PHRENOLOGY.—The Chicago *Inter-Ocean*, one of the most progressive weekly newspapers in all the North-

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west, answers a correspondent whose query is very pertinent to the subject discussed in this publication, as will be seen:

"CHICAGO, *Aug.* 19, 1875.

"Is Phrenology considered a science by our best scientific men, or is it considered a fanatic's theory, as some anatomists would have us believe?

"*Ans.* Phrenology may be, and is, regarded as a science by scientific men generally. It is a system of philosophy, and as such is as much a science as mental or natural philosophy."

WISDOM.

"Think truly, and thy thought
Shall be a fruitful seed."

CHARACTER is a diamond that scratches all other stones.

IF you would have friends, prove yourself worthy of them.

IF you would create something, you must first *be* something yourself.

ALWAYS act your true self, then you will attract those to you that are best calculated to be friends that will last.

CARLYLE'S recommendation was: "Make yourself an honest man, and then you may be sure that there is one rascal less in the world."

IN striving for the crown we must make a bold fight against the grosser passions—the animal that is in us—for the sake of our true spiritual nature.

THE best way to enjoy things is to use them, and thus get the worth of our money out of them. There is no sense in gorgeous parlors kept in darkness.

IT is worth while to remember the profound saying of Herder in answer to the vulgar aphorism, "No man is a hero to his valet de chambre;" viz.: "This is not because the hero is not a hero, but because the valet is a valet."

PREJUDICE is the enemy of truth, the chief obstacle to science and philosophy, the foe of reason. It is a vail that clouds perception, a moral narcotic which stupefies conscience. It blinds judges, and defeats the administration of justice. It is the parent of intolerance and bigotry.

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

WHAT is it that with one s is exceedingly useful, but with two s's is altogether useless? A needle.

WHEN a man has a business that doesn't pay, he usually begins to look around for a partner to share his losses with him.

"IF Smith undertakes to pull my ears," said Jones, "he will just have his hands full, now." The crowd looked at the man's ears, and thought so too.

"OUR inside contains to-day," says a country editor, "'Dyspepsia,' 'Cooked Whiskey,' 'A Chinese Restaurant,' and various other interesting articles."

SPURZHEIM was once lecturing on Phrenology. "What is to be conceived as the organ of drunkenness?" said the professor. "The barrel-organ," suggested Bannister.

"JULIUS, why is de gettin' out o' bed on de 31st ob August like one ob Moore's Melodies? Does you gib it up, my 'spected cullud friend?" "In course I does. Why?" "Bekase it's de last rose ob summer!"

"THAT 'ar patch of ground's mem'rible," said an Omaha man, pointing to a grave all by itself outside of the town. "I reckin you'll know that, stranger, when you see it ag'in. The oc'pant of that was the fust man Horous Greeley ever told to git West—likewise he was hung for stealin' a mewel."

POETRY is spoiled by the addition of a word or two. A young lady, after listening to her lover's description of the setting sun, exclaimed, "Oh, Alphonso, Alphonso! what a soul you have for art! You were meant for a great painter!" Her father, unexpectedly close behind, added, "and glazier."

FROM an English paper, the *Exchange and Mart*, this advertisement was lately clipped:

"SERMON CASE.—Violet velvet sermon case, large size, with gold embroidered monogram on the cover, lined with watered silk, very handsome, cost three guineas and a half. Infants' new short underclothing desired in exchange."

A GOOD double pun has been made by a clergyman. He had just united in marriage a couple whose Christian names were respectively Benjamin and Ann. "How did they appear during the ceremony?" inquired a friend. "They appeared both Annie-mated and Bennie-fited," was the reply.

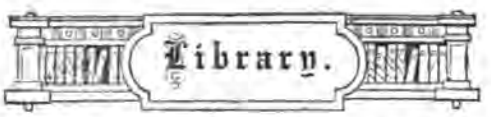
EPIGRAM.

Not long ago the ladies wore
Large panniers, *a la* donkey,
And silent testimony bore
To the Darwinian mystic lore
Of lineage with the monkey.

Now, by their imitation led,
They fancy beggars' patches;
And various tints and colors wed,
As if a rag-bag had been spread
Without regard to matches. E. G. D. P.

"I'M shot! I'm shot! Here's some of my brain," shrieked a Newburyport man on the fifth, clapping his hand suddenly to the back of his head, and showing a handful of something soft and squashy to the horror-stricken bystanders. A doctor was called, and found that the report of a fire-cracker, and a simultaneous blow on the head from a rotten banana, were what had produced the delusion.

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In this department we give short reviews of such NEW BOOKS *as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor us with their recent publications, especially those related in any way to mental or physiological science.*

SCRIPTURE SPECULATIONS. With an Introduction on the Creation, Stars, Earth, Primitive Man, Judaism, etc. By Halsey R. Stevens. One vol., 12mo; pp. 419; muslin. Price, $2. Newburgh, N. Y.: Published by the Author.

Contents: The Beginning, Starry Worlds, Constitution of the Earth, Ages Before Adam, Jewish Scriptures, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, First Samuel, Second Samuel, First Kings, Second Kings, First Chronicles, Second Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastics, Canticles, Prophecy, Isaish, Jeremiah, Lamentations, Ezekiel, Daniel, Minor Prophets—Hosea, Joel, Amos, Obadian, Jonah, Micah, Nahum, Habakkuk, Zepheniah, Haggai, Zechariah, Malachi—Jews and Jerusalem, Chronology.

With these thirty-five chapters for texts, our author comes *seriatim* to his conclusions. He says, in his preface: "Our broad assertion and heartfelt belief we desire to record here at the start: That all truth on the earth or in the heavens—in whatever shape and under whatever covering—is the word of God and God's truth. All that is false comes from the Devil, the great fountain of evil, the opposing force of good." Of the Bible history he says: "The main history is not to be disputed. Much, however, needs qualification to escape being utterly misunderstood." "The intention of what we have written has been not only to increase the interest of plain persons like ourselves in the ancient Scriptures of Judea, but to remove some stumbling-stones out of their path—to exalt holy living above everything under the sun, and to vindicate Deity, as far as we can, from seeming partial, jealous, and vindictive." "Our faith is in a purely spiritual hereafter, which we consider the true theory of religion; but all speculations in regard to the two places where men are expected to go after death, we consider fancies of the human brain—mere day-dreams of the devout imagination."

By the above extracts from the preface may be inferred the views advocated throughout the book. It will not please the general or discursive reader, but the author's style of writing is clear, expressive, and easily understood. We are indebted to Mr. Charles P. Somerby, 139 Eighth Street, for a copy of the work.

BARFORD MILLS; or, God's Answer to Woman's Prayer. By Miss E. Winslow. One vol., 12mo; pp. 254; muslin. Price, $1. New York: National Temperance Society.

Contents: Barford, The Disturbance, My Brother's Keeper, A Foreigner's Home, A Three Months' Bride, The Sewing Class, Swedish Marie, The Pledge, May's Visit, Rest, May's Attempt, Mrs. Sjolund's Attempt, The Root of all Evil, Housewifery, All Tears Wiped Away, Blessed Work, Lowered Wages, An Evening at Schultz's, The Strike, The Patience of Faith, A Memorable Sleighride, One of Rum's Horrors, Unto Me, Light in Darkness, The Broken Dam, Publicans and Sinners, An Episode of the Flood, Consecration Work, After the Flood, Some Droppings, Plentiful Showers, Being Good, Mrs. Sjolund's Appeal, Mr. Lloyd's Decision, A Friendly Inn, A Dedication, Winding Up, Conclusion.

From the foregoing table of contents it will be seen that the subjects introduced are numerous, and the interest of the story is kept up to the end of the book. The lessons inculcated are those of temperance and righteousness, and we wish that they might be learned by all the "coming" men and women. Children should have an opportunity to read such a book as this.

THE PISTOL AS A WEAPON OF DEFENCE; In the House and on the road. How to Choose it and how to Use it. Price, 50 cents. New York: Industrial Publication Company, 176 Broadway.

The table of contents furnishes the pith of this little book: The Pistol as a Weapon of Defence; Different kinds of Pistols in Market; How to Choose a Pistol; Amnunition, different kinds; Powder, Caps, Bullets, Copper Cartridges, etc.; Best Form of Bullet; How to Load; Best Charge for Pistols; How to Regulate the Charge; Care of the Pistol; How to Clean it; How to Handle and Carry the Pistol; How to Learn to Shoot; Practical Use of the Pistol; How to Protect Yourself, and how to Disable your Antagonist.

We certainly agree with the author that "every sensible person must condemn the general carrying of firearms as being a practice which leads to brawls and accidents, and can rarely serve any good purpose," and earnestly hope that some rigid legislation will suppress it before long.

THE AUTOBIOGRAPHY OF PARLEY PARKER PRATT, One of the Twelve Apostles of the Church of Jesus Christ of Latter-Day Saints, Embracing his Life, Ministry, and Travels, with Extracts in Prose and Verse from his Miscellaneous Writings. Edited by his son, Parley P. Pratt. Illustrated. Sold only by Subscription. One vol., octavo; pp. 516; leather. Printed for the Editor and Proprietor, New York.

To those who wish to learn of the faith, earnestness, ability, and willingness to endure all kinds of hardship, as hunger, cold, separation from friends, calumny, and every vicissitude that can be thought of, we would say, Read this book, and no longer doubt the sincerity of the Mormons in their early days. Among the illustrations contained in the book are likenesses of Joseph Smith, the leader of Mormonism, Parley Parker Pratt, and views of the Nauvoo Temple, the Kirtland Tem-

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ple, Great Salt Lake, Salt Lake City, Salt Lake Temple as it may be when completed, etc. Mr. Pratt having been one of the first of Smith's followers, and one of the "Twelve Apostles," of course knew many of the workings of the new church, and, consequently, his diary, which was copied in this book, gives a great deal of Mormon history, and will interest all those who have given much attention to that subject.

THE NEW AMERICAN CYCLOPEDIA. Among the important articles in Volume Thirteen of this work, which is just ready, are the titles: Palestine, Paris, Paper, Partnership, Patents, Pauperism, Philadelphia, Periodical Literature, Persia, Petroleum, Philosophy, Phrenology, Photography, Piano-forte, Pittsburgh, Plow, Political Economy, Portugal, Potato, Pottery, Presbyterianism, Printing. This volume is finely illustrated with engravings and maps, and is one of the best thus far issued.

NATIONAL HYMN AND TUNE BOOK, for Congregations, Schools, and the Home. 12mo. Price, 40 cents. Boston: Oliver Ditson & Co.

This new compilation of hymns with tunes impresses us very favorably. The selection of tunes is good, comprising a large number of the choicest old, and of the more generally esteemed new. The compiler has sought to make the book acceptable to all sorts of religious people, or entirely unsectarian. There are more than 200 tunes arranged conveniently, one on each page, with generally a third tune running across the bottom of the pages; 340 hymns are thus provided, quite enough for all practical purposes.

MAGAZINES AND PERIODICALS RECEIVED.

SHAKERS' DESCRIPTIVE AND ILLUSTRATED CATALOGUE, and Amateur's Guide to the Flower and Vegetable Garden. Charles Sizer, Mount Lebanon, N. Y. Our Shaker friends have broken through their customary reserve and plainness in the production of this elegant and instructive pamphlet.

THE VOX HUMANA. A journal of music and musical information. Geo. Woods & Co., publishers. The April number, 1874, has just been received. Perhaps the policy of the publishers is backward instead of forward, just to vary the current of modern journalism.

THE AMERICAN CHEMIST. A monthly journal for Theoretical, Analytical and Technical Chemistry. The number for August is valuable for the variety and instructiveness of its contents. C. F. & W. H. Chandler, Publishers, New York.

THE MONTHLY WEATHER REVIEW, for August, 1875. In the preparation of this issue the signal officer has examined the records forwarded him from over 300 observers, besides the reports communicated from the regular stations. "The most noticeable features for the month are: first, the comparatively small number of areas of low and high barometer that could be traced; second, the heavy rain-falls and destructive floods in New Jersey, Massachusetts, Connecticut, Ohio, Indiana, and Illinois; third, the generally low mean temperature; fourth, the freqency of thunder-storms."

APPEAL OF A LAYMAN to the Committees on the Revision of the English Version of the Holy Scriptures to have "Adam" restored to the English Genesis, where it has been left out by former translators. This pamphlet is the outgrowth of an article published in the PHRENOLOGICAL several months ago, which drew the attention of Biblical scholars and classicists to the phraseology employed in the common version of Genesis in those passages relating to the creation of man. Gen. Davies, the author of article and pamphlet, appears to be making progress in a much-needed reform in the interpretation of the Hebrew terms.

A FIFTH CATALOGUE OF SEVENTY-ONE DOUBLE STARS. By S. W. Burnham, Esq. To those interested in astronomical matters this fresh exhibition of Prof. Burnham's industry in stellar observations will be acceptable. Had we a good telescope in our attic, we should find no little enjoyment in attempts to follow his line of observation.

FRACTURE OF THE INFERIOR MAXILLARY BONE. By Joseph F. Montgomery, M.D., of Sacramento, Cal. An interesting sketch of a difficult case of surgical treatment.

B. K. BLISS & SON'S Autumn Catalogue and Floral Guide. Illustrated. This, the sixteenth annual edition, contains a choice collection of Dutch and Cape Flowering Bulbs, with full directions for their culture. Also a list of small fruits.

THE ATLANTIC MONTHLY, for October, contains a very interesting and varied list of topics. Its readers doubtless appreciate "Arthur Hugh Clough," and the several poems, which exhibit a delicate literary taste. "The Sanitary Drainage of Houses and Towns" is full of instruction on a most vital subject. Those who are given to the study of politics will find "Southern Home-Politics" and "Old-Time Oriental Trade" interesting. As usual, the department of literary and art review is well furnished.

HEALTH FRAGMENTS; or, Steps Toward a True Life, embracing health, digestion, disease, and the science of the reproductive organs. With illustrations. By George H. Everett, M.D., and Susan Everett, M.D. New York: Charles P. Somerby.

THE MECHANICAL ENGINEER — HIS PREPARATION AND HIS WORK. An Address to the Graduating Class of the Stevens Institute of Technology. By R. H. Thurston, A.M., C.E., Professor of Mechanical Engineering. Printed by request for the Class of 1875. New York: D. Van Nostrand.

THE CANADIAN MASONIC NEWS. Rev. E. M. Myers, editor. Montreal. October number.

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THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

VOL. 61. 1875.

NUMBER 6.] *December, 1875.* [WHOLE NO. 444



SAMUEL SLOAN,

PRESIDENT OF THE DELAWARE, LACKAWANNA, AND WESTERN R. R.

EVERY person on looking at this portrait must be struck with the remarkable character of its outlines; every feature looks as if it were chiseled on the principle of accuracy, precision, and delicacy. The temperament, using that word to express the general quality of the organization, is very fine. There is a happy combination of the mental, which gives a strong bias toward thought and sentiment; there is enough of the motive or muscular to give positiveness, elasticity, endurance, earnestness of effort;

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and a fair degree of the vital or nutritive temperament. It is said that when the Indians first met the white missionaries, they made merry over the looks of the white faces because their eyes were set in the middle of their heads, that is to say, half way between the chin and the top of the head, while in the Indians, the forehead being low and retreating, and the hair growing down close to the brow, their eyes, like an attic window, are just under the roof of their heads. The Indians might entertain the same notion in regard to this head. And, while the face is large enough to indicate manliness and power, the head, from the eye and the opening of the ear upward, is very much elevated.

Intensity, is a word which expresses as much respecting this organization and character as any word in the English language. Persistency is another word expressive of his traits. Criticism is another, or power of discrimination. He is remarkable for his quickness of observation, his accuracy of judgment, his precision of thought, and for a self-poised decisiveness with which he reaches conclusions.

The upper part of the head being amply developed, showing large Comparison in the center, and large Causality sideward, lays the foundation for breadth of thought, clearness of reasoning power, and ability to analyze, compare, and organize facts and affairs, and to do these with certainty; and here lies the great power of the man, the power to know and to decide. His Constructiveness, shown by the fullness of the temples, makes him excellent in his judgment of mechanical matters. He has also good financial talent.

The elevation of the head indicates steadfastness, firmness, dignity, determination, integrity, respect, kindness, power of cooperation and adaptation, and Spirituality; these high elements center him in himself, and enable him to absorb, as it were, the fundamental principles of intelligence, integrity, and moral sentiment; and when he is satisfied that he is in the right, he proceeds with a decisive earnestness, as if he were dealing with the multiplication table, or any other embodiment of demonstration.

His Cautiousness is rather large, and he is always on the alert for danger, and generally provides for it. His Combativeness is large enough to make him spirited; whoever trespasses on his legitimate rights, or undertakes to be overbearing, will find an active opponent, but one that will make but little noise. going forward in his chosen way with deliberate and well-considered energy, and rarely finding himself in a position from which he is obliged to retreat. He would have made a very able lawyer, his power showing itself in the clearness of his plans, in the accuracy of his judgment, and in the quiet persistency with which he would have gone forward in carrying out his purposes.

He has strong social feeling and very strong sympathy; people who are poor and weak, and especially children and women who are in want, will always awaken his kindly regard, and he would take pleasure in putting such people in a way to help themselves, and to secure their personal independence. In this organization, system, harmony of action, clearness of conception, and wisdom of plan and purpose, with directness, energy, and perseverance in execution, are evidently the leading characteristics.

One of the representative railroad men in the United States is Mr. Samuel Sloane, president of a great corporation known as the Delaware, Lackawanna, and Western Railroad Company. He was born on Christmas Day, 1817, at Lisburn, within seven miles of Belfast, Ireland. His parents, like many of the people residing in the North of Ireland, were Scotch Presbyterians, of industrious and frugal habits, and intelligent, though laying no claim to superior culture. He was about two years old when they emigrated to America, and settled in the city of New York. The father obtained employment with Wil-

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liam Cowley, a prominent merchant, by whom he was highly esteemed for his fidelity. At an early age Samuel became a pupil in the first public school of New York; he afterward attended the grammar school of Columbia College, and continued his studies until his father's death, in 1830. His mother being left by this sudden bereavement with very little means to sustain herself and five children, the youth was compelled to relinquish his aims as a student, and seek some employment which would contribute toward the support of the family. He secured a clerkship in an old-established commercial house, and remained with it until 1845 in the capacity of clerk, when, his capabilities having been thoroughly tested, he was deemed worthy of the partnership relation, the new firm being known as George McBride, Jr., & Co. Twelve years afterward this firm was dissolved, and Mr. Sloane, having in 1855 been elected President of the Hudson River Railroad Company, retired from the business, and gave his whole attention to the interests of the railway.

In the fall of 1857 he was nominated for State Senator by the Democratic Party, and was elected by a handsome majority, his reputation securing not only the votes of his constituency, but also receiving largely the support of Republicans. He was the first President of the Long Island College Hospital, and for many years his efforts in its behalf contributed greatly to its successful career. Mr. Sloane remained in the presidency of the Hudson River Railroad until 1867, when he retired from it. His experience, however, in railroad matters was deemed too valuable to remain without occupation, and a year after his retirement he was elected on a commission of the trunk railroad, consisting of the New York and Erie, the Baltimore and Ohio, New York Central, and Pennsylvania Railroad companies, in which capacity he acted for two years, adjusting complications arising out of the competition in the passenger and freight traffic of the railroads mentioned.

He had been a director in connection with the Delaware, Lackawanna, and Western Railroad Company ever since 1864, and in February, 1869, he was elected president of that extensive organization. Since his assumption of the management many important features have been developed, especially those with reference to the New York terminus, and the New York and Western connections.

Mr. Sloane is the personification of a business man, distinguished by sound sense and practical wisdom in all that relates to the every-day concerns of life. He is a fluent writer, expressing his meaning in clear and terse language. He has ever taken an interest in philanthropic and religious matters, exhibiting in these, as well as in his business relations, the same intelligence and executive skill. In his general deportment he is quiet and unostentatious. He is tall and slender, with hair formerly dark, now tinged with gray, and dark eyes, and a face somewhat flushed, indicating, like the pose of the features in our engraving, a studious and reflective habit of mind.

PHRENOLOGY AMONG THE SCIENCES.

THE eye may see and the ear may hear, but an inspired writer tells us they are never satisfied with seeing and hearing. A well-known author, E. L. Youmans, says, "As mind is accompanied by cerebral transformation, it must have a necessary limit in the quantity of cerebral transformation."

Therefore, we are to understand that, although *mind* is limited in capacity, *nature* is unlimited in force, duration, and extension. Hence, so long as the eye is open, and possessed of its function, there will be new objects of vision; and just so long as the ear continues to hear, there will continue to vibrate therein new sounds and new harmonies.

Where is the end to painting, engraving, and photography? Not many years ago the very few masterpieces that did exist could have easily been enumerated, and he was an ignorant *connoisseur* who could not, at least, remember the prototypes. But who would now undertake so hopeless a task as that of

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counting all the pictures in this "boundless universe of ours?"

In the days of Grecian and Roman botanical science, fourteen hundred names of plants comprehended all that was then known of the vegetable kingdom. Even down to A. D. 1700, man's earthly scientific ambition could have been satiated by an acquirement of the names and properties of about eight thousand plants. Now, who possesses the capacious brain that would attempt to know everything concerning the one hundred and thirty-three thousand designated species of plants, besides exploring the yet unknown field of botany?

Turn in whatever direction we may, science is unlimited. Geology, in all its ramifications, can gratify the most craving intellectual appetite for scientific knowledge. Does the earth fail, however, in its trinitarian character of earth, air, and ocean to afford scope enough for the research of finite mind? Astronomy possesses the boundless realms of space, and the never-ending cycles of eternal duration, in which to work out its sublime problems. If these sciences, too, are only in their infancy, what may we not expect of them at maturity?

Man, in his presumptive ignorance of the vast oceans before him, as well as of their measureless depths, may launch his feeble bark for profit or pleasure, and, so long as he "keeps near shore," it is well; but let him drift out beyond sight of continents, he is lost, irrecovcrably lost. Algebra may tell us how to ascertain *some* unknown quantities by the known; we may measure the distances of very many of the fixed stars; we may measure the known, aye, the unknown, to the utmost limit of "cerebral transformation;" but who can fathom the infinite? Even the distances of stars without a parallax are left to conjecture; they are not measureable; they may be problems of faith, but they are not problems of reason.

Besides the acquirement of a knowledge of the general principles of universal knowledge, and of the active duties of life, within the very short span of three-score and ten years little more can be done than to improve a single branch of science, art, or literature.

Then, if "whatever concerns man concerns me," it certainly is to man's best interest to cultivate those branches of education which are of immediate importance to mankind. Phrenology, of the sciences, affords the most material aid for this.

If man desires to fathom his own unreasoning prejudices, moral and mental weaknesses, with a view to their ultimate correction, behold, Phrenology is at hand to help. Does any one desire to know the talents and capacities that lie buried within his own meningeal napkin*—otherwise, the sphere of action accorded to him in the plane of human intellection? Let him consult the same monitor. Moreover, its utility is demonstrable to the recipient of the highest palatial honors and emoluments down to him who is of the estate of the humblest cottager.

If a man should be so unfortunate as to become criminal in the use of his mental capacities and energies, Phrenology is with him to stay his hopes, to nerve his energies, to quicken his aspirations—aye, to redeem him, by the assistance of Divine Grace, from the thralldom of wicked habits or intentions.

Does any one desire to cultivate those faculties which ally the creature to the Creator and to his angelic attendants?—those faculties that make of earth a heaven, that refine, exalt, ennoble his knowledge and his affections; that enable him to soar aloft in search of unknown worlds, and give to them a "local habitation and a name;" which unfold to his inspection the depravity of mankind, likewise enable him to devise means whereby to ameliorate the condition of the wretched, and to advance the interests of mankind in general?

As we become better acquainted with the fallen and ignorant natures of those around us, we will be led gradually to a perception, through the teachings of our theme of inspiration, of the otherwise hidden sources of all error. This will enable us, not only to "forgive those who trespass against us," but to say, "Father, forgive them, they know not what they do."

Friendly reader, come and let us reason. Listen for awhile, not to the wild and visionary theories of others, but to experience. Go out into the world, add to your observation

* The membrane which surrounds the brain.—Ed. Journal.

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and experience reason, to your reason faith, to your faith action, and give to the world what it so much needs, *positive science based on positive truth and induction.* By this means science shall be advanced, your own soul shall be enlarged—yea, emboldened in the furtherance of right and duty; and you will have the reward of an approving conscience for having advanced the cause of righteousness and a common humanity.

Nevertheless, "be not deceived." Is botany an extensive science? Are geology, chemistry, mathematics, and astronomy so boundless as to render it almost nugatory to attempt their application in detail? Much more extended is the science of mind. To comprehend it in its minutiæ, in its individual application to every member of the organic genera, would, indeed, impose an herculean task on that presumptuous student who should ever desire to understand every idea pertaining to his own species, much less all that relates to the entire animal kingdom.

Do the microscope and the telescope reveal illimitable truths and beauties in nature? Does the one bring distant worlds nearer? Does the other expand atomic particles into immensity? So, too, does Phrenology expand a mental faculty in its varied relations till it is lost in infinity. It brings the useful, the beautiful, the powerful, the forces of earth and heaven, and casts its hard-earned, but well-deserved, trophies at the feet of a redeemed humanity. S. F. LANDRY, M.D.

ODD DREAMS.

THERE is something in dreams beyond analysis or comprehension; whence they come, by what suggested, is often beyond any power of conjecture. Throughout my life I have been subject to peculiar dreams. In childhood my dislike to snakes was very strong, and each harmless, gliding creature that slipped across my path met death; no fear had I of the largest, most spiteful-tongued ever seen, or, indeed, of anything else; but in dreams snakes tortured me, twined around me, nested in my hair, glided across my face and lips, hissed in my ears, until sleep was dreadful because of them. One day playing in the orchard where a man was working, a snake was spied.

"Quick, quick!" I cried, "it's coming toward you; kill it, quick."

He made no motion to do so, and the snake escaped. "I never kill these creatures," he said; "they do no harm, they will not bite; and it looks cruel to see a little girl pursue and kill anything that has not, and can not, hurt her."

I felt rebuked, never again killed a snake, and gradually my snake-dreams faded away and were not.

Why, in my dream, did I dread that which awake I never feared?

Another childish dream was of falling down stairs; the fall seemed interminable, and agony filled me as I fell and fell through space, until at last I would land as though I had melted upon cotton. After suffering this numberless times, the thought entered my mind, "Well, after all, it never hurts me when I reach the bottom." Again and again the dream and thought recurred, then vanished forever.

During maturer years many memorable dreams have come to me; they are of beautiful landscapes, wonderful fruits trained upon espaliers, magnificent shipping in glorious bays, with the sunset lighting up the sails; wild, weird songs and grand bursts of choral music; flowers more wondrously beautiful than waking eye ever beheld; and children angelic in loveliness. Amid these one dream returned every few weeks; in fancy I wandered through glens and beside streams wild and strange, gathering geological specimens of every bright hue, each more interesting and pecular than any before; and as I gathered I threw away, gathered again others, and again threw them away, until, while wrapped in a perfect ecstacy of delight—swoop, my gems faded into "thin air."

This pleasant fancy at length seemed to pass into another not so agreeable, wherein I wandered and lost myself either among the halls and corridors of some vast and solitary building, or amid the streets of a city. I seemed to feel no fear in the buildings, but in the dark, winding alleys and filthy lanes

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where I found myself, the agony of terror was something beyond words to describe. This dream so haunted me that I was made wretched by it. One night, when my terror had become extreme, I said to myself, "I have been lost so many times in this way, I will be more careful. I go right until I come to the market-place; when I find I am going wrong, I will go back there and try again." After unusual suffering I awoke, utterly unable to turn my head upon my pillow.

When the dream returned, and I began to wander, the thought of going back to the market returned; I went back, went wrong again, and again went back, then waked. Two or three times I dreamed the same, always returning to the market to find myself, and then my vision took itself away. Some months have passed without its recurrence; instead, the "specimen dream" returned, with a variation. Now I find only fossil specimens, principally coral.

But last night, or rather this morning, for daylight was smiling into my eyes when I wakened, the "giant of battles" in the way of dreams overtook me. I had retired unusually fatigued, fell asleep perhaps at half-past ten; was oblivious until my sister seemingly entered the room where I thought myself sitting, and said, "There's a letter for you in the other room." I passed out, and found upon my writing-desk, at which I sit every day, two opened letters, one that I had just written to an acquaintance, and another from her. I said to myself, "This is remarkable, no one ever opens my letters;" then I took my friend's letter and found that it had been illustrated with drawings; but they had all been re-drawn in caricature, so that the originals were completely effaced and destroyed. Looking around for the offender, I saw a family relative, holding in his hand an animal's head, the face of which was white, with a black line of hair around that made it look at a little distance like a human face. I said, "What have you there?" and the reply was, "A young bullock's head;" and he hastily threw it into a box, pulling down into shape the loose hide of the creature, to which the head was attached. Instantly it changed into a human skeleton, and struck out its bony arm at him; impatiently he gave the object another thrust, when it became clothed with flesh and dressed in an attire similar to the old Jewish costume. Sitting up, or rather reclining in the box, which had become a couch, the strange old man began talking very rapidly. I had retired to the opposite side of the room in a sort of terror at the apparition or spirit, as I deemed it; but noticing that his words seemed greatly to excite his hearer, I drew near to listen to his recital. He was saying, as I approached, "Your wife has been seeking a separation from you, not because of your drinking and abuse, but because of her loving another, whom she hopes to marry."

At these words I became hotly incensed; I defended my friend and the purity of her motives, while denouncing the old man in the strongest terms as a sorcerer, a liar, a possible devil. He rose with some dignity, saying that he would leave the house. No one opposed his going, and, opening the door to the kitchen, he asked a maid there to assist him to the next neighbor's, as he was very feeble. Turning to go he said—

"You will remember me."

"What name shall I know you by?" I asked, curtly.

"John Maria," he courteously responded.

"A Spaniard, then," were my words.

"Yes; remember me;" and with this reply he walked feebly away.

Saying to myself: "I will see if you do not melt into the earth," I stepped quickly out the front door. Near, at the side of the house, ran a long grape-arbor, covered thick with green leaves; this would shield me from view while I walked through to the rear of the house, where the stranger had passed out. Upon entering the arbor a strange, misty twilight fell at once, and the ground was covered deep with snow. "I will not be baffled," I said, pushing and floundering through two feet of the "white water." At last, reaching the end of the arbor, it was again daylight and summer. I climbed the fence and looked across the field. Not a creature was in sight, the neighboring house looked silent, deserted, and the landscape stretched away and away into space beyond. Returning, I passed easily through the arbor, the snow being gone, and re-entered the house. The maid who had led away the

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man was there washing dishes, while relating to two negro girls the visit of the wonderful spirit. I began at once to harangue vehemently against the sorcerer, relating stories of India jugglers, to show that this was no stranger than their exploits. I remember only the subject of my talk, nothing of details. One black girl kept moving up to me, grinning in a very disagreeable way, I continually stepping back, she crowded closer and closer, until, in some movement to avoid her, I woke.

Now, whence this dream? I have never taken any sort of opiates, have not even tasted spirits in years, had eaten nothing since four o'clock the previous day, had read nothing to suggest any such thoughts, my reading the previous day having been reviews of Edgar A. Poe's writing, served dry. Whence, then, and why the dream? AMELIE V. PETIT.

COMPENSATION.

WHAT I have sowed that I shall reap;
From ground where seed of tears is cast
I can not gather wheat at last.
In vain to plead, in vain to weep,
With pity God may mark my sheaves,
But Law Omnipotent doth reign,
And can not change my withered leaves
To golden grain.

Whether I would I must believe
That my entreaties nothing gain;
But what I toil for I obtain,
And what I give that I receive;
Full measure pressed to running o'er
Unto my soul shall be returned;
And, rich or poor, my future store
As I have earned.

Vain to stand idle, crying, "Lord!"
The exalted good for which I yearn
He gives me gracious leave to earn.
After the labor the reward.
Why chide Him for unanswered prayers?
The blame is mine and never His;
In fruit which righteous action bears
His answer is! A. L. M.

TWO CLERGYMEN—FATHER AND SON.

OLIVER SWAINE TAYLOR, M.D.; CHARLES TAYLOR, M.D., D.D.

THE following sketches, phrenological and biographical, are of two clergymen, father and son, whose eminence and worth make them deserving of much more than passing mention in these pages. Indeed, the notes on their respective life-careers will be found very interesting. The venerable father is a Presbyterian: the mature and able son is in the Methodist denomination—perhaps the reader can distinguish this difference in the organizations and features of the two gentlemen, as shown in their portraits. Both studied and practiced medicine before entering upon the more devoted calling of the minister of religion.

OLIVER SWAINE TAYLOR, M.D.*

This gentleman has a most remarkable organization; the quality is very fine, besides being compact and strong. It is not the fineness that is exhibited in mere softness. Steel may be fine, and yet be very dense and solid. This solidity, combined with fineness, belongs to persons who are enduring, elastic, efficient, clear in thought and accurate in motion, capable of accomplishing a great deal of work easily, and of holding on to life and retaining the faculties with clearness and vigor to old age. As our subject is ninety-one years of age, it will be seen that his form of body and features have retained their shapeliness and expression remarkably well. We have a cast of the head, and as the hair was very thin and laid down closely, we get the exact size and form of the head. By close and accurate measurement it is 23¾ inches in circumference, measured around just above the brow. This is a very large head, and with such fine quality the subject ought to be noted not only for clearness and vigor of thought, for refinement and elevation of sentiment, but, also, for great energy of

* Described from photograph, and a cast of the head in plaster.

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character and strong moral feeling. Observe the length of the head from the opening of the ear forward to the brow, and then the capacious expansion of the upper part of the forehead. Length of the head from the ear forward is an indication of intellectual scope and vigor, and the width and height of the forehead show comprehensiveness of thought, and the tendency to be logical and thorough in all investigations. In this broad, long, and high top-head are indicated pre-eminent moral sentiments, and this, joined with his capacious intellect, lays the foundation for an influence that is rarely exerted by any individual in an equal degree of strength. One may be great in intellect, another in morals, another in executive power, another in social force, but here these several elements seem to be amply developed and harmoniously co-ordinated; hence he was armed on all sides with all the forces that dignify and adorn human nature. The cast of the head shows great fullness in the back-head, indicating uncommon love of friends, and the power to win the affections of people, especially of children. He always made his mark on the young, and taught them to look up to him as a friend with filial and fraternal affection.



CHARLES TAYLOR, M.D., D. D.

He is a man of great Cautiousness, always taking into account all the difficulties and dangers, but executing that which belongs to his position with courage, fortitude, and strength.

His Self-Esteem is amply developed, show-

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ing self-reliance, power of holding himself in an attitude of dignity and influence, capable of governing and controlling the minds of others, and with his large Firmness, taking a strong and positive attitude in everything which interests him and demands his support.

His Conscientiousness is well developed, indicating justice as a supreme law of his mind. The middle and front part of the top-head, where Veneration and Benevolence are located, is large, showing strength of the devotional feeling, and strong sympathies with those who are in need. The broad and high region of the crown not only indicates dignity and power of governing others, but the tendency to exert an exalting influence upon the young, awakening in them a spirit of aspiration, a desire to rise and be something worthy of respect.

The cast of the head indicates more Destructiveness and Combativeness than the portrait would seem to indicate. The head is wide between the ears, measuring over six and a half inches by the calipers, and eight and a quarter inches from front to rear. This, however, is not too wide for the other developments of the head, though strong enough to give executiveness and even severity when circumstances demand. He would have made a very fine magistrate; he would have tempered justice with mercy, and, with his comprehensive moral and intellectual powers, would have found out the facts of each case, and what justice really was in



OLIVER SWAINE TAYLOR, M.D.

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relation to it, and then he would have applied the law with fearlessness and a conscientious regard to all concerned. Such an organization would adorn any profession, especially that of the ministry, or the law, especially the bench in the latter profession. He would be able as a statesman, and comprehensive and exact as a teacher. His forehead now is less retreating than it probably was forty years ago, the upper part having increased in size with his years. A man organized with such a constitution as his, would be likely to have an increase of brain until after the fiftieth year. It will be noticed that the upper part of the forehead is broad and square, showing large Mirthfulness, a keen sense of the witty. He has, also, rather large Ideality; the temple is expanded as we go backward toward the hair, and with his large Language, indicated by that fullness under the eye, he would be likely to write eloquent prose or poetry. There is a tendency to polish and adorn whatever he does and says. There are few men of seventy-five years of age whose features are more regular, and which appear less scarred by time. His correct habits, his mental activity, and his excellent constitution have combined to make his old age fresh, green, and fruitful of thought, sentiment, and enjoyment. It may not be inappropriate to state that these inferences are drawn entirely from the organization, as indicated by portrait and cast, the examiner only knowing that the gentleman is ninety-one years of age, and that he bears the title of Doctor of Medicine, that he has been a teacher, and is a minister of the Gospel.

Dr. Oliver Swaine Taylor was born in New Ipswich, N. H., on December 17, 1784. He was the eighth of nine children. The ages of the four longest-lived average ninety-three years. His first ancestor in Lynn, Mass., was William Taylor; his son Abram, and his son Abram second, lived in Concord. Samuel, the fourth generation from William, lived at Dunstable. Thaddeus, Oliver's father, was an early settler of New Ipswich. His early life was divided between farm-work and attending the district school. His thirst for knowledge was intense, and he employed all his leisure moments in reading and study. He mastered the elements of Latin grammer in five days, and during the year read the Latin Lessons, all the bucolics of Virgil, part of the Georgics, nine books of the Æneid, four Orations of Cicero, and the Greek Testament to Acts. He entered Dartmouth College in 1805. Among his classmates were Prof. James Hadley, M.D. (father of the distinguished professors), Dr. Putnam, and Hon. Levi Woodbury. After graduating, in 1809, he taught in the academy in his native town, having among his pupils Jonas Chickering of piano fame, Rev. Dr. John Wheeler, President of the University of Vermont, and Amos Kendall, Postmaster-General of the United States.

He studied medicine, graduating at Dartmouth in 1813, and practiced several years in Dover, N. H., and Belchertown, Mass. At the latter place he married Miss Catharine Gould Parsons, a distant relative of Jonathan Edwards and Timothy Dwight. In 1817 they removed to Boston, where he was associated for five years with Jeremiah Evarts as assistant treasurer of the A. B. C. F. M., and assistant editor of the *Panoplist* (now the *Missionary Herald*). He was the physician in attendance at the birth of the now distinguished William M. Evarts.

At the solicitation of his early friend, Dr. Samuel Spring, he was under appointment as missionary physician to Ceylon from 1812 to 1815, together with Gordon Hall, Adoniram Judson, and Samuel Newell, but lack of funds did not allow the Board to send him.

While in Boston he became intimately acquainted with Dr. Jedediah Morse, and was made superintendent of his Sunday-school, where his sons, Sidney E. Morse, founder of the *New York Observer*, Richard C. Morse, and Prof. S. F. B. Morse, of telegraph fame, were teachers. At this time, also, he gave private instruction to the late Dr. John Todd, author of the "Student's Manual," etc., in his preparation for college.

Finding that teaching was more congenial with his tastes than the practice of medicine, he has devoted his life to that employment for over forty years in Boston and Hadley, Mass., in Homer, Auburn, Prattsburg, and Henrietta, N. Y., in Indiana, Michigan, Ohio, and South Carolina. Among his pupils there have been two United States Senators,

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four members of the House of Representatives, four Judges of State Supreme Courts, seven presidents of colleges, eleven professors, eight missionaries to foreign lands, about eighty ministers of the Gospel, besides many in these and other important positions, and thousands in the various walks of useful life of whom he has not been able to keep an exact record.

He has been for many years a minister in the Presbyterian Church, preaching in connection with teaching, but without compensation and without a designated pastoral charge.

He has always been remarkably temperate, not only in never using tobacco or ardent spirits, but in *eating*—believing that as many shorten their lives by excessive indulgence in food as in strong drink. Consequently, he has always made it a rule of his life to leave the table with as good an appetite as he had on coming to it. He takes but one cup of tea or coffee at any meal, and seldom drinks even water, scarcely ever feeling the sensation of thrist. He retires and rises early, sleeps well, and walks even now, when over ninety, from one to three or four miles daily. He has never been sick, according to his recollection, so as to be confined to his bed. He has walked twenty miles in one day since he was eighty-four; reads without glasses, having never used them except occasionally for fine print.

His memory, even of recent events and books, is wonderful, and having been all his life a diligent reader and student, he is almost a walking encyclopedia. Unlike most aged people, he lives as much in the present as in the past, taking a lively interest in passing occurrences. His impaired hearing prevents him from taking part in conversation as formerly, and from continuing in his much-loved employment of Bible-class teaching, as well as from attendance on public worship.

CHARLES TAYLOR, M.D., D.D.

This gentleman has inherited a most excellent physical constitution, and the basis of the very best of health. His vitality is abundant; he is able to endure severe labor of mind or muscle; is elastic, executive, and strong. He has evidently inherited more from the mother than from the father in build, features, and forehead, and this inheritance gives him excellent digestive power, ability to recuperate and resupply the waste which labor imposes.

The tone and tenor of his intellect is intuitive; he reaches after facts, gathers them rapidly, sees everything that is afloat, and his acquired knowledge seems to co-ordinate itself, taking its just position; and when he is called upon for an opinion, it flashes upon him like lightning into a dark room, which instantly reveals everything there. His first judgment of men and things and subjects is generally his best, and if he goes into an elaborate method of reasoning upon these intuitive suggestions, they are proved to be sound; but if, unfortunately, he neglect to follow his first impressions, he has occasion to regret it. Sometimes people think he is superficial because he snaps up a judgment so quickly, and gives a decision without apparent thought. It is as if an artist, presented suddenly with a splendid picture, should, without a moment's hesitation, say, "Beautiful." A horse fancier does not need to stand and exercise mathematical investigation relative to a fine horse, he is struck with his beauty and harmony, and does not need to reason upon it. He has the power to take in all at a glance; so our subject reasons upon questions which come up into the current affairs of his own life; and this, we say, is feminine.

Logic is very certain, but it is sometimes slow. Intuition, when it originates from a healthy and well developed brain, is just as certain, and, generally, a great deal quicker.

If this gentleman were a lawyer, he never would be taken at a disadvantage. He would shift position as a circus-rider can horses, anticipate anything which was intended as a surprise, and whatever he knows would come to his aid.

If he were an extemporaneous speaker, and that would be his proper way to speak, any little incident in the audience would awaken a line of thought or give a suggestion.

He is remarkably quick at repartee; he enjoys amusement, was always fond of sport and mirth, and sometimes, perhaps, carried it farther than sedate or impatient people thought wise or prudent. He can see the

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force of and enjoy a caricature, even though it may be one which is aimed at him or his friends, or his side of the question.

He enjoys music, is capable of modulating his voice and of remembering the voices of others for many years. His Language is excellent; he talks easily, has only to consider his subject and the words come trooping to his use. He never thinks of grammar when speaking; it takes care of itself, just as his language does; and his style of writing, speaking, explaining, is so pertinent, clear, and plain that any one of common intelligence gets the meaning.

He organizes readily; he may not be considered an orderly man in many things, but he knows where his things are as well as a shoemaker does when he throws his tools upon one another, his hand finds each when he wants it without much groping. As a writer he would classify his subject in an orderly manner. As a speaker, though his topic might seem to be involved in parenthetic statements, his memory would hold it, and bring it all out clear; and if the hearer had memory, too, there would be no trouble. He has generosity, kindness, sympathy, knowledge of character, and quick perception of disposition and talent. He has faith in things sacred and unseen, and the hope that expects ultimate good, but that which belongs to to-morrow and to next week is not naturally strong, consequently he takes good care to keep his affairs thoroughly under his eye, and trusts very little to others, but much to himself.

He loves justice, and insists upon it in his intercourse with the world. He has Firmness enough to be steadfast, and people who try to govern him think him stubborn.

He is ambitious to rank well, and would suffer if he was in any way under-valued or degraded. He cares less for what people say than many do, but anything that seriously aims at his standing, honor, and rank, will be met and mastered, or explained. He is proud, self-reliant, has power to stand erect and face others, and back up his claims to consideration, and to protect his rights and opinions.

His Cautiousness renders him watchful rather than timid. He appreciates property, and if he had been devoted to business would have shown talent in that direction. He is frank and out-spoken. More policy would sometimes be advantageous.

His social nature makes him friendly. He wins especially upon the young; children like him, young people will always feel measurably at home in his presence; and though he may attain to great age, he will carry with him that youthful elasticity which will constitute a bond of union between him and young people. As a teacher he will seem to himself, and largely to the pupils, to be on a par with them in sympathy, in elastic life-power, in fraternal feeling. Young people forget that he is twenty years older than they are, and he sometimes forgets it himself. His regard for woman is strong, and inheriting so much as he does from his mother, he has a natural sympathy with the mind of women, and is trusted and confided in by them.

We find here a very strong social disposition, the elements of companionship and affection; force of character, a great deal of spirit, energy, enterprise, self-reliance, determination, and power of will. We find good moral developments, indicating a tendency to seek that which is true, just, and right; and, as we have said, he has the practical intellect that gathers knowledge, understands its value, knows how to apply it and make the most of it; and as a physician, as a lawyer, as a teacher, as a minister, as an editor, as a practical business man, he would need very little help from others to take and maintain a good rank.

If he were thrown into the rougher phases of life, among seamen, miners, or pioneers, he would retain his place in the crowd, and command respect, and be a sort of leader, even if he had not the education that qualifies a man to take a good rank with a better class of people.

CHARLES TAYLOR, the eldest son of Dr. Oliver Swaine Taylor, was born in Boston, Mass., on September 15, 1819. His early education was in the academies taught by his father. Having been brought up in the school-room, it is not surprising that he did not manifest in his early youth the love of books that had characterized his father, but he was a leader in all kinds of boyish sports and pastimes. Preferring at that time a

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mercantile to a professional life, and his father's means being very limited, at the age of fifteen he walked most of the way from Prattsburg to New York city, a distance of about 300 miles. Securing a position in a dry goods store in a few days after his arrival, he continued with the same employer nearly two years. At this time, coming to an age when he could better appreciate the importance of a thorough education, he, with the consent of his parents, returned to their home in Auburn, and studied so diligently during the summer that in the fall of 1836 he was admitted, on examination, to the freshman class of the New York University. But now came the tug of war. He had but little over three dollars on which to begin a collegiate course, and it took all that to buy two or three text-books. He obtained a position in the office of the New York *Observer* to write all night once a week in mailing the weekly issue. The compensation for this was one dollar, which, after some months, was increased to a dollar and a quarter. A kind family allowed him the use of an attic room in a house owned by them in Spring Street. They also loaned him a few articles of crockery and bedding. He lived on bread and molasses, as the very cheapest diet that could be procured. So cheap was this, and so little did he eat, often going hungry, that he contrived to save from his scanty earnings several shillings each week, and was thus enabled to purchase a coarse pine table and a little sugar-loaf stove. The storm would often drive through the dilapidated window of his little attic, and sometimes he would find his bed in the morning covered with snow. The bed-covering, at best, was insufficient for the severity of the winter, and many a time did he lie awake the whole night, being unable to sleep on account of the cold.

Still he toiled on, cheerful, hopeful, and happy. At the close of the year he was reported in the first grade in all his studies. For the second year he secured a more comfortable room in the University building, but continued his night-work and coarse diet as before. His health beginning to suffer under this regimen, some friends kindly offered to board him, and wait till he should graduate and pay them then if he could. But he still continued his labor of a whole night, and parts of others, in every week, and thus was able to meet a part of his expenses. The faculty awarded him the valedictory, and he graduated in July, 1840, receiving his diploma from the hands of the Hon. Theodore Frelinghuysen, who was then Chancellor of the University. In the fall of that year he went to South Carolina, taught till 1844, paid his friends in New York, and then entered the Methodist ministry, serving his first year at Darlington and the second in Camden, where he married Miss Charlotte J. Gamewell.

Having studied medicine in conjunction with his misisterial duties, and being appointed at his own offer missionary to China, he attended two courses of lectures in Philadelphia, graduated, and sailed for China with his wife and infant son, in the spring of 1848. The selection of the field being left by the Board mainly to himself, Shanghai was fixed upon, and there Dr. Taylor labored, preaching and dispensing medical relief, for five years, until October, 1853, when he took passage for his native land. His wife's health having failed, she had preceded him two years before. On the return voyage he visited the island of St. Helena, England, and France, and landed at New York in April, 1854, expecting to return to China in a year. The state of Mrs. Taylor's health was such that they both reluctantly felt compelled to abandon the idea of any further mission work abroad. Dr. Taylor then accepted a professorship in the Spartanberg Female College, in South Carolina, and afterward became president of the same institution. In May, 1858, he was elected by the General Conference of the M. E. Church, South, as General Sunday-school Secretary. Near the close of his term of service, the war having interrupted all efficient work in his department, he resigned at the end of 1861, and was appointed presiding elder of the Wadesboro District for four successive years, and lived in Cheraw, S. C.

In the summer of 1866 he was elected President of the Kentucky Wesleyan University, and removed with his family to that State. During the four years of his presidency that institution steadily advanced in prosperity; but greatly preferring the regular duties of the ministry, Dr. Taylor resigned

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his office, much to the regret of its friends and patrons, and against their earnest protestation, and returned to the pastoral work in the Kentucky Conference of the M. E. Church, South. In 1869 the degree of D.D. was conferred upon him by his *alma mater*, the New York University. He is the author of a work entitled, "Five Years in China," published in 1860, and had an extensive sale. He lately completed his fourth year of ministerial service in the town of Danville, Ky., and is now settled at Maysville, Ky.

THE MISSION OF THE HEBREW RACE.

THIS little nation never before numbered so many as to-day. This was said by its own rabbies when the entire estimate of Israel, for the whole world, stood at 5,000,000. I see that Dr. John W. Draper, in his late work, entitled the "History of the Conflict between Religion and Science," puts down 5,000,000 of Jews for Europe alone, which, if correct, would leave the collective census for the world not far from 7,000,000. I remember that the venerable and learned Rabbi Raphael, of New York, said to me, in 1862, that he believed that his people numbered not less than 7,000,000. But the proudest days of their antiquity could boast of no such numbers. This increase of numbers by a people who lost their nationality in the first century, and have never since regained it, is, indeed, the wonder of history. They have strengthened in dispersion, have absorbed what is most valuable in the various civilizations of the globe, so that should Israel collectively ever take possession of Palestine and adjacent territory (for Palestine would not be large enough for his numbers now), he would hold in his brain a wider and deeper form of knowledge than ever he had before. All languages, all arts, all sciences would grace the Holy Land. Shall that land again be the home of Israel? We know not, but this we know, that should the event happen, he will appear in a many-sided strength and accomplishment which no period in his past could approximate so far as numbers, wealth, science, and varied cultivation are concerned.

The Jews at a very early day expressed the truth about their true destiny in calling themselves "the chosen people," that is, chosen in preference to all other nations for the grand specialty, Religion; and it should be remembered that they never omitted to state the subject to which their calling referred. No blinding national egotism in this. Josephine wondered at the egotism of the young Lieutenant Bonaparte; but time, with its events, proved that the young man was only a close listener to the whisperings of fate in his own mind. Abraham's egotism. "And in thy seed shall all the nations of the earth be blessed,"* was a flash of light crossing the path of the patriarch, and gleaming forth the future destiny. Was it a wise choice that of making the Jews the "chosen people?"

The wisdom of every conceivable choice depends on the fitness of the instrument chosen for the work to be executed. That which might be wisely selected for the mast of a ship, the sill of a house, the statue of a hero, or the commemorative monument of a battle, could be no less than foolishly chosen if taken for a fishing-rod, a fence, or a street pavement. God being in humanity even more consciously than in nature, it is not necessary to suppose that He takes an outside position from which to make His elections. It was, then, a wise choice, a sacred calling being sown in the spiritual genius of Israel, and for its full development the fitting geographical conditions were seasonably bestowed.

The wisdom of the choice of Israel for the unfolding of religion in its monotheistic form, at a time when the whole world was covered by polytheism, stands justified by the following considerations:

1. The strong religious temperament and central tendency of religion in the race, which has a historical vindication that now lacks less than two centuries of completing a period of four thousand years. Each century, and each half century of that long period have afforded evidence of an all-controlling

* Gen. xxii. 18.

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religious consciousness. Israel's self-isolation is as marked to-day as it was at the beginning, and the only reason he now assigns for it is the ancient one, namely, Religion. When Israel fought for territory to settle on, the reason he assigned for his wars was, that idolatry might be crushed, and the worship of the true God might be established; and for the reference of the territory he had acquired, he stoutly urged his religious reason clear up to the last Roman invasion, each battle being for the *Faith*, and the idea of *country* being always subordinate to this, and important on account of it. All Jewish heroism wears this religious hue, contrasting so strongly with the patriotism and heroism of other nations, such as the Greeks and Romans.

The compact or Covenant established at Mt. Sinai, the people being one party to it, and an unseen being the other, whom faith only could make real, proves the great strength of the religious element; Greeks, Romans, Persians, could not have been held together a dozen years by such a constitution, nor would they have entered into it. But the Jews felt its power for ages, and looked back to it with even more deference than to the Garden of Eden.

2. The tenacity of this race in holding on to its ideas, and its adamantine toughness for endurance against all the casualties of time, place Israel at the head of all the nations for the qualifications needed by his task. The tenacity of ideas is manifested in a self-isolation of nearly four thousand years' standing; in a persistent advocacy of simple monotheism, and a Messianic period in the future from which the little nation has never severed. It is hard work to convert a Jew, and I am glad of it, for a nation that could be easily converted to a new set of principles had been no fit custodian of the Unity of God in a world deluged by polytheism.

Goethe said that at the judgment seat of nations the ruling question is, "What nation *endures?*" And under this test the Jews go off with the prize. God's work was a long work, not a day's work, nor a century's; and as nations differ widely in the power to endure, it was necessary to choose the most lasting timber in the forest of nations, the real hickory. Chestnut, palm, and sycamore would not do. Thus the national or race-life of this people was well indemnified against extinction, and though their calamities and reverses have had no equal in the history of cotemporary nations, or any other, they "still live" to count the proudest census that ever was claimed for this people.

3. The wisdom of the choice is enhanced by the consideration that, in addition to the qualities I have named, the nation was always a numerically *small* one; for a large nation could not so well have been kept out of the idolatrous and secular currents of the world, nor have concentrated its genius so intensely, nor cohered so closely through the long ages of self-isolation—an isolation demanded by the task Israel was called to accomplish.

Religion, therefore, found its highest expression or revelation among the Jews as naturally as art found its highest expression among the Greeks. What is the test of genius? I know of none more sure and just than that offered by Goethe in these words: "It is that productive power which leads to actions that can show their faces before God and men, and which, for that reason, have results and duration; there is in them a productive power which works on from generation to generation, and which it will take a very long time to exhaust and consume." For nations and individuals the good criterion is here presented, and Israel, judged by it, stands in religious genius as far above other nations as his own prophetic utterances placed him in the most exalted moments of patriotic eloquence. The old religious literatures of the nations of Europe, and the Vedic Scriptures of India, were too shallow to supply the wants of the nations of the West. Only a few scholars have ever been able to read the Vedas, but the Bible strikes popular chords, notwithstanding its antiquity; urges justice and chastity with continual emphasis, and it advocates the cause of the poor and the oppressed through the entire circle of its prophetic teachings.

Whatever deference may be paid to the historical criticism of Bishop Colenso and others, very few, if any, will deny that the Bible furnishes the essential facts of Israel's career; that the Jews were once Egyptians; that the Exodus, and organization into na-

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tional form, implied a leader and organizer; that they met warlike resistance by the aborigines, or Canaanites; that they were invaded and sometimes conquered by other nations; that the Prophets were not myths, but men; that the Jews are no more without their essential record than the Greeks or Romans are; that the Primitive Christianity appeared in Judea when claimed, and that the Hebrew race has ever been loyal through the ages (except certain ancient lapses into idolatry) to its great truth, the Unity of God, will be conceded. The great question is, "Was Israel's mission a success?" If it was, as the facts prove, then it becomes no more than children's play to waste time on the method of crossing the Red Sea and the Jordan, of the pageant of Sinai, either as natural or supernatural. It was utterly impossible that the *excess* of strength in the Hebrew religious element should have left the national narrative uncolored by the hues of the miraculous. No matter for that. "Was his mission a success? Is it yet ended? What part shall Israel act in the drama of the future?" These are questions, indeed, superseding all others in relation to him.

So strict was the loyalty of the Hebrew race to the Unity of God, that, though the converts to Christianity were chiefly Jews at the first, not only in Palestine, but in Gentile cities into which a Jewish colony had entered and settled, the Jews totally ceased to be converted as soon as they saw the tendency of the Church to ally itself with paganism, and to introduce Trinitarian ideas. It is safe to say that the conversion of St. Paul to Christianity had been utterly impossible if the Christianity he saw had been any other than the simple Unity of God and the sonship of Jesus, the Christ. He would have fought more effectively than Nestor did, a Christianity that should have talked of the "blessed Mother of God." This tendency to the paganization of Christianity never had an ally in the Jews; on the contrary, they sympathized with the monotheistic movement of Mohammed in the seventh century and on, bringing into play their old hatred of idolatry, believing that the worship of Jesus as God, or of Mary as God's mother, to be as much idolatry and treason to their religious antecedents as were the worship of Molock or Baal. On the rock they stand to-day, and paganized Christendom must strive in vain to convert the Jew to its doctrines.

But again, looking back into Israel's antiquity, it is plain that the clear little rill of Judaism, which about 2,000 B.C., as it was represented by Terah and Abraham, journeying southward from Mesopatamia, had in it all the essential qualities it possessed when it widened into a river, and after that into the sea of a national life. The Unity of God was present then. So was the hatred of idolatry. So was the dearly-cherished self-isolation, and the hope of a great future, which soon began to dawn on Abraham and his group of kindred.

But in the servile condition of bondmen in Egypt, for 215 years (Antiq. 11, 15, 2) the Hebrews grew to far greater numbers, learned the essential elements of the foremost civilization then in the world, and immediately after the Exodus began to show unmistakable signs of a national consciousness of having an independent part to act on the area of history. The Exodus was a great event; the land of bondage had been a university to them; and Israel carried out of Egypt not only his greatest multitude up to that time, but his freedom, his determination to act a high and peculiar part among the nations, and a form of statesmanship and religious arrangement suited to his condition. The Jews had no small share of originality, but, like our own Thirteen Colonies, they drew many things from the country they came from.

The farther back one goes into history, the more imbecile the people seem as respects the ability to organize a great enterprise. Even now great enterprises are impossible without the agency of a leading man, who inspires the masses with his own ideas and hopes. That the Hebrews were once Egyptians I hold to be about as evident as that the men and women of our Thirteen Colonies were once Englishmen and English women. The Exodus without its Moses, or organizer, had been the greatest impossibility. The Assyrians, rivals and neighbors of the Jews, never disputed the emigration from Egypt, and to-day are as firm in that belief as the Jews themselves. The forms of architecture,

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the sacrificial worship, the sacerdotal costume, the occasional idolatries, and the judicial or legal arrangements, testify for themselves in favor of an educational source in Egypt. Fortunately was it for Israel that the ablest civilization in this world thus lay behind him, and that its sources became tributary to the success of the Jewish commonwealth. Neither Moses nor the commonwealth had been possible without this aid. But the Jew never lost either the purity of his blood or the full originality of his Semitic genius by his 215 years of residence in Egypt, or by any derivation of customs thence, after the Exodus.

When the demand was made on Pharoah to let the Hebrews go out free, no other reason was assigned for the emancipation than the religious one. No other was thought of. The right of man to his freedom on grounds of natural justice was no part of the creed of the nations. Freedom, and a fit country to live in, are the first conditions of a normal development, nomadic life and slavery being equally opposed to this end. Canaan was to be their territory, a location which favored a certain isolation from the currents of the world, and thereby diminished the danger of their being drawn into the idolatrous deluges of polytheism. At the juncture of the Hebrew emancipation the consciousness of a purely religious mission held Israel with a firm grasp, and the plea laid before the throne of Pharoah was the religious destiny of the people he was oppressing, the words used being again and again, "Thus saith the Lord, Let my people go *that they may serve me*"—Ex. viii. 1, 20; ix. 1, 13; x. 3.

So old is the title of the Hebrews to religious rank and position, that there would be no sense whatever in calling them Protestants, no more, indeed, than there would be in calling them Catholics. Their position was clearly defined at least 2,400 years before the Catholic Church existed as an institution under the protection of Rome, and at least 3,500 years before the voice of Luther had been heard in the land of the home of the Protestant Reformation. His standpoint in religion has always been comparatively exalted, and far more than is true of his opponents, he has been free from the charge of idolatry.

Samuel Sharpe, and some eminent Egyptologists, are of the opinion that the Egyptian priesthood held to the Unity of God strictly, and allowed the initiated to entertain the same truth under strong oaths of secrecy never to reveal this grand and highest of mysteries. Before the masses they arrayed a huge symbolism, conveying, through the senses, certain instructions. But the "deep and the hidden wisdom," doubtless, lay in the priesthood; and if certain inscriptions can be trusted, the Unity of God stood at the center of such concealed wisdom. How much of all this Moses may have learned when in Egypt (and Josephus is of opinion that he ranked in the priesthood of that country), we can not tell. But we may be certain that the idea which the initiated so carefully kept to themselves, his ancestors had held as an open truth. But taking this in whatever way the reader likes, the movement Moses inaugurated stood out as the boldest and most democratic the world had seen in the direction of the highest knowledge, and of popular prerogative. He announced the democracy of his intention when he said to his people, "I will make you a nation of priests," that is, "I will see that every one of you, so far as knowledge is concerned, is among the initiated. What others conceal I will publish. You shall be a knowing and a consecrated people." And, for the first time in the history of the world, a state was founded on the idea of one God, and the duty of educating all its members in a knowledge of His commands became obligatory on all generations. It is an interesting fact that the greatest theocrat of antiquity should also have been by far its greatest democrat, and be so proven both by his words and acts.

It is common for philosophical writers on religion to speak of the Hebrew conception of Deity as *anthropomorphic*, which is the more remarkable since the Jews were Orientalists, and the opposite of such conceptions have, from remotest times, won position in Oriental lands. The Jew was never an *abstract* contemplater, never lost his feet by the overwhelming influence of the Infinite, nor took in any conception of God which did not comport with the intensest practical energy. Brahme, the all-diffused, eternally-idle, *will-*

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less, *deed*-less, but the eternally-contemplative God of the Hindus, could be no God for a Jew. His God had to be the infinite form of himself—an almighty *Worker*, whose eye never slept. His geographical surroundings had in them the bold reliefs of definite form, sharp points, rugged steeps, and narrow roads, and so utterly unlike the boundless plains and gloomy, interminable forests of India, that the personal and the finite held their ground as against the impersonal and the infinite, which naturally had the upper hand in the higher contemplations of India.

But there are not a few passages in the Hebrew Scriptures which transcend the anthropomorphic conception of God, and yet as best agreeing with the predominant trait of the Hebrew nature, that of continuous activity from *will* and *end*, it can not be denied that Jewish conceptions of Deity seemed strongly human. I might say that to the Jewish mind God was what Swedenborg so often styles the Infinite Man. It is the indolent, dreamy nations that are apt to invest their idea of the Supreme Divinity in some pantheistic form of expression, passionless, purposeless, and in eternal repose.

India and Egypt from remotest times abounded in the gloomy spirit of monkhood, of severe asceticism, private meditation, penance, and prayers. Isolation from the world for the soul's sake was common to both these countries. But the Jew did not drink in this spirit, having too much vigor and health in his nature for a life spent in conventism. Conventism never originated in Judea. It came from the Aryan stock. Christendom got it thence, for Christianity, within the bounds of its native Palestine, was as innocent of convents as it was of pantheons. The world was too good a thing for him to abandon, and the energies of his nature, so strongly invited out by the objective fields of industry and traffic, could by no possibility be content within the walls of convents. Moses had cities of refuge for the man-slayer, but *where* and *when* did he found the monastery for the aid of the gloomy pietist and devotee? Neiher Egypt nor India were able to throw their gloomy shadows over Israel's hale and buoyant genius.

E. G. HOLLAND.

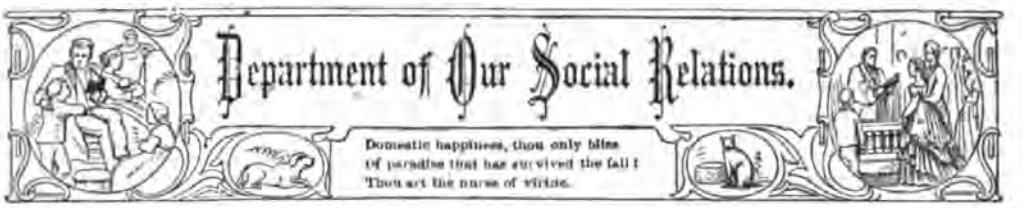
THE CHRIST IN REASON.

WHEN the Greek artist undertook to represent on canvas the tragic scene of the sacrifice of Iphigenia, he employed every secret of his talent in heightening the expression of grief upon the faces of the assistants; but when he came to that of Agamemnon, he drew a vail over it, for he felt that the depth of a father's despair under such circumstances was beyond the reach of the pencil. There is one other character, gentleman, in Scripture, which should now be presented to you as a summary of all that I have said, but I dare not make the attempt. What language can delineate, or pretend to give an idea of perfection? What early maturity! While yet a child, He astonishes the wisest by His learning. What docility to His parents! What affection for His friends! What indulgence to the fallen! What sympathy with female weakness and infant innocence! What faultless purity of life! With all this gentleness, what unshrinking severity for vice! With all this innocence, what unerring sagacity! In this lowly condition, what power of thought, what elevation of sentiment, what grace and charm of language! "Never man spake as He spake." In His doctrine, what before unheard of, unthought of wisdom—the wisdom not of books, but of the heart! "I give unto you a new commandment, that ye love one another." In conduct, what unaffected self-sacrifice! "Father, forgive them; they know not what they do." Whence, then, comes this moral phenomenon, still more strange, and, on ordinary principles, more inexplicable than the one just alluded to? If the history be true, how happens it that the most unpropitious circumstances have brought out this grand result? If false, how is it that a few illiterate persons have invented a character, which to invent would be, in one form, to realize? Answer, once more, infidelity! Answer, once more, skepticism! Infidelity, skepticism, have answered. The force of truth long since tore from the lips of one of their ablest champions the reluctant confession. Hear it in the words of Rousseau:

"Socrates lived and died like a philosopher;
Jesus Christ lived and died like a God!"

ALEXANDER H. EVERETT.

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MY ENSAMPLES.

YOU will be surprised to learn who they are, and if you knew me would at once conclude that all human probabilities were against my ever having received benefit from *such ensamples*. For intelligence to gain wisdom from ignorance, for an educated person to receive polish from association with a lower and uncouth caste, sounds paradoxical; yet the Scriptures declare "God hath chosen the *weak* things of the world and such as are despised to confound the wise," and with me the *fact* remains that these very instrumentalities have wrought for me, (who call myself "intelligent and educated,") incalculable good. To prove this I will briefly circumstantialize my own character and that of these humble reformers of my life. My father was a slave-holder, who brought me up on large expectations to be a *practical* do-nothing. For my four years at college and two at the university I had nothing to show but a smattering of classical lore, a swaggering manner, and an unbridled propensity for drinking spirits, smoking and chewing tobacco. I came home to flourish around with thoughtless, reckless companions like myself, sons of rich planters; for poor youths I utterly disdained as quite beneath me. With my set I soon learned to regard cards and flirtations, with frequent nocturnal orgies, as the prime enjoyments of life. I eventually became engaged to a young lady with whom I had merely intended to flirt, but being advised by a married friend of mine that a union with her would be a good pecuniary investment, I easily persuaded her to a clandestine marriage, but after I had taken this decisive step I found that my rich father-in-law was even less inclined than my own father to indulge me in my idle and extravagant habits. After two years of complete dependence on them, my pride compelled me to seek a situation as clerk. In six months I was discharged for incompetency, and having spent the remainder in inaction, on the following New Year's Day my wife's father settled on her a small farm, and emphatically bade me "go to work." I "knocked along," as they say in the country when a man don't make anything, and gets poorer from year to year, till I became the father of several children, and a bloated tippler and cross-grained dyspeptic from my sensual indulgences. About this time our family received two additions—a small white boy and an old black man. The former was an orphan waif whom my wife secured to take care of her baby, and old Jacob was induced through her influence to attempt to crop with me. "Little Sam" was as homely a scrap of humanity as you could well conceive of; a cross-eyed, sprawl-featured, freckle-faced mite of a chap, nervous, and badly made. Yet the strange, brown-eyes had a most beaming, innocent, lovely expression. He was accustomed to a rough time in life, and took the hard usage and scraps from our table, a poor pallet, and constant tendance on three puny, exacting children, as quite a matter of course, as, indeed, only something to be made the best of. And he did make the best of it. He would roll off his pallet at peep of day the coldest winter morning, and fall to whistling while he made the fire for me to get up by. He loved and humored the children into being sweet-tempered, and performed his various duties, dish-washing, floor-scrubbing, wood-cutting, with hearty good will, while to my often conflicting commands and frequent fault-finding, he opposed only a cheerful, complying spirit, till I grew ashamed of myself. He had never heard of politeness, yet exhibited its very essence in an unselfish and ever cordial consideration for others. His ideas, too, of right, all uncultured as he was, often put my own to the blush by their loftier

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standard. If Sam found ripe grapes or a squirrel's hoard of nuts in the woods, he invariably carried them home to the children before tasting one himself. Having undertaken to teach him to read, his eager, painstaking, patient efforts became to me the most potent sermons ever preached, forcibly rebuking my own irritable, passionate temper. It was with considerable hesitancy I yielded to my wife's desire to take old Jacob to crop with me. I preferred to rent my land, and live in *starved gentility* on the income. I was disposed to feel resentful to all freedmen, since their emancipation had destroyed the great expectations to which I had been raised; but Ella's continual praise of old Jacob gradually opened my eyes to his good qualities, and having thrown aside *prejudice*, I soon came to revere him as one of the best men I ever knew. He was a thorough-going Christian, yet he could not read the Bible, rarely went to church, and never "got happy," as the darkeys say. He was simply truthful, honest, peaceable, industrious, and *did* to *others* as he *must* have wished they would do to him. Freedom had been no boon to him. He had not prospered under it. All the fruit of his labor had been inveigled from him by the unprincipled parties with whom he had dealt. His wife, a woman much younger than himself, had robbed him and run away; his father-in-law had fleeced him, and his over-reaching nephews had *traded* him out of his little all. So when he came to me he hadn't decent clothes to cover him. He worked early and late, always had jobs to do of rainy days, made his old rags answer rather than go in debt, and was satisfied with one meal a day.

I remember one Sunday evening, as I lay on the bed half asleep, being roused by old Jacob's sobs. My wife was reading him the words of King David on the loss of his child: "I can go to him, but he shall not return to me."

"Thank you, Miss Ella," said he, when he regained his voice, "That's my comfort; I'll say them words ober to myself night and day. I never had but one child, Miss Ella, and I was fifty years old when he were born: he took sick and die, and I nebber lub dis world since. I'm jist traveling through it, and I'm gwine try *not to get out of patience*, for I know I'll see my baby *urter awhile*."

Little by little I fell into old Jacob's ways and imbibed boy Sam's *spirit*; and by the time we had got our crop harvested, in the late and lovely fall, tobacco-bags and pipes had disappeared from the mantle, jugs of whiskey no longer offended my wife's delicate senses, and the brutish *oath* and *blasphemous* expression had become *foreign* to my lips. I had begun working on the sure foundation embodied in the pithy maxim, "Pay as you go;" but my first earnings, after my first debts were cancelled, I invested in comfortable suits for old Jacob and little Sam. If ever *I* gain heaven, there will be *one* more star in the crown of the former, and a sweet note added to little Sam's song of rejoicing. VIRGINIA DURANT COVINGTON.

FAMILY LETTERS—No. 6.

To my Critic in the September Number of the Journal who has been Testing my "Key to Woman's Success."

My Dear Friend:

IS the "Key" really a failure, then? Perhaps I ought to say, in apology for any seeming pretension, that I never presumed to offer a key to woman's success, but our honored editor, finding the article in question without other name than a "Letter," addressed to the unhappy sister who feels herself denied a proper place and mission in the world, conferred on it the dignity of a title which has misled you, so far as it appears an assumption to solve and settle a question that its subjects seem resolved never shall be perfectly and finally settled. Possibly, had you taken the trouble to review my subsequent letter to the brother who objects to the extension of woman's privileges, you might have found the injustice of which you complain in some degree modified and counterbalanced, though I am not sure on that point, seeing how strongly we all are prejudiced in favor of our own views in matters where our feelings are deeply enlisted.

Now, I will not murmur and make com-

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plaint of words misquoted and meaning perverted, because that fact, if it exists, outside of a quick and morbidly sensitive consciousness of right and wrong, will be clearly apparent to all fair-minded persons who may take interest enough in the subject to give it a candid and impartial consideration. Nor will I attempt to meet singly and completely the charges and objections brought against me, because I should, thereby, make this letter too much one of self-defense and justification for the entertainment and profit of the general reader, who is not supposed to be specially concerned in personal differences of opinion, requiring for adjustment tedious explanations, repetitions, affirmations, and denials.

But I would like just here, my friend, to extend to you my hand in grateful acknowledgement and appreciation of every just, honest, out-spoken word of criticism passed upon my judgment of woman's rights and duties; a judgment, you understand, not offered as altogether wise, perfect, and absolutely final, or as, in any sense, a "key" to a difficult and complicated situation, but simply as a suggestion wherein a few, perhaps, from the peculiar circumstances of their lot, might find a ray of light, a pulse of strength, a thrill of inspiration, which, though only momentary in its influence, might possibly lift them over some present obstacle that impeded their progress in the direction in which all earnest and aspiring souls are forever striving.

Evidently we do not disagree as to the end, but we differ as to the best methods and measures for attaining that end. There is no objection to such honest difference of opinion, I am sure. Those to whom your means are adapted will follow you with groans, lamentations, reproaches, appeals, storming the air with outcries of wrongs, oppressions, exactions, impositions, and outrages from the tyrant and usurper man. But when, with weapons like these, they have wearied out the adversary, and come into possession of their just inheritance, will they rule and reign over their conquered kingdom with the wisdom and sweetness, the courage, and candor, and grace, and patience, and magnanimity, and power which they did not exercise nor manifest in their striving? Will they enter upon their enlarged sphere of activities with that instinctive knowledge and skill which transcend experience and defy instruction? and will they discharge the unaccustomed duties, that in the "new dispensation" must fall to their portion, with the sagacity, fidelity, and thoroughness of schooled and practiced laborers in the same fields? Or, may not the old spirit of martyrdom attend them even in their triumphs, grieving still over wrongs unrighted, groaning under burdens unjustly imposed, complaining of tyrannies and oppressions as bitterly as in the real or fancied state of bondage just escaped? Or, may not the nature long enslaved, governed by the inevitable law of reaction, exercise its first freedom and power in exactions as galling and heavy as any itself had ever groaned or suffered under?

These are not questions offered as self-evident propositions, but simply seeking after truth, and as such, entitled, surely, to just, candid, and impartial consideration. We have to abstract ourselves, as far as possible, from all personal concern in the matter, viewing it from the standpoint of the indifferent spectator, in order to arrive at any clear, unbiased, trustworthy judgment of the case. In this way, it is true, we may often seem hard, ungenerous, unjust, unsympathetic, when we are only striving to be honest and true, and to get at the actual facts of a business which need not be pushed to a battle by a fierce, unconciliatory, partisan spirit of treatment.

Now, as regards the efficacy of "groans," in which you, my friend, express great faith, evidently upon the principle that health is established by bringing the disease to the surface, I must confess to a less degree of confidence, from the fact that in the domestic household, which may be considered a fair type and representation of the national household, I have never observed any other effect from a chronic habit of groaning than a nervous irritation, wearing slowly out and settling into a stoical indifference, founded on the conviction that the whole fabric of complaint lies in a querulous, discontented nature, that would find nothing pleasing or admirable in the Kingdom of Heaven, or the angels of God. So, at least, the man argues; and soured and embittered by the perpetually

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sullen atmosphere diffused by the presiding genius of his home, he makes what concessions he is compelled to make to her reproachful demands in a spirit so ungracious as to render their acceptance in the last degree humiliating to a sensitive, high-souled woman. Do we want our rights flung at us as a bone is flung at a dog? Are we to snatch and snarl and stand guard over them with angry, watchful eye, as though they were again to be wrested from us by our brutal keepers?

God save us! If there be no sweeter way than this to get and maintain our rights, the most of us, dear Vantada, would be happier to do without them.

Not more successful, from a worldly point of view, though deserving immortal crowns of glory, are those patient martyrs who make themselves living sacrifices to the material advancement of others—such as they of whom you speak with a reverence none too deep—"mothers, wives, sisters, who have robbed themselves of glory and honor, that might have been theirs, and bestowed it upon son, husband, or brother, simply because advantages were in his favor, in that the world would crown him where it would cry them down."

Small thanks do they receive for all their toils and sacrifices, and small thanks do they merit from those for whom they have toiled and sacrificed: for, while they have thereby developed in themselves the sublime virtues of angelhood—lacking the wisdom—they have fostered in those they love and wish to serve the infernal greed of selfishness and ambition for personal aggrandizement, at whatever cost of others' peace, comfort, happiness, and power; and it is only in accordance with the just law of recompense that they should reap some bitter fruits from such unwise sowing. It is no virtue to feed and nurture the growth of selfish and grasping propensities in human nature; and the woman who deliberately or thoughtlessly does this, gives us nothing to admire but her own beautiful spirit of self-abnegation and sacrifice.

Infinitely more worthy of commendation is she who recognizes and labors honestly to develop her own God-given powers for usefulness, commanding and compelling by the pure, persuasive force of life and character the honor, reverence, acknowledgement, and place for which she might appeal in vain by wordy arguments that too often arouse antagonism where they aimed to produce conviction, for the simple reason that, based on the assumption of deliberate injustice and willful intent on the part of man to defraud the woman of her rights, they address themselves to the savage elements of his nature rather than to the truth, magnanimity, honor, chivalric tenderness that are in him, and which it is not the least of woman's rights to call into active exercise.

God forbid that I should wound the heart of any sensitive sister by a seeming lack of sympathy with a movement in which every earnest, honest, aspiring soul is interested, and consciously or unconsciously involved, and which, because it is founded in the law of justice, and lies in the path of human progress, is as certain of ultimate success as the final triumph of good over evil, in which, as true believers in the power of God, we all have faith.

But, my dear friend, I do not understand or sympathize in this frantic appeal to men, as though "life, liberty, and the pursuit of happiness" lay in their gift. The bondage under which men and women are groaning to-day is a bondage from which they must deliver themselves. It is mainly a bondage of fashion, of frivolity, of incompetence, of undisciplined habits of thought and work, of unreasoning conformity to false, social opinions and customs, that are better honored in the breach than the observance. Men may open wide the doors of liberty, but they can not strike off from our hands these shackles of slavery. That is no work to be accomplished vicariously.

Ignorant and inferior men, either black or white, are granted their rights, but intelligent, bright, wide-awake women must be shut off, says our critic, with withering contempt for such "fine logic." But what "intelligent, bright, wide awake woman" asks to have her political rights recognized on the ground that "ignorant, inferior men, either black or white," are granted theirs? Seeing how nearly the honor, peace, welfare, and happiness of the nation have come to shipwreck through ignorance, incapacity, weakness, and cupidity, she desires not to

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add to the complications and embarrassments of the political situation by the multiplication of those evils. If she is recognized, let it be on the ground of superior purity, integrity, courage, and discrimination between right and wrong. Believe it, my friend, when woman can supply the much-needed element in public life for which the nation is groaning, she will gravitate to her place as naturally as the star to its path in the circling systems of worlds.

ANNIE L. MUZZEY.

THE CAT-BIRD.

THIS exceedingly lively bird is peculiar to North America. It is a member of the thrush family, to which the mocking-bird also belongs. Its name is derived from its well-known note, which closely resembles the mew of a young cat. The cat-bird is found in all parts of the United States east of the Rocky Mountains.



During the winter it remains in the South; but early in the spring appears in the North, making its way up as far as Maine, reaching that State some time in May. It appears to follow the course of agriculture, being rarely found far from the habitations of man. In fact, it is quite familiar in its approaches, building its nest boldly in the fruit or other trees of gardens close to houses. It is very courageous, especially during the breeding-season, when, if its nest be molested, it will boldly and fiercely attack the intruder.

In form it is an exceedingly graceful bird, and sprightly in its movements. Its plumage, in general, is a dark gray or slate; the head, tail, and inner parts of the quills being of a brownish-black. The posterior parts of the head and the back plumage are a deep bluish-gray, the under part being paler. The outer feathers are sometimes cross-striped with white on the inner web. The fully matured bird seems to be, at a distance, of a dark-blue color.

Its nest is large, made in bramble thickets usually, or in the central parts of low trees. This is constructed of twigs and briars, mixed with leaves, weeds, and grass, and lined with fibrous roots, arranged in a circular manner. The eggs range from four to six in number, and are greenish-blue in tint. Its food consists of insects and fruits of all kinds, taking special delight in the fruits of the sweet-gum and the wild cherry.

The scientific name given to the cat-bird

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—*Mimus Carolinensis*—is so ascribed because of its power of imitation. It has greater vocal power than is generally supposed. During the summer, at morning and evening, it sings with much sweetness and variety. The peculiar note which has given the common name, is generally emitted on the approach of intruders.

The writer cultivated the acquaintance of a pair of cat-birds which, for two years in succession, made a small apple-tree in his garden their home. The male bird evinced a good deal of familiarity. Every morning, on going out from the house into the garden, I was welcomed by the mewings of the bird, who would follow me as I walked from one part of the garden to another.

During the second summer of their association with us there were four little cat-birds hatched in the nest, whose existence became known to a prowling cat. One afternoon, the feline marauder ascended the apple-tree, either to reconnoiter or to carry off some of the birds' progeny. I happened to be in the neighborhood, and arrived on the spot in time to prevent unpleasant consequences to the birdlings; but the male cat-bird, being in doubt, it is probable, with regard to my design, or being so much exercised after the visitation of his feline foe that he deemed all mankind his enemies, attacked me furiously as I ascended the tree to ascertain whether or not the cat had injured any of the wee occupants of the nest.

However, finding the little ones uninjured, I descended quickly, and quiet was at length restored, and Mr. Cat-bird, sitting up on a neighboring spray, gave forth a series of notes, discordant and harmonious, pluming himself vigorously the while, as if well satisfied with apparent discomfiture of all his foes.

One of our contributors, Olive A. Davison, thus sketches some pleasant experiences with this bird:

"He is a Paul Pry, and has a peculiar way of hopping from branch to branch when you encounter him in a thicket, scrutinizing you in a manner that is very amusing. He spies you as he is perched on a high limb, and hops on one a little lower, peering at you through the leaves, first from one eye, then the other, with an air of excessive curiosity; then coming a little nearer, with head lowered and neck elongated to the utmost, he gives you a prolonged stare, then flirts his tail and utters a 'ya-a-h,' which plainly indicates that he is not at all pleased with your personal appearance. If you speak to him, he will sometimes carry on quite a conversation with you.

"One morning, on returning from a ramble, I espied one perched upon my door-step. Instead of flying at my approach, as a modest bird might be expected to do, he right-about-faced, and I paused, amused at his boldness. I saluted him with: 'Oh, pretty birdie?' 'Ya-a-h!' says catty. 'Did you find my worms?' 'Ya-a-h!' 'You must not scratch my flower-beds, sir!' 'Ya-a-h!' And thus, for some time, he *sustained* his part in the conversation, until, upon my approach a little nearer, he thought it best to take himself off.

"Mr. Lowell, in an essay on 'My Garden Acquaintances,' gives the cat-bird a much better character than I can conscientiously accord him. He even goes so far to give him the preference over our universal favorite, robin red-breast. He says, 'The cat-bird is as shy as the robin is vulgarly familiar.' In my acquaintance with the cat-bird he sustains a character quite the opposite of shy; and if robin deserves the expression of vulgar familiarity, the cat-bird deserves equally that of vulgar curiosity.

"As to his musical power, I consider this his redeeming trait. Among our Northern birds there are few that can equal him in tone, and none in variety of expression. You hear him at his best about June, and then his note is varied in imitation of nearly every bird in his vicinity.

"In my favorite woods, where birds and bird students most do congregate, I have heard one of peculiar sweetness, and untiring vocal organs. He has one particular tree, and one particular limb, high and dry, facing the sun, where he pipes, chants, chirrups, and warbles in a way that is most wonderful; and such a varied song! I can distinguish notes of the robin, pewee, oriole, blue-bird, socialis, brown thrush, and whip-po-will, the latter of which is very distinct. He seems never to weary. If he is not singing when I enter his domain, he commences

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immediately upon discovering me, and continues almost without intermission as long as I remain. What a musical medley he makes! You are fairly overwhelmed with the rush of melody. You may wish ever so much to hear the note of some other bird, but he makes such a chatter and clatter that you can distinguish nothing, except you take it through him second-handed. And, after all, it is almost as good as new. It is beautiful to see him sitting there in serene glory, with head thrown back, and throat outswelling, warbling out such trilling and gushing magic song. Where does it come from? Undoubtedly from that bluish, gray, and black bundle of feathers; but how strange! Is it a syren, or spirit of the air? You are just beginning to indulge in such freaks of fancy, when suddenly the old familiar 'ya-a-h' is interjected between some of his finest notes. This brings you to your senses again, and your beautiful dream has flown. He is only a vulgar bird after all, yet, like many of the human family, there is a mixture of angel and demon in his composition. I am sorry to be obliged to accuse him of thieving, but such is the fact. I was not an eye-witness, but my neighbor, in front of whose window the robbery was committed, vouches for it. An industrious little chipping bird had built in a honey-suckle vine over the window, and, after the housekeeping arrangements were completed, Mrs. Catty cooly and complacently took possession, and kept it, in spite of the remonstrances of poor chippy. Oh, cruel and wicked cat-bird! After this how can you make such angelic music? But, verily, is not selfishness the first law of nature?"

In a domestic state the cat-bird can be taught to imitate the notes of musical instruments. Agriculturists are becoming familiar with the good services performed for them by this bird in devouring insects, grubs, and worms, and thus assisting in the production of fruit and grain. The absence of cat-birds from the Middle States is so brief, and their sociability so pronounced, that it would be well for those having gardens and farms to cultivate their friendship, as they will find both profit and entertainment in such association.

HOW ONE WOMAN CONQUERED.

SOMEHOW they always do in the end—the women, I mean. During the first one, two, three, or five years of married life man is king, emperor, despot, anything you choose to call him which will flatter his vanity and express absolute power; but the next five, and all the other fives succeeding, are invariably ruled over by *ye* feminine head of *ye* family. How they accomplish it in so great a number of instances that it is safe to regard the experience as universal, I do not pretend to be informed; but it has fallen under my observation to know how one little woman, in her own quiet way, came to be queen of her household.

George Linwood had very peculiar ideas as to marital rights and privileges, which, however, he never considered it worth while to ventilate in Bessie Gray's hearing until after he had taken her out of the happy family group where she was loved, petted, and consulted an innumerable number of times every day.

Bessie was installed in a beautiful home, furnished from attic to basement in the latest style, with nothing left for her busy little fingers to do toward its completion.

"Well, Bessie, if you are not happy here," said Kate, an older sister, who had several years ago married papa's book-keeper, and found it decidedly difficult to make both ends meet, "then I'm sure you never will be. Such elegant curtains!" she added, in the same breath, as her eyes fell upon the soft folds of lace which decorated either end of the richly furnished apartments.

Nevertheless, after Kate had gone Bessie sat down and had a "good cry." Every woman knows just what that means, and what an effectual safety-valve a "good cry" is to the over-fraught heart. That very morning George had spoken to her most severely because she had ventured to alter the arrangement of several pieces of furniture in the parlors.

"I wish you to understand," he had said, as he left her, "that I want the furniture to remain where I place it; I intend to be master in my own house."

Poor Bessie would have had her cry then and there, only that she was called off to the kitchen, and then Kate came, so that the luxury had to be postponed to a more convenient season.

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Bessie felt perfectly confident this morning that she was not nearly as happy as she had expected to be. George had shown her a number of times, though never quite as plainly as now, that his will was not to be disputed; he was king, but Bessie had already learned that he would not brook the rivalry of a queen. And, besides, Bessie was lonesome; everything and everybody had been so gay and cheerful at home; mamma never objected to any changes the young folks might make if they would only attend to them themselves, and not trouble her about it. Tom and Will and Mamy, and even papa, seemed to think there couldn't anything be quite right until Bessie had given it a little magic stroke with her tasteful fingers. Now everything was different—oh, so different!

George bought whatever he liked, without once seeming to think of what nice, cozy chats he missed by not talking it all over with Bessie beforehand; then, when the new article was brought home, he placed it wherever he pleased, without once consulting his little wife as to its disposition. Stupid fellow! he never seemed to realize that he was missing some of the tenderest experiences of life, and that if he and Bessie had even indulged in a spicy little disagreement now and then, there would have been all the fun of making up again, and, besides, almost any other way would have been better than this miserable, one-sided one.

Six months rolled by, and Bessie was frightened at the change which had taken place in her disposition. Scarcely a day passed now in which angry words were not exchanged between her and George. Being a woman of spirit, she could not submit without an occasional remonstrance to such tacit acknowledgement of her nonentity. Now and then an indignant voice would protest, "George, I won't be treated so, I'm neither a child nor a slave;" and cool, strong tones would answer back, "I told you at the first that there was to be but one master in this house."

Of one thing Bessie felt certain on this half-yearly anniversary of her marriage, and that was that a change of some sort must be effected if she was ever to look for happiness again in this life. Not that many joyful hours and even days had not brightened these few months, but she had learned that they were not to be depended upon; a single opinion upon her part, or quick and womanly decision, would cause George to arm himself with all the weapons of his mastership, viz., unreasonable commands and an assertion of his marital superiority.

Now, as Bessie thought the matter over, she knew very well that her husband trusted to her own good sense and spirit not to execute his absurd whims, and that, had she carried them out to the letter, he would have been again and again involved in the most embarrassing circumstances.

Suddenly she determined that this would be the very thing; yes, she would execute, cost what it might, every direction of her lord and "master."

It so happened that that very night Bessie had an opportunity to carry out a portion of her plan. The dinner of lamb George chose to consider under-done, and, consequently, an occasion was offorded for him to assert his authority:

"Bessie, ring the bell for Ann, will you? Tell her to take this lamb out and throw it into the fire; it isn't half done."

George knew that it was Bessie's custom upon such occasions to ring the bell, give a quiet, dignified message to the girl to the effect that the meat needed to be a little more thoroughly cooked, consequently he was not a little surprised to hear her say, in calm, quiet tones:

"Ann, Mr. Linwood wishes you to take the lamb off the table and throw it into the fire."

Ann looked from one to the other in blank amazement, while George gazed at his wife as if he considered her a fit subject for a lunatic asylum.

"No, Ann, leave it here," he said, impatiently, as the girl reached out her hands for the platter.

"What on earth did you give such a command as that for?" was asked, the moment Ann was safely beyond hearing.

"Because, George, that was just what you told me to tell her," Bessie answered, pleasantly, without the least affectation at martyrdom.

"You are not ordinarily so extremely docile," said George, sarcastically.

"I know it, dear," in the pleasantest possible manner; "and I have made up my mind to be ever so much more amiable hereafter."

It would have been folly to have remonstrated against a resolution so obviously intended to further their mutual happiness, and Bessie's generous determination met with no response.

Among the many trials which had beset Bessie's brief married life, that which she found most difficult to bear was her husband's real or feigned dislike toward the members of her own family.

Bessie believed that it was feigned, for she

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could not understand how any one could really dislike such warm-hearted, jolly boys as Tom and Will, or how they could do anything but love such a sweet little girl as Mamie, or such dear darlings as mamma and papa. However, George had more than once told her that he "did not care to have his house made a hotel of to accommodate the entire Gray family," and Bessie had sometimes answered him in vexed tones, but oftener in tears.

Now, without letting her people know the exact cause, Bessie managed to keep them all away for several weeks.

"I wonder why your folks don't come here any more," said George, one evening, yawning, and wishing, as well he might, that they would run in for a few moments, they were always so breezy, and seemed so freshly happy each time to be with Bessie again.

"I presume it is because I have requested them to stay away," Bessie replied, in the most gently modulated tones.

"The devil you have," George answered, angrily, surmising his wife's motive in making the request, and feeling his own honor greatly impeached, for whatever he might say to Bessie privately, he wished to be considered thoroughly hospitable.

"George, I am really trying to do everything I can to please you," Bessie was fortunate enough to say, without emphasizing the assertion by either smiles or tears. "If my people are an annoyance to you, I am going to sacrifice them, that is all; for our married happiness, George, is of a great deal more consequence to me than anything else in the world."

Now, as George was not really at heart the brute that he appeared to be, and as in various recent communings which he had held with himself he could not but acknowledge that Bessie was every day winning her way to a position in his regard higher than any which he had ever accorded her as a maiden, I am delighted to record that he was really manly enough now to tell Bessie that she "mustn't take to heart the foolish things he had said, and that, of course, he wanted her folks to come and see her just as often as they chose; in fact, he liked them all very much indeed, and"—well, he said a great deal more to the same effect, as men will when they are once wound up and set going; the result of which was that Bessie felt confident she should never again be annoyed by anything that George might say upon this one subject at least.

It was, too, rather comforting to notice how much more careful he was in his use of words; and occasionally it was not a little ludicrous to observe him groping around for a modified expression. Altogether Bessie congratulated herself upon the discovery of a plan which had already proved productive of no small degree of happiness.

Spring, with all its youthful gladsomeness, was merged into the more dignified and quiet joys of summer, and Bessie's life had kept pace with the beautiful, unconscious harmony about her, deepening in gladness as the mellow days went by.

It was agreed that Bessie should join her people for a few weeks among the mountains, but neither she nor George had fixed upon any definite time for her departure when a letter came from Mamie urging her to join them immediately, as Sue Bradley (a very dear friend of Bessie's) was coming up to the mountains at once to spend a week, and "no more."

George was in an unusually amiable frame of mind when the letter arrived, and telling Bessie he "supposed she might as well go now as any time," he even took the pains to bring her trunk down from the attic himself, and rendered what he considered very valuable assistance toward packing it.

One week of Bessie's absence had passed away, during which, under the discomforts of bachelorhood, George had not betrayed the most transcendently lovely disposition; he had "confounded" everything in his room, "hanged" each article of his wardrobe, and sent "to the devil" the entire culinary department any number of times.

"I'll have her home next Monday, see if I don't," he grumbled away to himself as he attempted to fasten a buttonless shirt-sleeve. "What are women good for, if they're to go running away from their homes every chance they can get?"

It so happened that that very morning (Saturday) Bessie had opened her eyes to the sunlight with the consciousness of a double joy awaiting her. Sue, the naughty Sue, was at last and positively to make her appearance; and deeper yet was the gladness of her heart as she remembered that George would be sure to arrive by the evening train. Now that they had been separated one whole week, Bessie could not remember that he had ever made an unreasonable demand, or spoken an unkind word to her during their married life.

Sue came, for a wonder, just as she had said she would, and an hour later George made his appearance.

It was not at all surprising that under the

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deluge of kisses and caresses which he received he should have quite forgotten to be ungracious; Sunday morning, however, he was reminded of it by a rip in his glove, and immediately proceeded to inform Bessie that she must return with him on Monday.

That little lady had quite lost sight, in this new atmosphere, of the plan which she had been so persistently endeavoring to carry out during the past few weeks, consequently she ventured a remonstrance.

"George couldn't be in earnest, she knew; Sue had only just come, and what would she think of her going away so soon; and, besides, she wouldn't know how to explain it to the rest of them."

But it was of no use, George was determined she should go, and go she must. And now, fortunately, Bessie remembered her plan. She knew perfectly well that even though George insisted upon her returning, he depended upon her to render to the others a smooth and plausible excuse for doing so, whereby he would be saved from any censure in the matter.

"Very well," she answered, after a moment's thought, in which she concluded to let the responsibility of the act rest upon her husband's shoulders, "I will go with you, George, tomorrow."

At noon Bessie informed the others, without either preface or apology, that "her husband wished her to return with him to the city next day, and that she had decided to do so."

In vain the girls urged her and the boys remonstrated, while George, thoroughly mortified, stammered out that "she could do just as she was a mind to." Bessie only answered quietly that "she had made up her mind to go."

Monday morning came, and the train would leave for town a little before noon; there was plenty of time for Bessie to pack her trunk, even allowing for the five-mile stage-ride. George, however, had flattered himself that his little wife would not be able to get ready, or that she would still petition him to permit her to remain, in which case he had fully decided to grant the request. After breakfast he went out on the verandah to smoke his cigar, but it made him uneasy to listen to Bessie's quick footsteps overhead, and a moment or two later to hear the trunk rolled across the floor. It suddenly occurred to him that he would manage the whole affair by going off to ride on horseback (an exercise which they all knew he was particularly fond), and then, by not returning in time, they would necessarily be detained another day, during which he felt confident Bessie would so far recover her former self as to beseech him to permit her to remain. To make the matter still more certain, he left his beaver and borrowed a cap from one of the boys.

"Be sure and be back in time, George," Bessie called to him, from the chamber window.

"I think we won't go down in the stage anyway," he answered; "we'll get Brown to harness up and take us to the dépôt."

By this little maneuver George knew they would miss the stage, and he also knew that he would not return in time to permit of the horses being harnessed, as well as to take them to a dépôt five miles distant.

Faithful little Bessie, not aware of her husband's intentions, went on packing her trunk, though not without a little burst of tears as she heard Sue say: "I think he's a perfect horrid old thing; I don't see how on earth such a little angel as Bessie came to marry him." And harder still was it to hear Mamie's sweet voice excusing him, just as the little wife herself had so often done.

"He doesn't mean to be cross, I know; Bessie loves him almost to death, anyway, so I don't think he can be very bad."

Yes, Bessie knew she did love him; that, however vexed and annoyed she might often be, by the strength of her love, not unmixed with shrewd womanly wisdom, she believed she should conquer at last.

It was a brave little heart that Bessie buttoned inside her traveling-dress, and with a resolute step she joined the family, who were sitting on the piazza to wait for George's return.

It was not long before the old stage rumbled past, and now Bessie was all impatience, she really could not sit quietly any longer, and so, beckoning to Sue to accompany her, she slipped over to Mr. Brown's, asked him to harness up at once, and get everything ready to start the instant her husband should return. A few moments sufficed to place Mr. Brown's staunch democratic wagon in front of the door, and still George did not arrive.

"Come girls," said Bessie, cheerily, "go with me to the dépôt, I can't wait for George any longer."

"Why, you little goose," Sue answered, "if he don't come it won't be your fault, you know, and you can spend another day with us."

"Thanks, Sue, for your suggestion, but I've taken the matter into my own hands now, and

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am going if I have to go alone," Bessie answered, with quiet decision.

"Dear me, you've got to be so cranky," said Sue, half pettishly, as she and Minnie ran to put on their hats.

They had gone full one-half the distance to the dépôt, when, looking up, they saw George cantering along quite slowly, quite indifferent, apparently, as to time, trains, or business.

"Come, George, or we shall be late," Bessie called, in sweet, clear tones.

"Why, you can't reach the dépôt now, we're behind time," he answered, as he drew out his watch for inspection.

"Oh, yes, we can—we *must*, you know," and Bessie urged Brown to make all possible haste, while George fell into line in the rear of the wagon.

"Bessie, it's impossible for us to go to-day; I've got to go back to the house after my beaver."

"Here it is," Bessie answered, holding up the small section of stope-pipe; "Mr. Brown can take back the cap—"

"But the horse," interrupted George.

"I can fasten him on to the hind end o' the wagon," Mr. Brown called out, in stentorian tones.

There was really nothing left for George to do but to accept the situation and conform to it, which he did by urging forward his horse to keep pace with Mr. Brown's, which Bessie would not permit to lag for an instant.

The dépôt was reached at just the last moment, no time even for good-byes; George snatched up his hat and ran to look out for the trunk, while Bessie, unaided, took her seat in the car.

"Seems to me you're in a terrible hurry this morning," George said, as he joined her, his face flushed and bearing tokens of agitation from more causes than one.

"Why, you know, dear, you said I must return to-day," Bessie answered, sweetly, "and I was only trying to please you."

Happily for George a boy came through the cars just then selling morning papers; one was bought for Bessie and one for himself, behind the friendly shade of which he hid his face for the next three hours. Bessie did not care to disturb him, she, too, had a paper to read. Once, and she thought twice, she was sure she heard her husband saying to himself, "Fool! fool!" but then there are so many persons whom one might call a fool besides oneself, that we do not consider the inference conclusive.

Everything went on at home after their return the same as usual; the same—yet not the same. There was no confession upon George's part, that was not his way; but there *was* a marked difference in the manner in which he addressed his wife, especially in the deferential tones in which he said, "whatever you like," or, "just as you think best, Bessie." And when, a year later, Sue Bradley came to make them a visit, she found not only the brightest little baby boy in the world, but the most loving and indulgent of husbands. Sue could hardly contain herself until George was fairly out of the house, then she demanded, in her old, impetuous way—

"Bessie, how on earth did you manage it? I never saw a man so changed in my life; has he been converted?"

"Not that I know of," Bessie answered, with a quiet gleam of satisfaction in her eyes; "I let him have his own way until he got tired of it; my coming home from the mountains last summer just as I did was the last effort of the kind I was ever obliged to put forth."

JULIA A. WILLIS.

SELFISH DAUGHTERS, AND WHAT MAKES THEM.

"OH, I wish my mother were here!" exclaimed a young lady, one morning this past summer, as we stood on the piazza of a large, old farm-house among the Catskills, drinking in the pure, mountain air, and viewing with intense delight, mingled with awe, the grand old mountains with their evergreen summits towering to the skies. I turned with a feeling of pleasure to the young girl; she was quite pretty, one of four young school-teachers who had come here to spend their vacation. As I looked with admiring eyes upon the girl she pushed out a little foot whose boot had lost several buttons, "because," she added, "if my mother were here she would sew those buttons on my shoes." There was no more beauty to that face in my sight, and I could not repress the look of disgust which rose to my eyes as I turned hastily away; but her words followed me. She was talking to one of her friends: "Every morning," she said, "if I have anything to be mended, I send it down for my mother to do; I never do anything of the kind myself!"

And that girl had reached her twentieth

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year! What a daughter! I had thought, when she first spoke, that her desire for her mother's presence was that that dear one might enjoy with her the beauty of the grand scenery, and the luxury of the pure, strength-giving air. But no; it was that she might *mend* her *shoes*. What a motive! Probably, at that very moment the overworked mother was preparing breakfast for her family, (which was not small, as the young lady had herself said) in a hot, close room in the city, while her daughter was wishing that she were with her to be her slave. What a wife that girl will make! What a teacher she is for the children committed to her care! It is to be hoped that there are not many like her. And, now, whose fault is it? why has she grown up into this selfish state, her soul cramped into such a compass that no sunshine of nobleness can creep into it? Is it not the mother's fault to a great degree? She has petted her child, indulging every desire, sacrificing herself continually to gratify her daughter's whims. She has worked and denied herself many a luxury, perhaps, that this girl might receive an education, cultivating, unconsciously, a spirit of selfishness more ugly than homely features, ignorance, or plain clothes.

Let a mother bring up a child to regard her wishes and comfort as much, as least, as its own, to strive through all its life to make "mother" happy, and, in the coming years, the daughter will never look back, when that mother is gone to her rest, and think, with bitter regret, of the house of toil that she might have lightened. Children do not know their mother's love and devotion; they can never see it thoroughly until they clasp their own little ones in their arms, and realize, perhaps when too late, the love that has been buried with the aged form and silver hair.

Oh, young girls! open those bright eyes of yours, and bid your mothers rest while you minister to them! Surround their pathway with love and tender care, as they did yours when you were helpless infants; watch over them, cheer them, bring sunshine into their souls, for it may not be much longer that they will stay with you, and when the time comes for you to say good-bye forever, blessed are you if those dying lips can say, "My daughter has been my comfort and joy."

And you, mothers, as soon as your children are able let them wait on you, and, as you value their future usefulness, teach them to sew the loose buttons upon their shoes! Enter into all their amusements, make yourself young for them, weep with them over their disappointments, and laugh with them over all innocent joys. Win their confidence, talk with them about your own youth, your loves, your sports; tell them your sorrows, and tell them your joys. Let them feel that you lean upon them, and need their society as you journey through life's pathway. Talk with them of religion, as an every-day topic, make them feel at ease upon that subject with you as upon every other. Do this with tender, loving interest, and there will be fewer selfish women growing up to take charge of a future generation, and fewer gray hairs brought in sorrow to the grave.

SARA KEABLES HUNT.

EDWARD EGGLESTON. D.D.

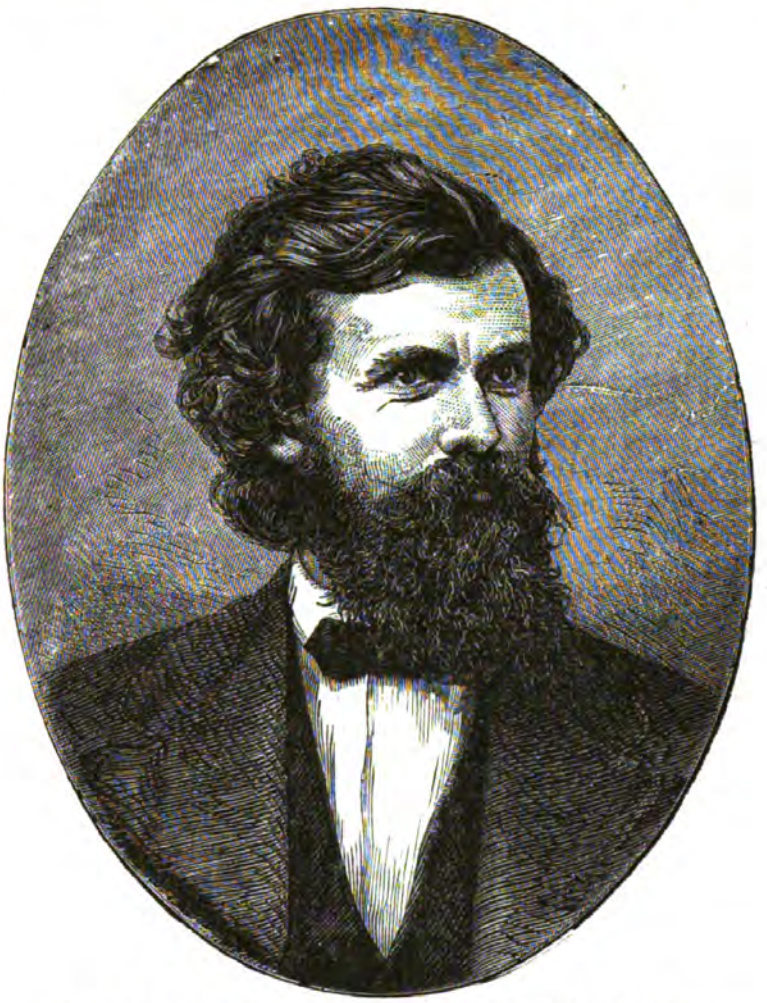
HERE we have a very intense organization, a combination of the mental and motive temperaments; the first giving mental activity, and the latter toughness, wiry endurance and power. This combination of temperament and constitution adapts one to drive everything that is undertaken, and to become a leader, because such persons think more rapidly, and generally more to the point, than those of a calmer, cooler nature.

The features are sharp, the lines clean cut, indicating precision, point, and positiveness. There is a large development of the perceptive organs, which give intuitive readiness to the mind in the gathering and comprehending of facts; and it will be observed that the head is massive in the upper part of the forehead, and that it widens out from the external angle of the eyes as the lines go upward and backward, showing that the top of the head is really larger than the base. This kind of development indicates a ten-

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dency to make investigations, to reason, philosophize, invent, theorise, and push the line of thought into new fields. If we might use the term, it gives a centrifugal spirit, the tendency to enlarge the periphery, to go beyond and above the old, worn ways of thought and action. Such a development in mechanics leads one to invent, to the investigation of new combinations and new uses of old principles. Of such organizations were born the power-loom, the cotton-gin, the steamboat; and from such formed heads we expect imaginative works in sculpture, painting, poetry, and, especially, in the drama. Such developments, generally, are regarded as visionary, dreamy, speculative; sometimes they are quite fanatical; but men who wish to make new tracks and elevate the lines of human thought, and to extend the realms of human knowledge, and who live in advance of the times in any respect, are likely to be deemed fanatical. The men who are willing to work in the old beaten paths, and not look beyond the traditional fences which inclose the trodden way, simply help to make the next generation as wise and as worthy as themselves.

We see here large Mirthfulness, as well as large Causality, which enable him to see the absurd phases of subjects and their logical forms. The large Constructiveness makes him full of devices, plans, methods, and measures to adapt his forces to the work in hand, and to work up his material into new and improved forms.



PORTRAIT OF EDWARD EGGLESTON, D.D.

His Bevevolence is large, rendering him liberal, sympathetical, inclined to help and benefit others. He has the element of agreeableness, as well as that of kindness, and he

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knows how to lead, persuade, modify, and ameliorate dispositions which are malleable and agreeable. He can harness people into enterprises, and make them work together harmoniously, who, but for him, would stand aloof. He knows how to co-ordinate facts, forces, and people, and bring harmony out of disagreement and confusion. He has strong faith in the great ultimate of effort and of things. He sees farther by the eye of faith than most men, regards great things as possible, and, though he may not be specially devout, he is strongly spiritual. He cares less for forms and particular methods and old ways than some men, but he has a faith in great possibilities, expects to do much and to bring forth a sort of millennium before long. That spirit infused into others by his enthusiasm will make others work above and beyond their ordinary plane. He has Firmness enough to stand his ground. He appreciates duty, feels bound to fulfil it. His watchfulness and wide-a-awake sense of danger lead him to meet and master it before it becomes too strong for him. He has a great deal of dash and enterprise, and often achieves results through this spirit which to a slower and calmer nature would be difficult or impossible. He is social, warm-hearted, loving; makes friends and utilizes their power and influence in the direction in which his own efforts tend. He has fine talking talent, but however well he may express himself in the opinion of others, he really has more of thought and sentiment than he is able to express. He is one of the kind of men who are liable to overwork and break down, hence he, and all who are organized like him, should avoid everything in the way of food, drink, and luxury calculated to excite, stimulate, or inflame their organization.

Edward Eggleston was born in Vevay, Switzerland County, Indiana, on the 10th of December, 1837. His father was a Virginian, and a lawyer of marked ability, and of some eminence in public affairs. Dying at the age of thirty-four, he left a family of four children, Edward being the eldest and but nine years of age. Edward's mother was a native of Indiana, and descended from an old Kentucky family, in which there had been several distinguished Baptist ministers.

His constitution was not strong, almost all his early years being spent in physical ailments of one kind or another. He was anxious, however, to learn, and managed chiefly on his own account to acquire a good knowledge of Latin, with some Greek, and quite an extensive acquaintance with French, and some knowledge of Spanish and Italian.

He read a great deal in the different departments of English literature. In the hope of finding some vocation favorable to his health, he was transferred from the school to the farm, from the farm to the store, and then back again to the school. At eighteen he was supposed to be threatened with a rapid consumption, and perhaps for the twentieth time his health was despaired of. As a desperate recourse he was sent to Minnesota, and there the climate proved so beneficial that his health greatly improved.

Returning to Indiana, he started out as a Methodist preacher, riding a four weeks' circuit for six months. This kind of work broke him down, and he again went to Minnesota and there re-entered the ministry. At twenty years of age, while pastor of the Methodist church in St. Peter, of that State, he married. It is to his wife Dr. Eggleston attributes a greater part of what may be deemed his success. He soon acquired a good rank in his denomination, and at twenty-four was appointed to the most prominent church of the Methodists in Minnesota. His health continued to be uncertain, and four or five times he was compelled to relinquish his charge and engage in secular business, and, at last, yielding to the advice of physicians and friends, he withdrew from the ministry in so far as pastoral relations are concerned.

At that early time in the Far North-west the privations to which the minister was frequently subjected were often too much for a robust constitution, to say nothing of one whose health had never been firmly established. His salary was small, yet his affairs were managed with so much thrift that he escaped running into debt. He is accustomed to relate that at one time his family were three weeks without a morsel of meat on the table, refusing to buy it because he could not pay for it at once. It was in 1866 that Mr. Eggleston gave up his pastoral life; he had already gained some popularity as a writer through contributions

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to the *Little Corporal* and the *Sunday-school Magazine*, and subsequently became in a short time well known as a very successful manager of Sunday-schools, and a favorite as a speaker for children. In 1867 he assumed the editorship of the *Sunday-school Teacher*, afterward known as the *National Sunday-school Teacher*. In connection with his editorial charge he was much occupied as a convention speaker and a conductor of Sunday-school institutes. His labors extended from Maine to Missouri, often being performed without compensation, and sometimes without even the payment of traveling expenses. A little pamphlet which he issued in 1867, entitled, "Conventions and Institutes," became a standard, and was the foundation upon which the present State and National Sunday-school Conventions have grown so greatly. In 1870 Mr. Eggleston accepted the position of literary editor to the New York *Independent*, and in the December following he became the superintending editor of the same paper. In the following year he resigned this position to become editor of the *Hearth and Home*. In the columns of the latter paper he wrote three stories: "The Hoosier Schoolmaster," "The End of the World," and the "Mystery of Metropolisville." Each attracted much attention, especially the first named, which elevated him at once in popular esteem as an author. After his retirement from the *Hearth and Home* he produced the "Circuit Rider," also a very popular book. He is now occupied mainly in lecturing, writing for periodicals, and in Sunday-school work.

OUR DARLING.

"PAPA, pussy det my footies,"
Patter, patter come the feet;
"Mamma, where is baby's stockies?
Sister, take your 'ittle sweet."

So the music of our darling—
She who went so long ago—
Lingers still about our dwelling,
Greets us where the daisies grow.

Did the angels love our darling,
That with us she could not stay?
Must her voice with theirs be swelling,
While we miss her day by day?

Oh, how sweet had been her praises,
Had she staid with us to sing!
But her voice in heaven raises
Sweeter music to our King.

So, while here we stay so lonely,
Looking up with tearful eyes,
We will trust our Father only,
Till we meet her in the skies. C. B.

LIFE ON THE RAILWAY.

"Singing through the forests,
Rattling over ridges,
Shooting under arches,
Rumbling over bridges;
Whizzing through the mountains,
Buzzing o'er the vale—
Bless me! this is pleasant,
Riding on the rail."

TO be freed from the cares of business, the trammels of society, or the monotony of home-life, and for a time with congenial companions, or in solitary independence, to sport "across the ocean wave," or with lightning speed to traverse our own continent, can not fail to afford delight to all from whom the faculty of enjoyment has not departed. Nature generously spreads before us her diversified treasures,, and the gems and curiosities of art are ours to examine. Each day affords new pleasures to the traveler, and fresh themes for comment; and had King Solomon traveled as extensively as he had studied, he would never have lamented so despairingly about there "being nothing new under the sun." But not in describing the beauty and sublimity of nature's works, or descanting on the *chef-d'œuvres* of art, must we presume to linger, but pass on to the miscellaneous types of humanity who are daily met with abroad. Every class and vo-

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cation, as well as temperament, have their representatives.

"Men of every 'station,'
In the eyes of fame,
Here are very quickly
Coming to the same.
High and lowly people,
Birds of every feather,
On a common level,
Traveling together."

Nowhere is the selfishness inherent to poor humanity so conspicuously displayed as in traveling. In the rush for tickets at a crowded station, the struggling for seats in a car, the eager wish to secure instant attention, who does not feel all interlopers his natural enemies? And the man who, for the time, forgetful of self, secures tickets for the most timid and forlorn individuals around him, assists the poor old market woman with her basket of eggs to enter the car, generously surrenders his seat to an Indian squaw with pappoose, and does not wound the self-love of others by deprecating all sights, scenes, customs, and institutions pertaining to every country save his own, has attained the highest standard of excellence, and ought to have, in after years, a statue erected to his memory. Very prominent among the people whom we meet is Mr. Grumbler. He is cosmopolitan in his tastes, and may be found alike growling at the extortions of Parisian hotel-keepers, muttering anathemas at London fogs and hackmen, and at no loss for complaint on the California route. Mr. Grumble never starts on a sea voyage without wishing he had chosen some other time or line. He invariably predicts all manner of catastrophes; is confident that the clouds floating tranquilly in the heavens will transform themselves into terrific storms; has no confidence whatever in the ability of the ship-officers, and takes pleasure in narrating, for the amusement of nervous ladies and invalids in particular, all the shipwrecks which have happened since the shattering of the invincible Armada. In comparatively cheerful moments he favors the company, who can only escape by throwing themselves into the sea, with the story of his chronic complaints, in which are included "almost all the ills that flesh is heir to;" nor does he omit the slightest opportunity of scowling at the waiters, railing at the cook, and indulging in sundry hints that for some reason or other he is purposely neglected.

Stage-coaches are his abhorrence, and omnibusses detestable; they are either too shaky, too fast, or too slow. On the cars, as a special train has not been ordered for his accommodation, the name of his annoyances are legion. All the best seats have been monopolized, and he is obliged to content himself with a moderate part of one, instead of obtaining the privilege of depositing himself in one, and placing his medicine-case and cordials, hat-box, umbrella, cane, overcoat, and sundry pamphlets in another. The frequent stoppages are his aversion, and he is sure that the train will be behind time, and himself seriously incommoded.

Newsboys, candy-venders, etc., he regards with antipathy. He is claimed by the great Bruin family of antiquity as a lineal descendant. In proximity to him may be met Miss Fidgetty. She usually travels with "all her household gods" around her. She is the terror of gentlemen acquaintances, who have not forgotten excursions on which they were called upon to guard her five trunks, three bandboxes, seven packages, two pet mice, and a parrot; to start full half an hour before the time proper for the dépôt as the only effectual means of convincing her that the train had not started and left them behind; to spend some time in allaying her apprehensions as to the train running off the track, the boiler exploding, or her bonnet being set on fire by the sparks from the locomotive. Then, too, she is filled with alarms lest there be some mistake in regard to tickets or checks, and would otherwise seem to have imbibed largely of the waters of Lethe, which are said to cause forgetfulness, judging from the manner in which she is ever and anon searching for misplaced trinkets or appendages, to the annoyance of all around her. She is continually on the alert; and quiet, contented people she regards with contempt.

Mr. Savage is an individual indigenous to every civilized country, even in this the nineteenth century. It is rumored that as a reminder of former barbarism, he will ever be allowed to exist. It is not necessary to assume that socially speaking he belongs to the lowest stratum of society, and that position

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and wealth may not both be his; but that he is essentially coarse in heart and mind must at once be admitted. He may be discovered on shipboard indulging in obscene jests and brutal expressions, frequently interlarding his discourse with choice oaths and epitheta. He takes a delight in trampling upon the well-established rules of civility, enforces his comments with threatening frowns or gestures; insulting all whom he may with impunity. He is exceedingly fond of tobacco in its various forms, and whether on steamer or car is the veritable upas tree of the community, poisoning all around him. Ladies shrink from him in terror, not coveting the perfumed incense which he offers to his idols, and dreading lest their delicate robes be soiled beyond all reparation by tobacco-juice. In the art of chewing he might almost rival the bovine population.

Some ancient nations are said to have smoked so much that finally their spirits evaporated in a cloud of smoke, and we can only conscientiously hope that a similar fate will await Mr. Savage, as he persists in continuing the abominable custom despite of all warnings. Well might Horace Greeley apostrophize tobacco as a weed

"Which does not meet a single need;
A weed that grows and thrives too well,
And which no mortal ought to sell.

"I wish this weed, before 'twas dried,
Could be sent down oblivion's tide;
That each cigar and horrid pipe
I could from out the country wipe.

"I wish each paper, bag, or box,
Was out of sight forever tossed;
That I could only help undo
The silent work of smoke or chew."

In the "good time coming," when woman shall have succeeded in obtaining all her prerogatives, it admits of question whether or not a "smoking-car for ladies" will not become an indispensable appendage to railway trains.

There is a certain class of travelers who, albeit, not deficient in good breeding, yet show a languid indifference, and affect a lofty contempt for all that is beautiful in nature, or charming and admirable in art in foreign countries. They seem to imagine that to admit superiority in others will be equivalent to confessing inferiority in themselves. Nothing pleases them; everything is below par, and the only mystery is why they will persist in visiting such places, it being supposed that they roamed abroad for enjoyment.

A desire to please and be pleased might be set down as the first indispensable requisite for an agreeable traveling companion, to which are appended many etceteras. Punctuality, ever prominent among the virtues, does not lessen in value when applied to travelers. Who wishes to take a tour with an acquaintance who always loiters at the hotel or on the way until just five minutes too late for the train, or else renders necessary a vexatious struggle with time; forgets a hundred and one commissions and duties until an hour before starting; dresses either in ball-room or hermit-like costume; never has any tickets or change ready for agents or car-conductors; does not stop to consider that though he enjoys the fresh breeze from the open window, his *vis-a-vis* may have a different taste; loudly proclaims his business plans or pleasures, forgetting that they can not be interesting to strangers, and that it only shows both egotism and ignorance, and is painful to the friend more sensitive than himself. To jest at any mishap or accident which gives pain to a fellow-passenger, is both petty and contemptible. Ladies, particularly when alone, are entitled to the chivalrous attention of gentlemen, which is very rarely refused in American domains. It is, however, cautiously whispered that the "lords of creation" are not satisfied with the scant recognition which their courtesies have obtained from the fair sex, and that various petitions pleading for still further acknowledgements had been presented to the "Queens of Society," who, after all due consideration, have unanimously resolved that a vote of thanks be rendered on all fitting occasions.

C. I. A.

A PRETTY DEVICE IN PLANT GROWTH.—Take a common tumbler or fruit can, and fill it nearly full of soft water. Then tie a bit of soft lace or cheese-sacking over it, and press down into the water, covered with a layer of peas. In a few days they will sprout, the little thread-like roots going down through the lace into the water, and the vines can be

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trained up to twine around the window; or, what is prettier, a frame may be made for the purpose. Here is another pretty thing, with but a little trouble. Take a saucer and fill it with fresh green moss. Place in the center a pine cone (large size), having first wet it thoroughly. Then sprinkle it thoroughly with grass-seed. The moisture will close the cone partially, and in a day or two the tiny grass-spires will appear in all the interstices, and in a week you will have a perfect cone of beautiful verdure. Keep secure from the frost, and give it plenty of water, and you will have "a thing of beauty" all the winter.



True philosophy is a revelation of the Divine will manifested in creation; it harmonizes with all truth, and can not with impunity be neglected.—*Cousin.*

THE SECRET OF HAPPINESS.

NEITHER gold, nor fame, nor power, nor any other external possession whatever can of a certainty insure happiness to the possessor. This we have heard so often that we almost begin to doubt it, but, nevertheless, it is true. Happiness is wholly internal; consists in a current of sensation which we call pleasant, or, at least, comfortable, and prefer to the opposite style of feeling, which we call painful, or, at least, unpleasant. The last word we can say is, "We feel" so and so; this is the final reason that we have to give for all our performances. Everything is a matter of feeling. Sensation is the most comprehensive generalization that we know.

All sensation of whatever attempted classification, physical or intellectual, passional or spiritual, is the functional product of the nervous system. By happiness we mean certain styles of sensation; by sensation we mean those operations of the nervous system of which we are conscious. What we need is to be born of healthy, comely parents, and to be through life, or as long as possible, a moderately susceptible nervous system resting on, and well mourished by, a solid physical basis. When we are well, and feel well, how are you to make us miserable? Fortune has no power for evil over him whose stomach still works the miracle of extracting strength and courage from bread and meat. When we are miserable, our self-love and opinionativeness lead us to seek the cause in anything rather than our own deficiencies. Our strongest talent for fallacy, perhaps, is in our tendency to refer permanent states of feeling to temporary outside agencies. My experience is, that when I am well I am happy, no matter what my circumstances, and when I am sick I am miserable, no matter what my circumstances. Then all the world is lovely, hope's steadfast illumination makes every vista an avenue to Paradise arched by fancy's rainbow glories —all men are good, and true, and friendly; now, the landscape is a blank, meaningless expanse, the clouds threaten, the sunshine is streaked with black, woman is insipid, man is hostile.

I am crowded to the conclusion that happiness is mainly a product of bodily health, little dependent, in the great mass of cases, on mental causes, and affected by outside conditions in general only as they operate for or against the bodily well-being. I have never noticed in the rich, the honored, the powerful, any especial propensity to whistle, sing, and dance from overflow of good feeling. If they are happier than other people of their age and health, they certainly have great power of self-control.

I am aware that almost every one is ready to resent as an insultingly low view of his nature and character the notion that his happiness depends on anything so simple and common as bodily health; he would prefer to impute his sentiments, affections, fancies,

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or passions to some more recondite or supposed worthier or loftier source than the elaboration and circulation of the juices, the action of stomach and bowels, which he has been used to look on as rather mechanical, and disgustingly unsentimental, although very necessary processes.

To the man of sensibility who has lived by custom, routine, and accident, rather than in the light of rational hygiene, the days are almost sure to come when life begins to lose its charm. He imagines it is the failure of an enterprise, it is ambition balked, blighted hopes, disappointed love; he and his world find plenty of reasons for his misery in his circumstances. But the real cause is lessening life; as long as he has full health he is likely to succeed—or think that he does—and is not cast down by failure.

Take care of your health, and your happiness will take care of itself.

CIVILIZATION AND BARBARISM.

The next question that confronts us is, What are the conditions most favorable to the growth and duration of the human plant? Let us speak of ways of living, as civilized and barbarous. This is very loose, as, indeed, all classification is, more or less, but it may serve our turn. There are, it is true, all grades of barbarism, as of enlightenment, and no fixed mark between the two; still, the terms indicate a polarization whose opposites we may consider and compare. The soul of barbarism is instinct; the soul of civilization is reason — that is, trained instinct, schooled to patient observation and inference, habituated to forecast and self-contemplation. Barbarism is spontaneous; civilization is meditated. The actions of the savage are like those of the wild beast—automatic, gravitative; civilized man acts equally from instinct, but guided by intelligence. The self-consciousness of the savage is small; his faculties seem well bound and welded together, and result in harmonious action—or inaction; the cultivated man is more complex and more divided against himself; indecisive combats between duty and desire, policy and propensity, are constantly being waged in his breast. The savage is the newly created man not yet pushed away from nature's breast and taught to live on strange food; he is the simpler, immediate product of his habitat, and yet in full harmony with it. Certainly it is that the volume of humanity is sustained in its fullness by the unformed hordes. Creation is from the lower darkness. The flower groweth up into the light and perisheth. Whence comes the strong man, the admirable, the ruler among men? From low down, or, at least, his father or grandfather did, ten chances to one. The large majority in so-called civilized lands are yet barbarous. When a whole community becomes highly cultivated and intelligent, it is invariably displaced by a class of people of simpler organization and greater vital and reproductive power. This process is going on all the time everywhere. The meek shall inherit the earth. As a matter of fact, it is a general law that the most inteliectual people, as a class, are the least prolific.

The practical inference for the hypersophisticated victim of civilization when he feels his strength going (better before he begins to feel it going), is a return to barbarism—that is to say, to the simple, nature-regulated habits of his not very distant ancestors. Antaeus must renew his long-suspended *rapport* with the black soil or go up the spout. And here we come to one of the weightiest heads of our discourse. The return to barbarism does not consist so much in a new set of performances as it does in fewer performances. The savage, perhaps, saves his life by keeping it within narrower range. Cultivation, let us say, is the ambition that is sure to soar to disastrously dizzy heights sooner or later. Hygiene is mainly negative—does not prescribe a change of drugs, nor much of anything additional, but a lopping off of wearing, artificial complexities. This is the meaning of the saying that there is no salvation except by being born again—that is, coming back to the pure, humble, blandly, sensual life into which the instincts of children and child-like people drift.

No man need be so foolish as to confound the disadvantages of savage life, its privations, hardships, exposure to extremes of temperature, with its advantages, its abnegation of corroding care and intellectual strain, its facility of passional expression, its enforced simple diet and abstinence from condiments and stimulants.

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HEALTH AND DISEASE.

Disease is a much misleading term, owing to its being used in so many different significations. We hear the word used to indicate immediate blood-poisons, as small-pox virus; remoter blood-poisons, slower and more obscure in their action, as effluvia, causing typhoid-fever; a diathesis, or state of chronic disease, as debility or hereditary defects; unusual so-called abnormal activity of the system, acute disease; we see internal or external causes of disease, physiological states, symptoms of disease—manifestations of extraordinary curative effort—all confused and run together; we are forced to conclude that health and disease are unscientific, indefinite terms, and that pathology needs a new nomenclature.

But worse than these confusions there is a wide-spread disbelief in the beneficence of nature, which leads to the theory that disease is a pernicious element which has somehow found lodgement in the body, and is impelling it to its own undoing. It is supposed, in short, that the body has set its activities to the task of destroying itself, and must be, with more or less violence, put on the right track. This idea that the body, under some mysterious foreign influence, is working its own destruction, is simply a slight improvement on the old theory of demoniac possession. Then the baleful element was personified; an unclean, malevolent spirit was supposed to have entered in. Remedy, expulsion by exorcism. Now we see the same idea—forcible expulsion of *something* by blood-letting, starvation, fire, water, poison, or other effectual means.

There is a general popular notion that there are specific remedies for all forms of disease—medicaments which, entering into the circulation, neutralize and render inert, or expel, disease-producing impurities or poisons happening to be there. I do not pretend to say how much this belief is encouraged among the laity by the average "doctor." It is certain, however, that to the physiologist this is as irrational as exorcism, or plastering the sword with which the wound was made. Let us take an example of the working of specific remedies, and state with some approach to exactness what it is, or, at least, what it is not.

Intermittent fever is a systemic effort to expel a poison, probably a fungoid growth that floats in the air and is absorbed through the lungs; or, say it is a struggle to repair, as far as possible, the damage the poison may be doing; or it is disturbance marking the violent changes necessary to be undergone in becoming adjusted to novel conditions. Now, quinine is called a specific for malarial diseases, though there is no more propriety in calling it so than many other destructive agents. No well-informed person can believe that quinine is a specific cure for malarial diseases in the sense of a material entering into the blood and neutralizing or chemically combining with the morbific element. If such was the case, fever and ague would be almost unknown, since quinine, or other still more effective toxicological resources—arsenic, for instance—are within the reach of all.

Quinine is a powerful nervous irritant. When administered in sufficiency to "break the chills," we are to understand that the quinine makes an assault on the vital economy, more immediately dangerous than that of the preceding miasmatic enemy. The organism is forced in self-defence to desist from, and postpone, or entirely abandon, its reparative struggle against the ravages of the miasm, and devote its energies to saving itself from the quinine. The quinine disease is contracted in addition to the other, and for a time, at least, may overslaugh it. In short, all these cures of acute diseases by specific means are, at the most favorable interpretation, a substitution of chronic, incurable diseases for acute, curative ones. I have known people to imagine they had fully recovered from fever and ague, but I never heard any one claim to have entirely got over the quinine.

Every organism tends to preserve and repair itself during the extent of its hereditary term of existence. Disease is not abnormal, differs from health in degree, not in quality. It is augmented efforts (and the disturbance accompanying them) of the body to repair extraordinary wastes or injuries. Disease is always an attempt to cure. The organism is always doing its best, making all the effort its resources will justify. It may wear itself out in unsuccessful endeavor to make good serious hurts it may have received, but it will

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try, first and last. The old idea was to combat the natural tendencies, or, rather, divert the vital forces upon a new, medicine-created disease. Now, a part, at least, of the professional healers seem to be more tolerant of nature, less confident of art, and talk of "assisting" the systemic operations. But this is an utter impossibility; you can not add vital force to an organism, not even temporarily. The truth is, that all you can do for a life is to surround it with the most favorable conditions obtainable, and give it a fair chance to do its work. It will right itself, as far as it can be done; if it can not be done, if the internal dynamic facts necessary to self-sustaining existence are lacking, then death is the inevitable and the kindest cure; there shall be no more pain.

Physiology is as rigidly normal as mechanics; but owing to the infinitely greater number and diversity of forces and tendencies engaged, it is impossible to make precise statements of it; nevertheless, the same general laws inhere in the production or conversion of force throughout the universe. Everything costs—something can not come from nothing. There is no action or motion—that is to say, expenditure of force—without waste (change of form of material). Every thought, passion, sensation, muscular contraction, costs. We are constantly being worn out and built up; disease is disproportion between waste and renewal. The most common cause of disease is over-exertion; the most widely beneficial hygienic mode is rest. I do not know that I ever saw a person suffering from want of exercise. I have seen trouble from unequal exercise — using one set of muscles too much; I have seen people eat too much for the amount of exercise they took; I have seen people get better air by going out and walking about than they had in their homes, and the advantages of change of scene are indisputable. But it must be remembered that the sick man is the weak man; when he spends his strength he spends his life; it is not good policy for him to over-eat and under-ventilate, and then attempt to make all straight again by active out-door exercise. The stronger and healthier you are, the more exercise or medicine you can endure; the weaker and sicker you are, the less exercise or medicine you can endure. Make a note of this.

POPULAR FALLACIES IN HYGIENE—INVERSION OF CAUSE AND EFFECT.

The true conception of causation in physiology is not the mechanical one, as of one billiard-ball impinging against another and setting it in motion; strictly speaking, there is not within the bounds of our knowledge such a phenomenon as a perfect inertia moved by an outside force. We must consider life as a more or less harmonious assemblage of resultant movements following the meeting of external and internal forces. "Paul may plant, and Apollos may water, but God must give the increase," and, "Ye shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" that is to say, life is not sustained wholly by the alimentary and other adjuvants coming from without, but also by the hidden, unintelligible, impelling, vital traits derivable through the mystery of heredity from nature or God.

We say a certain virus acting on the blood produces disease; but the blood acts upon the virus; the chemico-vital combination is not the product of one energy, but two.

As one inference from the truth that life is the resultant movements from the nature within us and the nature without us, it will be seen that most of the popular physiological and hygienic dicta may be squarely inverted without injury to them.

The intellectual indolence through which people fall into the error of inversion of cause and effect (closely allied to the fallacy of *post hoc ergo propter hoc*), is almost universal.

That it is a very common and a very ruinous mistake to confound cause and effect can best be shown by a few illustrations.

The excessive activities of highly vitalized people are fatally mistaken for the cause of full health by the weaker ones, who destroy themselves in attempting to imitate them. Strong men can rush about, endure exposure to cold, and recover speedily from over-exertion; they have copious force within them which tends to expend itself by conflict with outside forces; they think they are well because they are active, they take the consequences of strength for the causes of strength. Let them try, after age or sickness has drained

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the interior force, and see whether activity produces health. They will find out then what they did not realize before, that exercise in every form is depletion—depletion which the young and strong are irresistibly impelled to, and which they can not entirely dispense with, but which the old and feeble need in very small doses—the smaller the better, generally. Every one is worked to death in the long run, either through the muscles or some one or several organs or functions.

The leading idea of hygiene, which can hardly be repeated too often, is the judicious husbanding of the vital force.

The roisterer considers it self-evident that the student is sallow and leathery because he mopes over his books, instead of getting drunk like a man; but it is the finer (physically weaker) construction of the student that determines that he shall be a student instead of a roisterer. Exclusive poring over books is not the wisest vital regimen, yet the pale-faced ascetic may live for years in his thin, careful way, when a limited indulgence in the dissipations which others seem to thrive on—or, at least, can endure for a long time—would start him on the irretraceable deathward course. Each man must live according to his own personal needs and powers, and not according to theories drawn from the experience of other natures widely dissimilar from his. It is foolish to submit ourselves in all things to the wisdom which is a general average of human experience; it is ruinous to attempt to adapt ourselves to the conditions suited to natures antipodal to our own.

An active life is favorable to longevity—say, rather, that he who has the resisting force which destines him to live long will be likely to do something, or can endure exertion.

Cheerfulness promotes health—but much oftener health promotes cheerfulness. Medicine furthers recovery—or, rather, the innate power of recovery implies more or less capacity for resisting the effects of poison.

Exercise aids digestion — or, rather, the more exertion of any kind you undergo the more you must eat, and, consequently, the more work is thrown upon the digestive organs. One evil drags others in its train.

It is common to hear it said, "Dieting does no good. When you see a man extraordinarily careful of what he eats, rejecting as unclean one-half of the staple edibles, you will always see a miserable dyspeptic; while people who eat what is set before them, asking no questions, may be healthy and happy. I eat everything I like, and all I want of it, and am as tough as a bear." This is a case where it is easy on a sub-structure of first-class truth to rear an imposing bulk of the most pernicious falsehood.

People who find it necessary to diet, who are positively forced to it, are, as a rule, not likely to become shining examples of robust health, no matter how careful they may be. Everything hurts them, but some things worse than others. Whereas, the strong man can get good out of almost anything in the line of food. The badly broken man does but poorly, let him do his best, and often to his regimen are imputed the failures that are attributable to his defective powers of assimulation. Rude health is apt to be somewhat indiscriminate in some matters; the proper object of disparagement is not dieting, but the condition of things that makes it necessary.

To affirm is also to deny. Most real reforms are negative, that is, always something repealed, abolished, thus allowing affairs to return to their natural course. The most patient and thorough scientific investigation finds on all sides impassable limits. To define the range of our vision is to discredit the claims of those who go beyond bounds. Science is destructive to falsehood and charlatanism in every form, as well as to the premature imperfect systems—like John Baptist's presaging the Messiah, Who, when He comes, casts them entirely into the shade. Medicine (apart from surgery and hygiene) is fast being crowded into the same category with alchemy and astrology. The steady tendency of advancing science is to lesson the pretensions of the so-called healing-art. One by one its most cherished and important dogmas are left foundationless—mere wavering dreams, unsubstantial as fairy genealogy. Science works upon every atom as instinct with eternal life-like powers; the man who is deeply imbued with the scientific habit of thought, has little faith to spare for myths, nature absorbs it all.

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To the people at large the most apparent aspect of hygienic reform will be its negative character; it must be an abandonment of faith in medication, the abolishment of habits of stimulation, and an approximate return to the simpler modes of life in which the humbler earth-denizens are held by tastes unvitiated and climatic and economic fate. You poison yourself all your life with every-day medicines—tea, coffee, tobacco, alcohol, one or all, or more, with an occasional draught of the physician's special ruin. Now, at forty, consider yourself, and confess that you wish you had had more confidence in unadulterated instinct, which demands varied food, natural sensual enjoyments.

TEMPERANCE.

Popular fallacies in hygiene may be regarded in another respect besides their quality of inverting cause and effect. Life is a flame—a union of oxygen and carbon in the fleshy nitrogenous crucible. This flame may burn slow, and last long, or it may be accelerated by various agencies. Life in the young and strong is latent and capable of intensification of development. Exercise kills the old and feeble; it often seems to benefit the young; it adds, however, nothing to their constututional sum-total; it augments, apparently, life and strength by developing, by setting the flame burning faster (as it must to stand the strain), by gradually habituating the organism to a faster rate of living, which, according to logic and fact, must have the effect to wear it out sooner. The same principle applies to stimulants, including medicines; they call forth, and start in the way of being spent, the latent or reserved powers of the individual. And what then? Pause when the devil tempts you with that bewitching chalice filled with any one of the many forms of the life-dissolving elements; remember these hard facts.

All artificial, excited power or pleasure is bought too dearly, a thousand to one, and pay-day must come. Whatever makes you feel better than ordinary, will, in the long run, make you feel permanently worse. Whatever makes you strong will make you weak. Develop your full powers of muscle and digestion by protracted arduous exercise and extra generous diet, and you are quite likely, in time, to become a miserable dyspeptic and rheumatic. Live slowly, cleanly, and naturally, and you are likely to live long, and, what is of much more importance, painlessly.

All medicines are either foods or poisons. If they are foods, they are good for the well; if they are poisons, they are not good for the sick. Whichever way you view them, they are better adapted to the use of the well than of the sick. Taking medicine and dram-drinking, or stimulation in any form, rest on the same principle, and naturally merge together. We desire to be happy, we want to feel better. Well, as long as we have enough of that unknown something called life to make a brisk fight against assaults, we can command a temporary tumult of sensations by putting ourselves in conditions unfavorable to longevity, discounting our future, consuming ourselves. That is what medication and stimulus amount to always, if they amount to anything.

Hasten the day when the physician shall be no longer exorcist, wonder-worker, demon-compeller, shriving, in pretence, the laity of their physiological sins, but believer in nature, scientific teacher, treating his patrons as pupils in the art of longevity.

Happiness is a consequence of bodily health. The child and the savage arrive at health by instinct—that is, involuntary knowledge; the stoic has been the rounds, ends where he begun; between is the region of doubts, agonies, and storms.

The art of health is summed up in one word, Temperance, for temperance includes hygiene. Temperance is the equilibration of the faculties and functions. Intemperance is the immoderate gratification of any propensity, unbalanced activity of any faculty, force expending itself too much through any one channel.

The secret of happiness traced to its last hiding-place is seen to be the most obvious and tritest of truths kicking about loose on the surface of life—it is temperance, preservation of the natural balance.

The highest practical wisdom is to learn what temperance is in detail, and to establish in the mind a habit of scientific faith in the inevitability of the punishment which intemperance draws after itself.

GEORGE E. TUFTS.

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JAMES BURKE,

THE COURAGEOUS EXPRESS MESSENGER.

THE subject of this sketch is an express messenger in the employ of the Adams Express Co. Not long since—in fact, in the month of July—he distinguished himself by an heroic defence of the valuables placed in his charge while they were being in transit on a western railway. His assailants were of that desperate class which scruples at no atrocity. The circumstances detailed in the August number of *Our Expressman* were the following:

"The eastern express train on the St. Louis, Vandalia, Terre Haute & Indianapolis Railroad, left the Union Dépôt, St. Louis, at 7:10 P. M. Thursday, July 8th, James Burke being the Adams Express messenger on that occasion. About midnight the train reached Long Point, Illinois, a watering station half way between Greenup and Casey. This is a desolate, lonely place, in the heart of dense woods, and both railroad and express employés have for months kept a watchful lookout when there; and, when stopping, Burke opened his door a few inches to see what was to be seen. There was no one on the platform, but the train had scarcely come to a dead stop when he heard the report of shots on the engine. Two blood-thirsty scoundrels had jumped on the engine, and ordered the engineer to 'pull out,' and whether he was slow in complying, or had recognized either of the men, is not known, but they almost instantly shot him dead, and quickly opening the throttle of the engine, started off with the Adams Express car, which had been detached by one or more confederates, leaving the American Express car and the passenger coaches behind.

"Burke was at once on the *qui vive*, and quickly closed his door; then, as he was being whirled rapidly onward, cautiously opened it wide enough to see that the train was left behind. With cool and deliberate judgment he prepared for the impending struggle, fastened the door, and proceeded to pile his chests and heavy freight against it, wisely determined to secure all the advantage he could. In two short minutes he heard two sharp whistles, felt the brakes put on, and with a jerk the car was stopped. A voice at the door said, 'Jack, open the door,' in a tone evidently intended to throw the messenger off his guard. But he was not to be thus caught, and telling the robbers they had got the wrong person this time, and he was ready for them, he fired a shot as an indication of the reception he proposed to give them."

The highwaymen endeavored to draw him out of the car by coaxing, and then by terrible threats, but in vain. He kept his post until the train men and passengers who had been left behind when the express car was detatched came up, and the robbers then ran off. It is altogether likely that the men who so recklessly shot down poor Eames would have made short work of Burke had they been able to burst open the door, enraged and exasperated as they would have been at the delay caused by his resistance. No doubt he would have made a gallant fight, but it would have been against heavy odds.

Two sets of steel breast-plates and visors, with two small holes only, for the eyes, completely bullet-proof, were found next day in the field near the spot to which the engine had been run by these desperadoes, showing how well prepared they were for their deadly work.

Mr. Burke is of Irish birth. The Province of Munster, Ireland, is the place where he was born on July 22d, 1844. Six years afterward, his parents emigrated to America. They landed in Boston, and there James spent the later years of his boyhood, receiving his education in the common schools of that city. Having acquired a little money by industrious and frugal habits, his parents removed to Milwaukee, Wis., purchasing a farm in the neighborhood of that city, whereon they still reside. In 1860 James visited Cairo, Ill., and while there applied to the agent of the Adams Express Co. for work. His appearance impressed the agent favorably, who told him to take off his coat and go to work. Having assisted in the unloading of a car, he was hired on the spot. Burke remained in Cairo until the express business became controlled by the American Express Co., and then went to Columbus, Kentucky, where he resided for

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about a year, subsequently becoming connected with the St. Louis and Iron Mountain Railroad. A few years ago he applied for a transfer to the Adams Express Co., and his request was complied with.

His face and head indicate several strong characteristics; first, physical vigor and endurance; next, a good degree of Conscientiousness, which gives him an appreciation of duty and responsibility; also strong Firmness, rendering him earnest and positive in his convictions; and also large Combativeness, which gives him, in a marked degree, the quality of defensiveness. He is not the man to shrink from a position he has once taken, whether it be a moral or a physical one. Few men have more strength in this direction than Burke. The portrait indicates very clearly the breadth of the back-head, and also the breadth and height of the top-head in the regions respectively of Combativeness and of Conscientiousness. Mr. Henderson, the editor of *Our Expressman*, with a phrenologist's appreciation, says of him:



"He is hopeful and trustful, and has a feeling that any injustice done him in this world

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will be righted in the hereafter. He is upright and conscientious, and will hold to the path of duty with an iron grasp. Prudent and cautious, he will not rashly seek danger, though he will not shrink from it when duty calls. With a quiet self-possession, he has all the excitability of his race; has a keen sense of humor, and is just the man to relish the wit of a brilliant repartee. His industry and perseverance, and steady, faithful, plodding disposition—his 'staying' qualities, if we may so express it—will always commend him to those with whom he may have dealings."

"A FAIR EXCHANGE NO ROBBERY."

THE DOCTRINE THAT EVERY ONE'S TIME IS ALIKE VALUABLE REDUCED TO AN ABSURDITY.

[NOTE.—For several years the writer took an active part in a prominent workingmen's lyceum in New York city. At one time some of the members were inclining to receive the plausible doctrine that honesty and justice between man and man could only be obtained by all people exchanging services hour for hour; that, for instance, in exchanging products, a piece of goods, in procuring the material for which and in making it up the manufacturer consumed a certain number of hours, should be exchanged evenly for any other goods that cost the same number of hours of labor. A part of this ambitious scheme, which is founded upon the doctrines of Josiah Warren, was to make "an hour's work" a standard of value and basis for a monetary system. As the following essay was the principal means of putting a quietus upon the doctrine of "time equivalent" in that lyceum, it may be suggestive to some of the readers of the PHRENOLOGICAL who have been befogged by similar impracticable theories.—S. L.]

WE are told that an equitable exchange of services can only be accomplished by each man devoting an hour of his time in return for every hour devoted to him by others. Now, square Communism is very well in its way. I have a strong tendency in that direction myself. But the basic idea of every successful Communism that I ever heard of was self-denial for the good of others; and when people bring forward the droctrine of quality of compensation as a principle of equity, they must not think that they are bolstering up Communism; which has nothing to do with equations of services between man and man, but is built upon the supposed moral duty to "lay down the life for the brethren"—and thus create an equation of service between the individual and society—the duty of the strong to sacrifice themselves, on occasion, for the weak. Yet the old Romans, even, did not say, "For value received I will give my life for my country;" but "*Dulce et decorum est pro patria mori*"—"It is a sweet and a decorous thing to die for one's country."

The easiest way to upset this idea of balancing time against time is to use the argument called *reductio ad absurdum*—the reduction to absurdity. This can be done in various ways. For instance, a mature man enjoys the services of a number of persons in a day, and they are of various ages. Just where shall he draw the line in returning his services? Shall he give a quarter of an hour of his time in return for the quarter of an hour's services from the fellow creature, aged ten years, who meets him in the street and "shines his boots?" Or, is he to give less return to a boy or girl, and only give an even return to the youth of either sex who happens to be twenty-one years old? It is not strange that men, conscious of the fact that the poorer classes meet with gross injustice at the hands of the rich, embrace this doctrine; but such extreme views can not be carried out, and only bring those who entertain them into discredit with accurate thinkers.

Here is another method of reducing this doctrine to an absurdity. Turning from the matter of age to that of faculty, pray tell where this system of equivalents of time is to stop. Passing by absolute lunatics, I will ask this question: If a driveling, slobbering adult "looney," or "softie," who has just sense enough to do such work, carries a letter for me home to my house, and spends an hour at it, must I give him an hour of my time in return? My dog would do the work quicker and more surely, and a carrier-pigeon would do it in a twentieth part of the time.

Communism, as I said, is plain sailing; it is founded, not on an exchange of equal services between individuals, but on the benevolence of the strong, who yield obedience to the certainly beautiful motto, "From each according to his ability, and to each accord-

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ing to his necessity." This vaunted system of time equations, however, tends only to inextricable confusion. Following it, the strong in mind and body must fritter away half their time in calculating the time cost of services, and half in rendering a sort of *quid pro quo* to the children who run their errands and the maundering old dames of ninety years who darn their stockings, to the lame, the halt, the blind, the sick, the paralyzed, the moribund.

I believe that any society is rotten—as ours is now—where all these are not taken good care of by the strong, not as a charity, but as a duty; yet it can never be done by this balancing juggle—which it would set the most expert posture-master crazy to carry out for a single day. When he bought a brush from a blind brush-maker, he would have to find out what time the making of the brush occupied, and down with the equivalent dust or service. When he bought a wooden figure from the armless man who carves with his toes, he would be loth to render the counter-finding service. When the legless man, who stumps along on a cushion fastened to his posterior, using his arms for legs, went on an errand for our "equator," it would seem rather hard to him to put in an hour of his swift-footed traveling in return.

But for Darwinian equators I have an overwhelming *reductio ad absurdum*, because they can not consistently select any point in their descending scale of animal life where the line of fellow creatures ceases. A consistent Darwinian is always aristocratic. He believes in "big fish eat little fish," and "the survival of the fittest." But a philosopher of that school who believed in equal time exchanges would be in as sad a pickle as the ancients who believed in metempsychosis, and thought that the souls of their friends entered the lower animals. They were, therefore, horror-struck at the idea of killing any living thing. So, your Darwinian equator must give half an hour of his best comic and gymnastic effort, must try for that time to be in return "as funny as he can," when a monkey has spent a half hour in amusing him. Again, if he appropriates the store of chestnuts laid up by the squirrel, or the honey of the bee, or the eggs of the hen, or the silk of the silk-worm, he must cipher up and squarely face the terrific array of time equivalents, the return of which, according to his theory, will make him "that noblest work of God," an honest man, who has not defrauded his fellow-creatures. My friends, this thing "won't work." Be Communists if you please, but for heaven's sake don't try to be equators, or you'll be "clean daft" before a week.

Communism has a tendency to take away much of the incentive to exertion and self-control; but this plan of time equivalents would result in utter demoralization; because there would be small need, while it was being carried out, to consider either one's own right culture and development or that of one's descendants. We must, as fast as possible, so reorganize society as to afford all people equal opportunities of advancement; but to decree equal compensation to the wise and the foolish, the genius and the looney, the diligent and the lazy, would be usurious. It would afford all the evils of Communism without its benefits. The boy at school would say, "Why need I study hard? When I am a man I shall have as good pay as the grown-up boys who have burned the midnight oil in poring over books." The apprentice will say, "I shall shirk all I can; journeymen's wages are now all alike." The easy, pleasant trades would be thronged, and the unpleasant ones avoided. Men are tempted enough now, with all the horrors of poverty before them, to engage in such dissipations as weaken body and brain; but in an era of "equivalent time services" they would say, "Well, I'll have my fun, if I do impair my strength somewhat, I shall still be as good as the next man, or any other man, when pay-day comes."

But it is to the phrenologist and anthropologist that this doctrine seems most untenable. It is more and more clear that human beings are what their ancestors and the circumstances of their ancestors made them. You can not gather grapes from thorn-trees, nor figs from thistles. The best and noblest minds are such because of the earnest self-denial and self-culture of the hard, steady work, in the right directions, of their progenitors. Bring the doctrine into general esteem that men and women are quite irresponsible; that they are what they are because of irresistible laws and circumstances;

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that, therefore, each has an equal right to the enjoyment of the collective labor-products of all, and who will care to fit himself by arduous effort for what are now called "the higher walks of life?" for there will be no higher walks. Who will try to educate, ennoble, purify, and strengthen himself in the hope of having intelligent, noble, pure, strong, and healthy children? "I am as good as anybody!" will cry the lowest and laziest and stupidest. "I will not try to better myself," "I am no better than anybody else," will say some of the wisest, noblest, and strongest; "so, if that of wisdom, nobleness, and strength which inheres in me is not intrinsically superior to the characteristics of the idle and stupid, I will e'en sink to their level, for its hard work and no pay this thing of being a *high-toned* man."

Of all the arguments brought forward to substantiate this doctrine, few are weaker than this, that "knowledge is its own reward"—though the motto embodies a truth not available in this connection—and that, therefore, the states of information obtained by the scientist, artist, literary man, master-mechanic, lawyer, physician, etc., should not enable him to obtain more return for his labor than that obtained by dirt-shovelers, who had, and often have, little more brains than oxen. I refer to the wisest of them—a dirt-shoveler is often an angel or a genius in disguise.

Mind you, I say that things are all wrong now; the poor and the ignorant are utterly abused and wronged by the rich and the powerful. But do not let us shut our eyes and go for these wrong-doers heads down, like bulls, for then we won't hit them in the right place. Let us go at them with our eyes open, and with scientific weapons, and we will pierce them under the fifth rib, between the joints of the harness of triple steel—their coat of mail of capital and vested right and legalized fraud. If a man who did not understand the nature of the animal should be sent to fight a rhinoceros with a sword, he would slash at him in vain. One who had studied the creature, would pierce him in a certain spot where there is an open joint in his bullet-proof hide.

But let us look now at this matter of "knowledge its own reward." Go over any list of trades or professions, and consider how many of them would be learned simply because the knowledge of them was delightful to the learner. How many trades and professions would be selected for the sake of the pleasure that would accrue from a knowledge of them? Would our friends, Drs. —— and ——, the dentists, for instance, have spent years scraping out the fetid, rotten bones of the human mouth for the sake of the knowledge they obtained? No, no! There was money in it.

The real value of anything at any time and place is the average cost of its reproduction or replacement then and there. The value of gold and diamonds is to be discovered by dividing the world's product of them, for some recent period, into the miner's wages and material, transportation, etc., for that time. If a million pounds of gold costs two hundred million dollars to produce it, the value of gold is properly about $200 per pound, for it would cost about that to reproduce it. Now, apply the same rule to this vexed question of the value of a great invention by Arkwright, Fulton, or Morse, a great speech by Webster, Clay, or Beecher, a picture by Church or Bierstadt, a poem by Tennyson or Longfellow. It is not so hard to calculate this as one might suppose. You have only to remember that these inventions, speeches, pictures, and poems are the big gold nuggets and big diamonds of science, art and literature, obtained by certain experts, made such by the joint efforts of themselves, their progenitors, and society at large. I am not of those who deny the right of private property; though it is a nice business to decide between the rights of inventors, for instance, in the product of their inventions and those of society. Millions are being stolen from the poor just now by sharks under the guise of inventors and patentees. It was well enough for one or two of the original inventors in any line of mechanism to say, "'Behold great Babylon that I have builded,' the people must pay me a million." But "enough is enough." Society must step in presently and say, "Look here, Mr. Inventors, we acknowledge that this splendid fruit of your genius is the result, in a measure, of the brain capital accumulated by you and by your ancestors, and handed

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down to you. We consider it legitimate that they should have the satisfaction of viewing from the spirit world these results of their industry, temperance, general self-denial and self-culture, and that you should be rewarded for yours. But you must remember that if you had invented all the works of art the world has seen, and had your models around you in an uninhabited desert, they would not help you to a crust of bread. It is the fact that you are one of millions of human creatures that makes your inventions of value to you. Therefore, we claim the right to put a limit to your greed. We will give the principal inventors among you a million each, to reward you and encourage others; all other profit accruing from your labors shall belong to the public."

Thousands of human machines—of minds—are fed and educated by themselves, their friends, and society to go forth and dig and delve in the rich placers of science, art, and literature; it is only here and there one who is capable of turning up those big nuggets and big diamonds. The intrinsic value of these exceptional men is then certainly far greater than that of the estimable scavengers of which we hear so much. Any healthy man can be a good scavenger, but very few can invent a steam-engine. Observe, I am now discussing the intrinsic value of different men; the moral question as to whether every man should devote his powers freely to furthering human welfare does not come in here. I am treating of the value of great men. Who is to appropriate the wealth of thought and beauty and useful mechanism they create is another question. Suppose a company of men should undertake to produce upon some uninhabited island four men who could do such work as Morse, Webster, Bierstadt, and Longfellow have done, because they were unwilling to pay these men their high market rates for their work. Wouldn't they have their hands full? They would have to import into that island all the material necessary to establish the highest civilization, including men and women. They would have to establish agriculture, commerce, manufactures, schools and colleges, and all the institutions that constitute the best modern life. Then they would have to wait until children were raised and trained and tested; and, perhaps, after all, it would be a hundred years before a happy combination of parental faculties would produce them a single great man. In fact, before they had been long at this costly experiment, they would say, "Well, Webster, we think it will be cheaper to pay you $10,000 apiece for your great speeches, if you won't be a Communist and give them to us for nothing. And, Morse, we will give you a million for your telegraphs; and, Bierstadt and Longfellow, we'll give you $10,000 apiece for your best works. We find that the cost of reproducing them is altogether more than we expected." So, you see, it is not worth our while to go it on the "equatorial line."

SAMUEL LEAVITT.

THE SCIENCE OF RELIGION.

A SCIENCE of Religion is being evolved by the progressive enlightenment of this age. This science is based on an examination of the ideas of primitive man, and it advances by a comparison of his languages, laws, and social relations, and by a comparative view of the rise and progress of all the fundamental systems of religion of the various peoples of remote antiquity.

Having in a previous essay considered man in relation to geology and zoology, it is now in order to notice the crude ideas, moral philosophies, acts of worship, and reverential conceptions which have in all ages characterized all mankind. In doing this, I avail myself of all accessible facts. While impartially presenting the tenets of the various religions that have most influenced mankind, I can say with Müller that all have done some good.

We can not intelligently view the human form without observing that, as we ascend from the feet to the top of the head, the organs increase in importance. If we examine the brain alone, in this way, we find that over the eyes is perception, in the center of the lower forehead is memory, over this is reason, on the top front-head is Benevolence, next back of this is Veneration—the attic window from which the soul looks in humble reverence to God; and on either side of this are Hope and Spirituality.

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Man, then, is naturally a worshipful being in his very organization. No wonder, then, that in all ages of the world, in all stages of barbarism, civilization, and enlightenment, man guided by reason, looks up in Veneration, bows in reverence, trusts in Hope, and gives in Benevolence.

Hence it is that man, in the darkest orgies of barbarism, is prone to worship and to adhere to some kind of a religion indicated by his reason, and by his notion of the phenomena surrounding him. Thus, uncivilized man believes that man is dual, and that when the material self dies and decays, the other self, or spiritual self, lives on and on forever. And he buries the gun, the hatchet, and the pipe with the dead friend for the living self to use in the other world. These ideas of duality, of future existence, and of a higher power, are innate; they are derived from no revelation or teaching, but a natural conception of the human mind, and they form the incipient principles of the religion of the Hindoo, the Jew, and the Christian.

If we rid our minds of the errors of tradition, we must conclude that there is a first cause—a prime intelligence manifest in the inception of the forces of nature. This is the one Eternal God, but there is evidently in man a part of this divinity by which he perceives the Infinite, communes with God, and aspires to a higher and a nobler life. This is monotheism, and it is man bound to God by physical organization and by mental endowments. It is a Divine relation in natural association, and kept in unison by reason. This, in my conception, is the root, essence, entity, and entirety of all religion.

Religion is an essential element that binds human beings together, and makes them an ethnos—a people. I do not mean especially the Jewish religion, or the Mohammedan, Buddhistic, or the Christian religion, but some idea of self-duality, of responsibility, and of a higher power. And genius is a characteristic of a people as of an individual, and its peculiar casts are manifested in the morals, politics, religion, arts, and science.

Thus, the more ignorant a people, the more superstitious they are, and the lower their religious conceptions; the more gods they have, the more tribal they are; and the more tribal, the more they are prone to war.

And the superstition of the Dark Ages led the people to attach the idea of Divine inspiration to magicians and sorcerers. From the Iliad and Cyclic poems, Virgil, the Roman magician, caught the spirit of Homer, and derived much of the material for his famous Æneid, for which he was reverenced as a god, and was believed to possess marvelous powers of divination. Pregnant women, lovers, and poets visited his grave for consultation and consolation. But if the "Vox Virgili" came, it was as inaudable as the voice from the statue of Apollo at Delphi. In the third and fourth centuries Virgil was actually quoted in the liturgy of the sanctuary, and by enthusiastic divines as prophetic of the coming of Christ.

The laws of every tribe or nation of people are molded by their peculiar religion, and their religion is directed by their tradition, their reason, and their enlightenment.

The laws of the ancient Greeks were made in obedience to their faith in their God, Zeus of Dodona. Though scarcely able to hold converse with each other in the broken accents of the Doric and Ionic dialects, and despite the feuds of tribes, confusion of tongues, and the rule of tyrants, they always prided in the religious unity that made them a great people. The better enlightenment of the Jews gave them a higher religion. Their faith in the God of the universe molded their laws, bound together the tribes of Israel, and made the Jews a peculiar people.

All peoples of every nation, tribe, and religion have had certain legends, codes, or books, held sacred as coming from the respective gods they worship. Each has formed laws in harmony with their religion, and the adherents of each great system of religion have ever believed, and do yet believe, that some of their remote ancestors, at least, were inspired by the god of their adorations. It is a common characteristic, too, that they suppose that the god they revere and beseech has a son. It is common, too, to have a triad of gods in one god-head; and the more superstitious, the more gods they have, and the greater their terror of a ruthless god, an incarnate devil, and a fiery hell.

It is stated by Diodorus that the Egyptians believed that Mneus gave their laws to Hermes; the Cretans believed that Minos received their laws of Zeus; and the Lacedemonians believed that their laws came through Lykurgos from Apollo; the Aryans believe their laws came through Zathraustes from the Good Spirit. According to the Getæ the goddess Hestia gave laws to Zomalxis; the Jews believe that Iao gave their laws to Moses; and Christians believe that Christ received his doctrines of God.

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The first ideas of religion came with the first human being, and religious forms and ceremonies became systematized as generic language became fixed and traditional. The first developed languages of Asia were the Turanian, Semitic, and Aryan. At the same time were developed, I might say evolved, the three fundamental systems of religion, bearing respectively the names of the languages.

China is the most complete representative of Turanian speech and religion. We find in the moldy annals of this people a religion neither with ostentation nor imposing ceremonies, but a simple worship of a multiplicity of gods suggested by natural phenomena, as the lightning, storm, sun, and sky. They also worship ancestral spirits, and believe that the spirits of the dead return to do them good or harm. Hence Confucius said, "Respect the gods, and keep them at a distance."

The Semitic races embrace the Phœnicians, Carthagenians, Babylonians, Mohammedans, Jews, and Christians. Widely as these peoples differ from each other in their nationality, language, faith, and modes of worship, anciently the same language, the same essential religious features were theirs. And it is characteristic of their religion even now, especially the three last-mentioned, that God is recognized more in interpositions in the affairs of men and nations than in the beneficence, harmony, and beauty of nature. Hence God is worshiped more through fear than venerated for beneficence. The deities of their ancient worship were numerous, and called by names expressive of moral attributes and exalted powers; but these deities have been constantly abandoned with a steady tendency toward monotheism.

On the contrary, the Aryan races have a religion based upon a conception of natural powers in their deities. Max Müller fitly characterizes them as worshiping "God in nature—God as appearing behind the gorgeous vail of nature, rather than as hidden behind the vail of the sanctuary of the human heart." Each of the gods of this pantheon is held as a sacred monument of power; so that there is but slow progress toward monotheism. Traces of the Aryan race, language, and religion are best marked in Persia and the Indies.

From the nascent stems spring the world-wide panorama of religious history. From the Aryans came the Hindus and the Persians, with Brahminism, Buddhism, and Zoroastrianism; and from the Shemites came Hebrews, with Mosaism, Judaism, and Christianity. From the Turanian came the Chinese, Tartars, Finns, and their religions. Buddhism originated among the Aryans, but found the material for its growth in Asia, and is now the great Turanian religion, supported by more than one-third of the people of earth.

And so of Christianity, which, though developed from Mosaism, was spurned by the Jews, as the Brahmins did Buddhism, so that it received but little notice till it was transplanted from the Jews among the Gentiles; from Semitic birth it has become the leading Aryan religion of this day.

Next let us notice the leading characters and sacred books of these religions. The four Vedas, of which the Rig-Veda is the principal Bible, contain the revelations and doctrines of the Hindus, whose principal god is Brahma, who, with Siva and Vishnu, form the trinity or god-head, and these books, with the Menu and Shaster, are supposed to contain the will of their god revealed through the prophets. Zoroaster was a dissenter from the code, and the founder of a new code of revealed laws, the Zendavesta. Afterward Buddha dissented from the Brahmin faith, and formed a new code, called the Dhammapada, or Path of Virtue.

Buddha was a great reformer; he taught many good moral truths, and had many apostles who claimed that he appeared to them in person after his death. His sacred writings were canonized 246 years before Christ.

The most noted characters of the Turanian religion are the two Chinese philosophers, Laotse and Confucius, who lived about the same time and promulgated their religious conceptions in the Ta-ote-King, and the Five Kings and the Four Shu.

Finally, from the Semitic through the Hebrew we have Mosaism with our Bible, Moses and the prophets, and still later, the New Testament with Christ and the Apostles.

Christian believers worship God as the Creator and Preserver of the universe, and Christ as his Son, and the Saviour of the people from the curse of God brought upon them by the sin of their first parents, by atonement of his blood, and as the propitiator of God, his outraged Father, by the sacrifice of his life on an ignominious cross to appease or justify the Father; and as an intermediator between them and God through his sacrificial death; and they believe that he rose from the dead, came in his mutilated body to earth and conversed with them; and that he finally ascended to Heaven, where he remains on the right hand

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of God as a perpetual intercessor for them, stipulating and pleading with God for the pardon of their sins. The Hindus believe, with strange similarity, that their god Vishnu came as Krishna in his eighth avataria or incarnation.

The first Council in the Christian era was held at Jerusalem by the Apostles, to determine the relation of Christ to man. The first Council of Nice, in 325, to assert that Christ was the Son of God, against the opinion of Arius; then at Constantinople, in 381, to confirm the doctrine of the Holy Ghost; at Ephesus, in 431, to condemn the Nestorian heresy. Again in 451, at Chalcedon to assert the divinity of Christ; under Justinian, in 553, against the doctrines of Origen, Arius, and others; another was held at Nice, in 787, under the Empress Irene, to establish the worship of images against this the Synod of Charlemagne assembled in 794 at Frankfort.

CHARLES L. CARTER, M.D.

ELEPHANT BRAIN vs. HUMAN BRAIN.

THE following article was written by Mr. Capen, of Philadelphia, for the *Evening Telegraph* of that city, but did not obtain admission to the columns of the paper, for the palpable reason, we presume, that Mr. Capen's logic too clearly shows the recklessness of the *Telegraph* man's statement, or his ignorance of the subject he attempted to degrade. We quote a few sentences to show the context in which the part particularly discussed by Mr. Capen occurs:

"Notwithstanding that, from time immemorial, the sagacity of the elephant has been a subject of admiration, the brain is very small as compared with the size of the animal, it weighing only from eight to ten pounds, while that of an average man weighs a little over three pounds. To one remembering the knowing look of the elephant, and not familiar with the structure of its large skull, this may seem strange; but the fact is, that almost all the anterior part of the skull resembles a large honeycomb filled with air, so that the elephant, like a great many other big-bugs, may be full of blow with very little brain. Facts of kindred significance at once demonstrate the superlative nonsense of Phrenology. The brain of the elephant, however, though small, is a highly complex organ, and resembles, in many important respects, that of man. But the trunk of the animal is the principal organ by means of which it puts itself in communication with the external world."

REPLY.

TO THE EDITOR OF THE EVENING TELEGRAPH:

In your paper of the 6th inst. (August), in an article entitled "The Dead Empress," your reporter, alluding to the sinuses in the anterior portion of the skull, and the consequent large head which contained a relatively small brain, remarked, "Facts of kindred significance at once demonstrate the superlative nonsense of Phrenology." Not believing that it is your purpose to commit your popular journal to a conflict with science, or with the character of scientific evidence, I presume you will give place in your columns to a brief exposition of the falsity of that statement.

The human skull differs greatly from that of the elephant, and from those of all other quadrupeds, in the fact that the external configuration is much more nearly an exact counterpart of the surface of the brain. In man the frontal sinuses are two small cavities, above and on either side of the nose, extending usually less than half the length of the eyebrow, and in height seldom more than an inch, and diminishing to a point in the two directions, thus forming small triangular projections on the forehead by the irregularity of the external plate of the skull, the internal plate following the regular curve of the brain.

By "facts of kindred significance," it is probable that your reporter refered to other difficulties in the way of discovering the size and form of the brain. Many persons appear to be unable to distinguish between difficulties in the study of Phrenology and objections to the subject. Your reporter is evidently one of that class.

Phrenology, as a science, treats of the brain and of all that affects its condition. Practical Phrenology makes use of the means at its command to discover these conditions.

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In order to do so, the size and configuration of the head, the temperament, the health, etc., are considered. It is obvious to every one who reflects a moment that there can be no development of the brain, either at the base within the median fissure, where the two hemispheres meet, nor on the surface, without a corresponding enlargement of the exterior of the skull, or a diminution of its thickness or of the cavities of the sinuses. Your reporter takes it for granted that it will be the latter, not only in the elephant, but also in man; but before coming to such a conclusion, common sense would suggest an inspection of the human skull, which will show the internal and the external plates in close proximity, separated only by a thin layer of less dense bony structure of almost uniform thickness, with the exception of a few well-known places, two of which are over the orbits of the eyes, at their inner angles, two are behind and beneath the ears, and one is at the nape of the neck. All other inequalities are very slight, or are at the base of the skull, beneath brain recognized by all physiologists as the sensorium, especially concerned with sensations received from the organs of special sense and other parts of the system. As the entire thickness of the skull is seldom more than three-sixteenths of an inch, and the cavities of the sinuses are less than a cubic inch, it is evident that no reduction of bulk in those two directions can be sufficient for the great differences in the sizes of the adult human brain, which is, from minimum to maximum, not less than twenty ounces, and hence the external plate of the skull must adapt itself to the development of the brain. That it does so every anatomist knows, and hence, such a slur as that quoted could never have been cast except by one almost totally ignorant of the subject. J. L. C.

HOW TO DRAW THE FACE.

CHAPTER IV.

PARTS AS REGARDS CHARACTER AND EXPRESSION.

HAVING determined a standard of proportions and contour for the general face and features, and adopted a method or form for constructing or representing them as simple forms, we will now notice and discuss variations, and the methods of determining and representing them; first, from the form or diagram hitherto used, and then by shorter methods, to provide greater facility in working. As the general principles are now understood by those who have followed us thus far, they can readily be carried in the mind, and, consequently, in a good degree dispensed with as matters of manual exercise or visible guides. It has been our purpose hitherto to provide a simple basis for the elucidation of the elementary principles of facial expression, and to explain the simple or general forms of the objects, so as to be perfectly clear, and, so far as possible, *unvarying* in adaptation, rather than to present perfect or finished specimens either of drawing or analysis, or to impose an unnecessary burden upon after practice in requiring the full delineation of all its parts for every subject essayed.

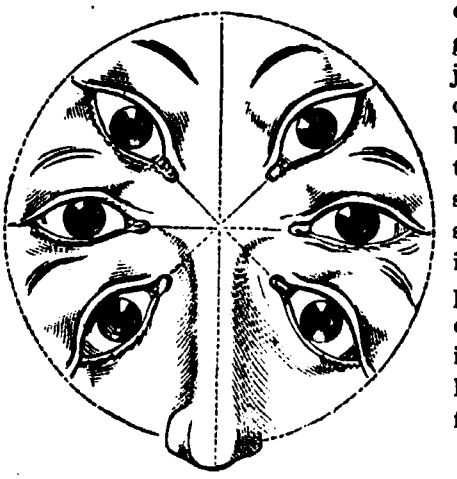


Fig. 59.

Having, then, adopted a standard which comes within certain defined limits, we see at once that any departure from those limits will constitute a variation of character, or, in other words, express idiosyncrasy. Let us take the features again separately—say, first,

THE NOSE,

as being, perhaps, the simplest in its form and most easily detected in its variations,

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and using our standard form and diagram, see what changes its use will exhibit.

Here are three very different shapes and styles of nose (fig. 60), all based on the same analytic formula. One of them our standard type; one, a strongly marked aquiline or Roman nose; and one, a turned-up Chinese or *retroussè* nose: and it is readily seen that a great variety—in fact, all styles and shapes—could be thus defined and exhibited.

By following the upper diagonal out to a proper extent, a very long pointed nose is easily represented (see dotted lines). But as

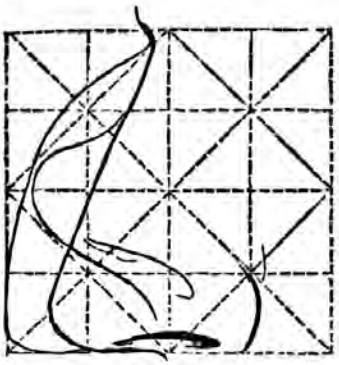


Fig. 60.

the three prominent types—the "straight," "hooked," and "elevated"—are leading distinctions in all cases, only those are emphasized.

So, also, with the eye (fig. 61), although it is almost too complicated for our diagram to represent it clearly, and also the mouth (fig. 62), which, so far as our diagram is concerned, we limit to two or three prominent types or conditions, and those merely for illustration of the principle.

But we will now exhibit them without

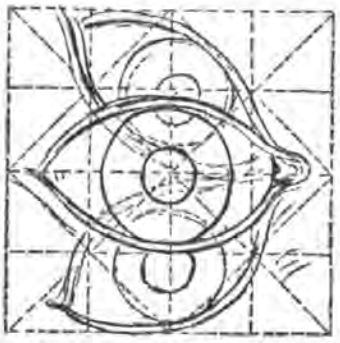


Fig. 61.

our diagram—that is, our full diagram, but using such parts of it, or other forms, as are adapted to our purpose — and proceed to consider not only varieties of contour, but



Fig. 62.

expression, so far as it can be manifested by them separate from each other, in some of their prominent instances.

Let us sketch our standard nose, thus (fig. 63), making, first, a perpendicular line, then a diagonal, describing the direction and projection of the ridge, and a horizontal line for the direction and depth of the base—in other words, a figure 4, or one triangular section of our standard formula. Marking the projection of the eyebrow, or frontal bone, at the top, we describe on the diag-

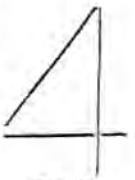


Fig. 63.

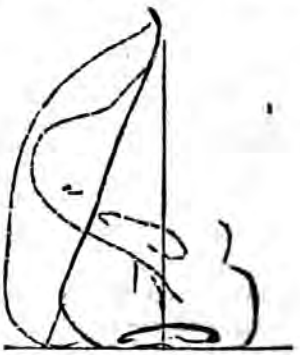


Fig. 64.

onal the contour of the ridge, and on the horizontal that of the base, or nostril. The wing projects as far to the rear as the point to the front, or more or less, according to character.

Of course we see, as before, that the varieties may be obtained from this, as well as from the full diagram, by simple deviations (see dotted lines), but these may perhaps be

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more readily and conveniently obtained by themselves on their own bases (fig. 64.)

In the front view, the variations are obtainable in the manner shown by our diagram of the face in the preceding chapter—shortening or lengthening the space for the tip for long or short noses, and showing more of the nostrils for turned-up, or more of the end for hooked or elongated noses—the wings more or less spread according to type (figs. 64, 65, 66, 67).

As the nose is comparatively immobile, it



Fig. 65.



Fig. 66.



Fig. 67.

has not that range of expression that the eye and mouth have. But still the wings of the nostrils are somewhat flexible, capable of contraction and expansion, and serve in that respect largely to heighten expression, if not to exhibit it in itself. Defiance, resolution, etc., expand or dilate them, as in the war-horse; timidity, fear, etc., contract. Numerous instances of these and other expressions can be found in the published works on the subject, of which we would

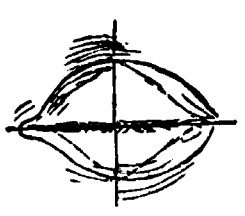


Fig. 68.

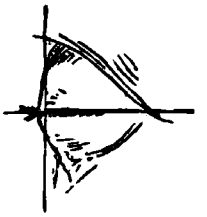


Fig. 69.

instance "New Physiognomy;" and, of course, nature is always open and accessible to observation. With the principles here suggested, the student, we think, can readily detect them, and, by the aid of these or similar methods, represent them.

THE EYE.

The eye is, perhaps, *par excellence* the feature of expression. It may *divide* the palm with the mouth, but its range is doubtless second to none. Rage, fear, pity, all the round of passion and emotion, come largely within its scope, even independent of the other features. But, of course, it is not our province here to describe methods of repre-



Fig. 70.



Fig. 71.



Fig. 72.

senting each of these varied expressions. The eye having been analyzed in itself, and exhibited in its standard proportions and conditions, general data, whereby deviations from said standard express characteristics, will enable the student to detect their varieties and represent them for himself.

The eye is variable in expression because all its parts are flexible or capable of change of position and condition. The lids open



Fig. 73.

and shut; the ball rolls in its socket up and down, sideways and oblique; the eyebrows may be arched or depressed, corrugated, or smoothed. The eye has a great variety of surface, as well as of configuration; is subject to excessive humidity or parched to dryness; and in all these it presents so many aspects and conditions that its perfect rep-

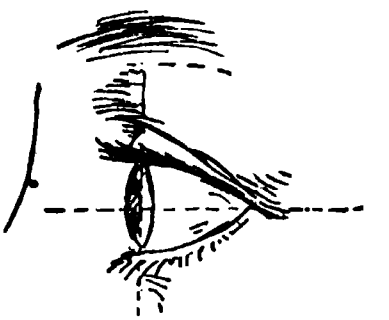


Fig. 74.

resentation exhausts the catalogue of the artist's abilities; yet from its commanding

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position and influence it entices and largely rewards the effort it challenges, even to the beginner.

We have given a general analysis of the eye in a quiet condition and aspect when open; and its varieties of character, as large, small, round, oblong, etc., are readily deducible from our principles.* But shut, it is a somewhat different looking object. Still, its interior construction known, its expression, so to speak, is easily suggested. Strike a horizontal line and a perpendicular across the center; draw as for the open eye, but instead of representing iris and pupil, emphasize the horizontal line, and characterize for the closed lids, indicating the lashes by a few touches proceeding from them (fig. 68). The profile eye may be the same, only using the perpendicular for the front of the eyeball, as in the open eye (see fig. 69).



Fig. 75.

The eye cast upward, downward, or sideways, by lines corresponding to their position, and sketch as before (see figs. 70, 71, 72, 73, 74).

Expression is, perhaps, as much given by the surrounding integuments of the eye as anything else. The contraction of the brow and lids, etc., although the luster of the eyeball, iris, etc., gives, perhaps, the degree or intensity, as "the dry fire of anger," the "moist sheen of pity," the "warm glow of rapture," the "calm luster of adoration," etc. These qualities are probably beyond the province of our present purpose, but come more within that of color, light, shade, etc., for their proper rending, and are to be expected only from advanced skill. Still, however, the action of the muscle is within our legitimate scope, and we refer to fig. 75 as a hint of their action.

* See article on Eyes, in PHRENOLOGICAL JOURNAL for July, 1874.

THE SUCCESSFULNESS OF SUCCESS.

IN the days of ancient heroes and mythological marvels, there lived in Crete a father and son, named Dædalus and Icarus.

For reasons of their own they wished to leave the island, which, unfortunately for them, they were obliged to do between "two days." Dædalus was a man of resources, and he made for himself and his son wings, the feathers of which were put together with wax. They soared away in the most satisfactory manner—

"Over the world they sailed like an eagle,
They balanced themselves on their wings like a sea gull,"

till Icarus, rashly ambitious, ventured too near the sun. Its heat softened the wax, and no longer upborne by his wings, he dropped into the sea and was drowned.

His more cautious father reached Sicily in safety, was received at court, and, altogether, found the tide of events quite agreeable.

The story is susceptible of many morals, but that in point is, that the world smiles on prosperity. "There is nothing so successful as success."

Once beyond the struggling-point, with a firm footing, and your ability to keep it proved, you have but to open your hands for the acknowledgements of an appreciative community. Once get ahead of your income, and the little sum wisely invested and swelled by the contributions of succeeding years will take care of itself and grow, quite independent of your exertions.

Your business talent proved, there will be a place made for you to lay your finger and your influence on as many as you choose of the thousand springs that control civil and political life. Once make a fortunate hit in literature, or wring out success by plodding merit, and the world will read anything that shines under the luster of your name. The moral of this is, perseverance in an honorable course. Many a man who has made haste to be rich has scorched his wings and dropped into ignominious obscurity. H.

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THE MODERN MAN PHYSICALLY.

CAPTAIN BOYTON'S feat of swimming the English Channel in his life-preserving dress, and the later more astonishing accomplishment of the perilous undertaking by Captain Webb, have set thinkers to work on the comparative physical strength of the ancient and modern man. The London *Spectator* has a good article on this subject, which contains the following pertinent remarks and illustrations:

"There never was a delusion with less evidence for it, except a permanent impression among mankind, which is often the result, not of accumulated experience, but of an ever-renewing discontent with the actual state of things. There is not the slightest evidence anywhere that man was ever bigger, stronger, swifter, or more enduring, under the same conditions of food and climate, than he is now. As to bigness, the evidence is positive. Modern Egyptians are as big as the mummies who were conquerors in their days, and modern Englishmen are bigger. There are not in existence a thousand coats of armor which an English regiment could put on. Very few moderns can use ancient swords, because the hilts are too small for their hands. Endless wealth and skill were expended in picking gladiators, and there is no evidence that a man among them was as big or as strong as Shaw.

"No skeleton, no statue, no picture indicates that men in general were ever bigger. The Jews of to-day are as large as they were in Egypt, or larger. The people of the Romagna have all the bearing and more than the size of the Roman soldiery. No feat is recorded as usual with Greek athletes which English acrobats could not perform now. There is no naked savage tribe which naked Cornishmen or Yorkshiremen could not strangle. No race exists of which a thousand men similarly armed would defeat an English, or German, or Russian regiment of equal numbers. Nothing is recorded of our forefathers here in England which Englishmen could not do, unless it be some feats of archery, which were the result of a long training of the eye continued for generations. The most civilized and luxurious family that ever existed, the European royal caste, is physically as big, as healthy, and as powerful as any people of whom we have any account that science can accept. Thiers' Frenchman is Cæsar's Gaul in all bodily conditions, and with an increased power of keeping alive, which may be partly owing to improved conditions of living, but is probably owing still more to developed vitality. There is no evidence that even the feeble races are feebler than they became after their first acclimatization. The Bengalee was what we know him twelve hundred years ago, and the Chinaman was represented on porcelain just as he is now before the birth of Christ. No race ever multiplied like the Anglo-Saxon, which has had no advantage of climate, and till lately no particular advantage of food. Physical condition depends on physical conditions, and why should a race better fed, better clothed, and better housed than it ever was before degenerate? Because it eats corn instead of berries? Compare the Californian and the Digger Indian. Because it wears clothes? The wearing of clothes, if burdensome—which the experience of army doctors in India as to the best costume for marching makes excessively doubtful, they declaring unanimously that breechless men suffer from varicose veins, as men wearing trousers do not—must operate as a permanent physical training. You carry weight habitually. Because they keep in-doors? Compare English professionals with Tasmanian savages, living in identically the same climate, but living out-of-doors. The conditions of civilization not only do not prohibit Captain Webb, who would have out-walked, out-swam, or strangled any German that Tacitus ever romanced about, but they enable him to live to seventy instead of dying at forty-five, as two thousand years ago he, then probably a slave bred for the arena, would have done.

"That races have degenerated in what we may call the physical-moral qualities is incontestable, or, at least, having the fear of the Duke of Argyll before our eyes, we will not contest it, though we do not believe the Greek Klepht to be the inferior of the Spartan in courage, or the men who defended Bhurtpore to be more timorous than the men

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who were defeated with Porus; but of physical degeneracy without change of food or climate we can find no authentic trace. The illusion is a mere result of discontent, and of inability to see facts through the mist in which time kindly enshrouds them. That the human race, even under the best conditions, advances very little in physical capacities is true, but, then, it is true also that those conditions are fatal to the most powerful of the old improving forces, the survival of the fittest."

"WESTWARD, HO!"

The stars which roll from east to west
Shall guide us to a land that's blessed;
Our ancestors have echoed o'er—
For eighteen centuries, and more—
And we'll re-echo, as we go,
Their good old watchword, "Westward, Ho!"

Since Cæsar sailed for Albion's coast,
The Westward track has *not* been lost;
And though the sound might seem to wane,
The ages kept the brave refrain,
Which we will sing, as on we go,
The hopeful strain of "Westward, Ho!"

"Westward, Ho!" Columbus brave,
Brings nations o'er the rolling wave;
And, after him, Vespuclus,
Brings out again the words for us—
Which we'll resound, as on we go,
The watchword still of "Westward, Ho!"

Then Drake, and Hawks, and Raleigh, too,
Kept open tracks for me and you;
Then brave old pilgrims, as we know,
In gloomy tones sang, "Westward, Ho!"
And so *our* song shall deeper grow,
As onward thrills our "Westward, Ho!"

Poor Afric, forced from home to go,
Still kept the track of "Westward, Ho!"
And, from the iron pioneer,
We hear the whistle, shrill and clear,
Upon the Western prairies blow
The sturdy motto, "Westward, Ho!"

So, as the surging wave shall go,
Of human life to "Westward, Ho!"
Until the rising, "coming race,"
Shall East and West clasp in embrace,
The words bequeathed will onward throw
The living watchword, "Westward, Ho!"

GRACE H. HORD.

THE BRUSSELS' HEALTH CONFERENCE OF 1876.

THE programme of the "Congress and International Exhibition of means, appliances, and instruments for saving life, and preserving health," which will be held in Brussels in 1876, sets forth in the following concise manner the nature and character of the proceedings:

"The Exhibition and Congress will be divided into ten classes. The first class will comprise all relating to saving of life from fire by land and by sea, and will consist of five sections, each devoted to a particular branch of the subject.

"The second class, in six divisions, will in like manner, contain all relating to the saving of life on and in the water, including the lighting of coasts, shipwrecks, the safe construction of vessels of all classes, and the transport and treatment of sick and wounded on board ship.

"The third class will be devoted to the means of preventing accidents in traveling by road or by rail, and will be divided into ten sub-sections.

"The fourth class will consist of aid to belligerents in time of war, in five sections, comprising means of transport, surgical appliances, ambulances and field hospitals, the disposal of the dead, and the sanitation of battle-fields and encampments.

"The fifth class, in eight sub-sections, will embrace the wide field of hygiene and public health.

"The sixth class will include, in three sections, the means of maintaining the health and protecting the lives of all engaged in industrial pursuits.

"The seventh class will be occupied, in four sections, with private and domestic health.

"The eighth class will discuss medicine, surgery, and pharmacy, in their relations to all the preceeding classes; and the ninth class will comprehend all institutions intend-

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ed to ameliorate the condition of the working classes, such as life-assurance companies, benefit and co-operative societies, infirmaries and convalescent hospitals, and means of promoting temperance, etc.

"The tenth and last class will contain, in seventeen sub-sections, the protection of health and life in connection with agriculture.

"The Congress and the Exhibition will be complementary of each other. At the former will be considered and discussed all questions in their largest sense; in the latter will be exhibited all that genius and ingenuity have devised to preserve or protect human life and assure the well-being of nations. The means, apparatus, and processes shown will be open to scrutiny, and as often as possible public discussions will familiarize their modes of action and uses. These discussions will be collected and published in small tracts at the lowest possible cost, in order to spread abroad a knowledge of the principles of health and safety."

The money required for this admirable undertaking has been raised by subscription in Belgium, and the enterprise is to be under the protection of the King of the Belgians and of the city of Brussels.

BEARDS.

MOST of the Fathers of the Church wore and approved of the beard. Clement of Alexandria says: "Nature adorned man, like a lion, with a beard, as the mark of strength and power." Lactantius, Theodoret, St. Augustine, and St. Cyprian are all eloquent in praise of this characteristic feature; about which many discussions were raised in the early ages of the Church, when matters of discipline engaged much of the attention of its leaders. To settle these disputes, at the Fourth Council of Carthage—A. D. 252, Can. 44—it was enacted "that a cleric shall not cherish his hair nor shave his beard." (*Clericus nec comam nutriat nec barbam radat.*) Bingham quotes an early letter, in which it is said of one who from a layman had become a clergyman: "His habit, gait, and modest countenance and discourse, were all *religious, and agreeably* to these his hair was short and his beard long." A source of dispute between the Roman and Greek churches has been the subject of wearing, or not wearing, the beard. The Greek Church has adhered to the decisions of the early Church, and refused to admit any shaven saint into its calendar, and thereby condemning the Romish Church for the opposite conduct. And, on the other hand, the popes, to make a destinction between the Eastern and Western decisions, made statutes *De radendis Barbis*, or shaving the beard. Some, however, believe that faith and nature might be reconciled. The leading English and German reformers wore their beards, with an exception or two. Most of the Protestant martyrs were burned in their beards.

[The *Christian Intelligencer* copies the above from an exchange, which is equivalent to an indorsement. We commend the facts given above to our readers. *Why* do men shave? Is it healthful? No. Is it useful? No. Is it a mark of piety? No. Does it indicate effeminacy? Yes. Is it an evidence of vanity to shave? Yes. Is it unnatural? Yes. Does it take much valuable time? Yes. Is it an expensive and a troublesome habit? Yes. What are the advantages of shaving? There are none, but there are *many* disadvantages besides those herein enumerated. The scissors, and not the razor, may be used to clip and trim the hair to one's convenience or liking.]

CHEERFUL WOMEN.

OH, if "gloomy" women did but know what comfort there is in a cheerful spirit! How the heart leaps up to meet a sunshiny face, a merry tongue, an even temper, and a heart which either naturally, or, what is better, from conscientious principle, has learned to take all things on the bright side, believing that the Giver of life being all perfect love, the best offering we can make to Him is to enjoy to the full what He sends of good, and bear what He allows of evil; like a child who, when once it believes in its father, believes in all his doings with it, whether it understands them or not.

Among the secondary influences which can be employed, either by or upon a naturally anxious or morbid temperament, there is none so ready to hand, or so wholesome, as that so often referred to, constant employment. A very large number of women, particularly young women, are by nature con-

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stituted so exceedingly restless of mind, or with such a strong physical tendency to depression, that they can by no possibility keep themselves in a state of even tolerable cheerfulness, except by being continually occupied.—*Miss Mulock.*

Yes, a "gloomy" woman is as bad, almost, as a gloomy man. Both are the opposite of good Christians. We approve of full occupation of body and mind, and regard idleness sinful. One way to manage children is to keep them *pleasantly* occupied; not tied to a treadwheel, nor severely tasked, but kept at work, even with playthings. It is by occupation they may be controlled. Then, if provoked, annoyed, or hurt, *diversion* is the best remedy. Has the little one fallen and bumped its head? Rub it a little, and take the child to the window that he may see something new. He will soon cease to whimper, and be amused. So with children of larger growth. When sad and cast down, arise, go forth to duty. Seek to do good, to confer a favor on one less fortunate than yourself, and you will forget your own troubles, and become what all should strive to be, cheerful and happy.

A THREAD OF GOLD.

Ah, yes! through every human heart
A thread of saving gold is wrought.
Though life be selfish, passion-tossed,
A vein of virtue's found, if sought;
The germ of all that's pure and bright
Is in this thread of golden light.
We can not see the hidden life
Of friends, 'tis true, but in the strife
To do, and dare, we may behold
The sparkle of the thread of gold.
An artist, traveling, found one day
A painted glass. He turned away
Disgusted as the falling light
Showed straggling lines and daubs to sight.
A happy pause his thoughts designed,
He turned the picture, then he found
A sweeter vision painted o'er
Than ever artist dreamed before.
To careless glance, or search to find
Unsightly faults, are blots defined;
To loving eyes sweet truths impart
The holier mysteries of the heart.
If those dim aisles are hopeful trod
One can not miss the golden thread.
Forget the wrongs! be blind of sight:
Faults may be there—may be false light.
Turn, turn the picture till are seen
The golden threads of virtue's sheen.
Thus weave a garment for your soul;
Not single threaded, but a whole,
Of faith in man, both warp and woof,
A golden texture of love's truth
To hide the spots of soil and sin
Which darken, else, each heart within.

Another Great Tunnel.—This decade seems to be an era of great feats of engineering, in which Europe and America strive in emulation. Now we are informed that a submarine tunnel is proposed to connect Europe and Africa under the Strait of Gibraltar. The excavations are to begin at a distance of three miles from the sea on each side, in order to provide convenient approaches. This is necessary, because the cliffs on either side are over 2,000 feet high, while the channel itself is 160 feet deep. The tunnel, it is thought, will have to be bored at least 1,000 feet under the bed of the sea. The route proposed is from Tarifa and Algesiras, in Spain, to Tangier, on the Morocco coast. While the actual length under water is but nine miles—not one-half that of the proposed English Channel tunnel—yet it is thought the cost of this work will be much greater, on account of the difficulties in constructing the approaches. This may be a mere suggestion on the part of some great contractor who wants a job, as such a tunnel seems scarcely needed for the trade at present between Spain and Morocco. Africa, however, is comparatively a new field for enterprise and development, and possesses grand possibilities, whose maturity might be hastened by such a tunnel.

A contemporary says—"An old Grecian philosopher advises all men to 'know themselves.' That is advising a good many to form very low and disreputable acquaintances."

If so, then the sooner they make the acquaintance, the sooner they can set about improving themselves and becoming elevated and reputable.

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MRS. C. FOWLER WELLS, *Proprietor.*
H. S. DRAYTON, A.M., *Editor.*—N. SIZER, *Associate.*

NEW YORK,
DECEMBER, 1875.

THE CLOSE OF THE YEAR.

ANOTHER year is near its close, and this number completes the sixty-first volume of the PHRENOLOGICAL JOURNAL.

Well, what of it? A practical question, which shall be as practically answered.

There is this of it: You, reader, as well as ourselves, have made either a good or bad use of the year past. We can review its progress from the first day of January, 1875, to this time, with a calm mind, and can point to incidents here and there which are creditable to head and heart; or we dislike to refer to the part we have borne in its history, knowing that the balance of account is against us—that we have not done what we could to promote the welfare of others or to better our own natures.

The lessons of life are numerous—offered on every hand, and we can learn much from them, if we will. Experience is not dearly bought if it save us from future loss or suffering.

If the reader has profited by his experience, it is well. We refer, of course, to moral profit. They who add to the sum of their active character for integrity and manliness as the years press on, can rejoice in their hearts that they do not live in vain. Wealth may be accumulated, credit in social and political lines may be enlarged, and yet the manhood in one may deteriorate. How imperfect a criterion of worth is public approbation, every man who has won the applause of a community knows, as well as every close observer of human affairs. What is a grand success in the estimation of a whole city, may be morally a disastrous failure. How many have found complete shipwreck of all that is true and honorable in character through a lauded triumph in business or professional life!

The aim of the PHRENOLOGICAL JOURNAL has been to aid all who read its pages to live in accordance with the highest standards of mental and physical life. Standing upon the broad level of humanity, studious of the diverse expressions of character, its editors have sought to adapt its teachings to the understanding of the weakest minds, and, at the same time, have not been too timid to proffer admonition to the strongest. They have endeavored, with an earnest sense of responsibility, to promote the cause of truth in its different relations to human progress.

As we turn over the leaves of number after number which mark the succession of the months, we can point to way-marks of special interest. Here and there is signalized some important development in science or art, or some improvement in the economies of social life. Men of worth, in wide or meager spheres, are noticed in sketches biographical and scientific, and, occasionally, to "point a moral," some subject, in whom propensity was permitted to predominate over the better nature, is given a place.

The review is not without its painful features, as the JOURNAL has been called upon to note the loss of great and noble men by death, whose usefulness, in some cases, seemed in its high maturity. Among these, the Publisher of this magazine takes worthy rank. He was, indeed, one of the world's noblemen, and his departure, in its suddenness, at a time when his earnest energy and

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philanthropy were in the fullest tide of activity, seemed at first overwhelming and irretrievable. No wonder a thousand voices cried at once, "Will the work he fathered so zealously go on?" The surging wave of regret and sympathy forbade other answer than that returned, "Yes; duty to him and obligation to you demand its continuance." Now, the aim held aloft is to rear a structure which will perpetuate his memory, and maintain the good work which he so earnestly promoted.

There has been no lagging at the oars since the late helmsman surrendered the craft to the guidance of others, and the words of encouragement and good cheer which have come to us as we labored, have been accepted as an earnest of steady support by all the friends, old and new, of Phrenology and philanthropy.

We close this volume, but it is to open a new one, heralding the new year 1876. May we not expect to find, ere the time comes to send out the January number of the PHRENOLOGICAL JOURNAL for 1876, that all the subscribers of '75 have re-enrolled their names upon our register, and thus have practically signified their determination to be with us in our labors to disseminate the seed of truth, and to benefit mankind in mind and body?

CHARITY CONDUCIVE TO PHYSICAL AND MENTAL HEALTH.

THE true end of life is by no means entertained by those who look simply upon their own personal affairs. The doctrine of "look out for number one," which is flourished by so many as containing the very essential principles of practicality, is altogether fallacious, if those high motives which are the mainsprings of a noble, useful life are to be regarded. It is a selfish, one-sided doctrine, neither healthful for him who entertains it, nor for the society of which he is a member. Were all to attempt to carry it into exercise, what a wretched community we should have! Each would be striving to secure advantages for himself, regardless of his neighbor. The sharp, adroit, energetic would, of course, secure the better results, while the weak, the dull, the inefficient would be practically set aside or ignored in the every-day current of affairs, and live upon what they could procure through the oversight or negligence of their skillful competitors; they would, indeed, feed upon the rejected crusts and crumbs from the tables of the other and stronger ones. Perhaps, however, their condition, as concerns its mental and spiritual aspects, would not be more miserable than the condition of their better housed and fed neighbors; for, as human nature is constituted, the elements of an abounding charity must dominate, to a great extent, in our words and deeds if we would be really happy.

The true enjoyments of life are not found in the accumulation of wealth. Men of naturally good motives and tender sentiments, who devote all their energies to business, seeking to amass wealth, in the course of time find that their tender susceptibilities are hardened, that they are less affected by high and noble emotions. The instances of this sort are found all around us. How many a man who had, in the early days of his business relations, looked upon the greed of his neighbor merchant with contempt, and had often declared that one of the mainsprings of his endeavors to gain position and a competency was to secure the ability to do good, to take an interest in philanthropic movements, after fifteen or twenty years' conflict with the world has become grasping, sordid, and even mean in the use of the large means which a prosperous business bestowed upon him!

A proper view of life forbids that we should be ever reaching out for ourselves. Humanity, or what comprehends all that there is in humanitarianism, and, far more, Christianity, enjoins that we should have a regard for our brother-man, that we should look upon the "things of others," that we should exercise a hearty, communistic spirit by endeavoring to minister to those in need such things as shall promote their welfare.

Life without some definite object is practically a failure. No greatness was ever

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achieved which was worth the getting without a clearly set purpose. Then, too, a purpose which confers greatness is one which does not make self a very prominent element, but rather subordinates self. The record of history abounds with great names, but if we analyze the basis of their fame, we find that it consisted mainly in the benefit which they conferred on others, perhaps upon a whole people, or a whole world, by the richness of their example. Many, to be sure, have achieved fame without securing an adequate measure of happiness to themselves; the reasons are obvious. Excess of zeal, or excess of ambition, or inordinate effort is not conducive to that harmony of mind and that physical balance without which real happiness can not exist.

A good story is told of a store-keeper who was known to be very anxious with regard to his worldly concerns, and chafed and fretted because the gains in his business were not large enough to enable him to add as rapidly to his savings as he wished. He was thin and sharp in feature and grave in demeanor. A friend, who had occasionally alluded to his appearance, and good-humoredly reflected upon his over-careful and troubled habit of mind, had occasion to leave the place and reside in a distant city for a few years. On his return to his old residence, he called at the store of his anxious friend, and to his surprise found him in very good condition. The hollow, angular face had disappeared; instead, a ruddy, rounded cheek, a bright eye, and a lively expression reigned. "Why, friend B," said he, "what has come o'er the spirit of your dreams? You are a totally different man from him I left two or three years ago; I did not expect to find you here on my return. I thought, really, that you would worry yourself into a premature grave. How came this wondrous change about?"

The store-keeper answered: "Well, to make a clean breast of it, since you will know, I suppose, things went on pretty much in the same old fashion for several months after your departure. One day a little girl, belonging to a poor widow in the neighborhood, came into my store and asked me for the refuse of crackers, the broken parts which are left in the boxes, and which I usually return to the baker with the boxes, or throw out to the chickens. I asked her why she wished them, and she said that she had no money to pay for a loaf of bread. I had known her mother in former days, when she was a happy wife, and her husband a well-to-do man. I went to the box and found that there were few or no remnants, and I was about to turn to the girl and say that I had none, but my conscience smote me, and thought to myself: 'Surely, a loaf of bread from the barrel would be better, and should I send that to a poor woman it would be a real favor, which would cost me but a trifle.' I had known some time back that the poor woman was exceedingly poor, and that her neighbors from time to time gave her such assistance as they could afford, and I knew, moreover, that those neighbors were by no means in such good circumstances as myself, so I thought that I might do something to help one who was worthy, and at very little cost; and taking the loaf of bread out of a barrel under the counter, I wrapped it in a piece of paper and handed it to the girl, saying, 'Come every day, and I will give you a fresh loaf, and don't let your mother trouble herself about the pay.' This was done so quickly, that after the little girl had gone I felt surprised at myself—indeed, I was a little indignant that I should have given way to a passing gush of feeling so easily. However, as I try to be a man of my word, you know, I concluded that I would carry out the promise for awhile, at least. Day after day the little girl came in after the loaf, and nearly every day she brought some expression of thankfulness from her mother, and I really began to feel ashamed of myself for giving so little toward her comfort. There were days when that loaf constituted the only food which that poor woman had to divide with her family; and after I had learned that, I occasionally sent her a slice of meat, or a bit of cheese, or a little sugar. Sometimes I thought I was foolish, and that if I allowed such a strain to get possession of me I might as well give up business. But somehow or other from the day almost when I decided to send that loaf of bread to the poor widow my business began to pick up, and as time went on my books showed a good increase of returns. It may be that the fact got about,

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I did not mention it to anybody; but one thing is certain, that I commenced to feel easier in mind, went home at night in a more cheerful way, and slept more quietly. Wife says that I am altogether a different man from what I used to be two or three years ago, and the neighbors wonder how I have gained so much flesh. Now, you see how it is."

The store-keeper had found one of the secrets of happiness, and that through a simple act in obedience to the law of charity. The wise man wrote the principle in very emphatic terms, viz.: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

HOLIDAY TIME.

THIS month is distinguished above all the other months of the year by the occurrence of the important anniversary known as Christmas Day. This, with New Year's Day following so soon after it, and occurring near the middle of the rigorous season of winter, serves to contribute elements of cheerfulness, and to make weather which otherwise might appear unpleasant, dreary, and gloomy, more than tolerable by reason of their agreeable associations.

The term Christmas, compounded of two words, Christ and mass, signifies the mass, or religious ceremony which celebrates the birth of Christ. It is not certainly known how the custom of celebrating Christ's nativity arose. According to the record of the Romish Church, its inauguration was due to the pope Telephorus, who lived in the second century. But the 25th of December was not universally observed by early Christians as the Nativity, as for two hundred years the commemoration of that event was sometimes celebrated in April, sometimes in May, it apparently being related to what are known as moveable feasts in the Roman and Episcopal calendars. Cyril, of Jerusalem, instituted an examination in the fourth century with regard to ascertaining the exact date of Christ's birth, and theologians from all parts of the world were invited to study the matter, and give the results of their researches. After a prolonged and careful inquiry a verdict was rendered to the effect that the day on which Christ was born was the 25th of December. There was a great deal of difference of opinion among the "doctors" on the subject, but by general agreement the 25th was accepted as the day, and it has been celebrated as such ever since.

In early times the Christmas season was regarded as an occasion not only of religious emotion, prayer, and praise, but also as a season of enjoyment and hilarity. A good many customs in vogue with the Romans were introduced into the Middle Age festivities. There were noisy and turbulent carousals, most of which were derived from the Saturnalia. Among them were the "Feast of Fools," and the "Feast of Asses," titles which, considering the nature of the revelry, were altogether appropriate. The festive season was kept up for some time, every day after the 25th until January 6th, or twelfth night, being regarded as a holiday, and there were other merry-makings until February 2d, or Candlemas. The Reformation put a stop to many of the improprieties in the festal observance. But the people at large were still disposed more to indulge in hilarity and jollification than in grave religious exercises. There were, however, interesting features in the old German and English customs of observing Christmas, and if one should take the trouble to examine the literature of the subject, he will find it replete with attraction. In some parts of England now the country people burn the yule-log and pass around the wassail bowl. Irving, in his "Bracebridge Hall," describes vividly the scenes of Christmas-tide which he witnessed at an old English manor, where the ancient customs had been perpetuated.

The chaste and beautiful custom of decorating houses and churches with evergreens is one of the practices which has been transmitted down the ages with little change. We should also allude to the giving of presents, in which children bear the chief part.

In Germany and Northern Europe Christmas was considered peculiarly the children's season, and a leading feature in its celebration there now consists in giving presents to old and young. The fancy of Santa Claus, so delightful to our children, is borrowed from an old German idea. Santa Claus, how-

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ever, did not come down the chimney and fill the stockings hung in the corner, but a man with exceedingly tall buckskins, and a white, loose flowing robe and shaggy wig, and a terrible mask, went about from house to house leaving presents, and was received with much respect by the father and mother; and to them the seeming goblin presented the gifts which he had been commissioned to bestow. The very pleasant method of distributing things by means of an evergreen-tree was also derived from the Germans.

The term Santa Claus is really an abbreviation of St. Nicholas, a bishop of Mira, a town in the south-western part of Asia Minor, and who lived in the third century. He was born on the 6th of December, and his relation to Christmas is an instance of how things become mixed in the passage of time. Remarkable tales have been told concerning this Bishop Nicholas. One of them is that there had been a great famine in his lifetime, and people were so much distressed for food that they were compelled to make use of all sorts of expedients to get it. One man went so far as even to steal children and butcher them, and make use of their flesh for food. One day he invited St. Nicholas to dine with him, and in the course of the repast the bishop discovered that the flesh offered for his eating was not that of animals, but of human beings, and thereupon he went to the place where they had been salted down as provisions, and made over them the sign of the cross, upon which the children instantly rose up alive and well. This legend may have been the source of Santa Claus' assumed protection of children. St. Nicholas is one of the most popular saints in the calendar of the Roman Church; he is invoked as the patron of wanderers, seamen, slaves, and unmarried girls. By the Dutch he is held in very high honor.

We think well of holiday times; there should be frequent seasons in the course of the year when men can throw aside the burdens of care and anxiety, just as they can throw aside a garment, and give free reign to their sentiments of friendship and affection, taking in a tolerable share of Mirthfulness. To be sure, propriety is to be considered at all times. But the highest enjoyment is to be obtained only through legitimate methods. The reunion of families after weeks and months of separation is itself a most agreeable means of relief to the weary business-taxed mind.

Then, too, considering the religious associations of the holiday, a man's spiritual nature may be edified by the impressions which proceed from a proper consideration of the occasion. There may be good cheer in every home, music, and a joyous interchange of sentiment, accompanied not inconsistently with a deep spiritual sense of our relations to the Giver of all good things. Sensual enjoyment has its proprieties which are not at all inconsistent with purity of spiritual life. The highest pleasure is derived from a harmony between the physical and moral man. Each part of our nature craves gratification, and its normal gratification conduces to health of body and soundness of mind.

WHO CAN SPELL BEST, AND WHY?

OUR worthy friend, L. H., of North Adams, Mass., sends us the following, which he clipped from the *Universalist*, of Boston. It is an answer to the above question, prepared evidently by one who knew what he was writing about. It is quite apropos in this day of orthographical contests:

"The slaughtered in the spelling war may, with sufficient reason, take to their souls a flattering unction. Phrenology, the science of the 'bumps,' gives the explanation. There are two grades of intellect—the lower grade and the higher grade. The lower grade implies that the perceptive organs are large. Its chief and crowning characteristic is memory. Man shares this with the lower animals, though the dog and the horse excel. In a dark night on an uncertain road, even the veteran traveler gives a loose rein—the horse has the better recollection, and can most easily remember the way. So with the dog; no man will contest a matter of pure recollection with his cur. Mr. Combe tells us that, with rare exceptions, the man of memory is not large in the bumps of Causality and Comparison. He is not a thinker. He is simply a reservoir of items, arbitrarily classified. Hence he can rattle off with strange celerity and with amazing accuracy. If he is brilliant, it is the brilliancy of superficiality. But the reflective order of mind is

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essentially different and immeasurably higher. This delves not in items, but in ideas; not in recollections, but in principles. It is hardly possible that a Plato could have a good verbal memory. Bacon certainly did not have. Doubtless spelling, which, though not all, is largely a matter of memorizing, was difficult with them. Very likely in the spelling-match they were the first to fail. The same intellect seldom unites, in large measure, both the lower and the higher grades. Even mentality has its compensations. If you are a thinker, and ideas are your staples, you must not be ambitious for the 'prize' in the spelling contest. On this, even the mastiff, could he articulate, would surely run you down."

THE LINCOLN MONUMENT.

ON the 29th of September this tower, which had been erected by contributions from citizens of Great Britain and America, was completed. The top-stone was laid with interesting ceremonies. The tower is 220 feet in height, one of the tallest of the kind in London, and cost upward of $35,000. The foundation stone was laid about three years ago by Gen. Schenck. It is connected with Christ Church, of London, a new building, which it is expected will be completed and occupied some time next spring. The architectural design of the tower is in the old English gothic. The top-stone, which has the form of a cross, was laid by the Reverend Newman Hall, who said on the occasion: "In the name of the Father, the Son, and the Holy Ghost, this top-stone is now laid on the Lincoln Monument, erected by equal contributions from citizens of Great Britain and America, for the glory of God, and peace and good will among men, as a memorial of the abolition of slavery, and of President Lincoln, and as a token of national brotherhood. Not unto us, oh, Lord! not unto us, but unto Thy name be all the glory. Accept the work of our hands, and bless this tower of Thy glory, the promotion of peace, freedom, and international brotherhood."

This quoted paragraph embodies the whole sentiment expressed in the building of this memorial, and the structure is in all respects a creditable outgrowth of the kindly feeling prevalent among the masses of the English people toward America.

Boy-Horse.—"There is no place where the real nature of a boy is more readily determined than when he is in charge of a horse. If of an irritable disposition, there will be frequent outbursts of passion; but if possessed of a gentle nature, the affection manifested between himself and the animal will be remarkable. The horse soon learns to love a kind master, and enjoys his presence, and will acknowledge this pleasure by obedience. The management of horses affords an excellent opportunity to practice patience, gentleness, and humanity; and this practice will be of lasting value."

Kind, intelligent, men—like Rarey was, and other true horse-tamers—manage the worst horses by gentle means. They seldom use a whip, never scold or swear, and the secret of their success lies in the Christian principle of "overcoming evil with good;" only brutal men resort to violence, and that is a virtual acknowledgement on their part that the brute is their equal or superior in intelligence. Some incompetent school-teachers confess that *they* can not govern a school without the whip. Why? Simply because *they* do not know enough, and have not the right spirit. This is the foot on which to put that shoe. Let us *all* learn to "overcome evil with good." Let us try to realize the "power of kindness."

Meteorology.—The *Monthly Weather Review*, for September, which has been received from the office of the chief signal officer, states that among the features worthy of mention which characterize the weather of that month are: First. The violent cyclone which passed to the westward over the West Indies, and thence to the coast of Texas, causing great loss of life and destruction of property. This cyclone furnished one of the most perfect types of a tropical storm, originating in the lower latitudes, and passing into the region of the Temperate Zone, its disasterous effects in and near Galveston have been recorded very fully by the newspapers. Second. The low and mean temperature of the month, which averaged from one to four degrees below the mean in the several districts, very early frosts occurring, which injured fruit and corn in the North-west, and

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also in sections of the Middle and New England States. Third. The drouths which prevailed in some regions of the Southern States, followed by heavy rains in the Gulf region and lower Mississippi Valley. Fourth. The violent local storms occurring in New Mexico, Colorado, and on the eastern slope of the Rocky Mountains in general.

A PIGEON POST.—An ocean homing bird, of great docility, intelligence, and spirit has been found in Iceland, which flies at a meteor-like speed of 150 miles an hour, and is able to find its home over sea and land from any part of the habitable world. A pair of these birds, a few days ago, brought dispatches from Paris to a lonely spot, congenial to their nature, in a wild and rocky part of Kent, within ten miles of London, in an hour and a half. Press-carrier pigeons took the dispatches on to the city, the whole distance from Paris to London, by actual parcel mode of conveyance, being done within an hour and a half. If the experiments at present being made in training and educating them continue successful, it is hoped by next summer to establish a daily miniature ocean mail between America and Europe, the whole distance to be traversed between sunrise in one hemisphere and sunset in the other.—*London Live Stock Journal.*

Is the Atlantic Ocean too wide for these feathered reporters, that we can not have such communication between Europe and America? We fear so.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION, of New York, have arranged a number of features for the entertainment of the young men of the city during the cold season. Among them the gymnasium, the lectures, the reading-room, with its great variety of magazines and newspapers, the library, with its 10,000 volumes, the literary society, the social receptions, and the course of winter lectures are worthy of particular notice. This Association is doing a vast deal of good for young men who, without its benevolent attention, would be liable to stray into paths of vice and degradation. Citizens having influence and means should contribute to sustain and strengthen so efficient an auxiliary in the moral and intellectual education of the community.

AGRICULTURAL HINTS.

Value of Road Dust.—During a dry season every country resident should secure several barrels of road dust. Those who keep poultry may secure by its use a valuable fertilizer, nearly as strong as guano, with none of its disagreeable odor. Place an inch or two of road dust in the bottom of a barrel; then, as the poultry house is regularly cleaned, deposit a layer an inch thick of the cleanings, and so on, alternately layers of each till the barrel is full. The thinner each layer is, the more perfect will be the intermixture of the ingredients. If the soil of which the road dust is made is clayey, the layers of each may be of equal thickness; if sandy, the dust should be at least twice as thick as the layer of droppings. Old barrels of any kind may be used for this purpose; but if previously soaked with crude petroleum, or coated with gas tar, they will last many years. If the contents are pounded on a floor into fine powder before applying, the fertilizer may be sown from a drill. Road dust is one of the most perfect deodorizers of vaults, converting their contents also into rich manure. Place a barrel or box of it in the closet, with a small dipper, and throw down a pint into the vault each time it is occupied, and there will be no offensive odor whatever. This is simpler, cheaper, and better than a water-closet, and never freezes or gets out of order. Mixing the road dust with equal bulk of coal ashes is an improvement, making the fertilizer more friable.—*Country Gentleman.*

The Tap-Root—Another Opinion.—In a late number we published a letter from a farmer in which the loss of the tap-root was alleged to be the reason for the slow growth or early death of transplanted trees. A California authority differs from him essentially, saying:

"The tap-root is given to nearly every class of trees, more to some than to others. Nature designs the tap-root as a mainstay to support tall growing trees especially, our forest trees, and trees of a peculiar kind. The tap-root is not a feeding root, and, therefore, of no value to any class of fruit-bearing trees, but, on the contrary, is a great hindrance to their coming into bearing. The tap-root is always cut off by every experienced nurseryman of Europe and elsewhere; the removal of it causes the tree to throw out side roots in

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masses; these are the feeding roots which cause fruitage; and so important is it to create this class of roots that the best class of nurserymen of Europe are in the habit of transplanting young fruit trees a second time, in order to give them more of these fine fibrous and surface roots. No good growers of fruit trees, or flowering trees, or shrubs, will have a tap-root on them when they transplant, knowing well that to create a good fruit bearing or free flowering tree or plant, they look to the surface roots or feeders for this purpose."

Large and Small Farms.—Twelve of the States have farms that average less than 125 acres in extent, which is less than the average elsewhere, which in some States even run up nearly to an average of 500 acres. These twelve States give the following as the average size of their farms: Maine, 98 acres; New Hampshire, 122; Massachusetts, 103; Rhode Island, 94; Connecticut, 93; New York, 103; New Jersey, 98; Pennsylvania, 103; Indiana, 112; Ohio, 111; Michigan, 101; Wisconsin, 114. While the total value of the farms in the United States is put down at $9,262,803,361, the value of the above small-farm States foots up $5,407,587,178, or nearly three-fifths of the total—and this, too, while the area of these States is less than one-tenth of the area of the whole country. No more conclusive exhibit of the practical superiority of the small-farm system could be given than this.—*Express.*

To Bury Roots Securely.—There is said to be one way of burying roots so that the frost will not get at them, and that is by placing layers of straw between the layers of earth with which they are covered. It is necessary to be more careful with potatoes than with other roots, as they will suffer from the slightest frost. Potatoes should be laid in compact heaps, and covered carefully with straw. Over the straw put eight inches of earth, and over the earth again a thick layer of straw. Over all put six or eight inches of earth. Frost will go through almost any thickness of earth alone, but will not penetrate far below the non-conducting straw. The earth should not be packed any harder than will suffice to keep it in place. By using straw and earth thus in combination, time is saved in uncovering the roots when they are to be got at. If the snow is blown from the heaps during the winter, and the cold is very intense, it will be well to cover them with a coating of coarse manure.

Fall Care of Flowering Plants.—In taking up plants, it is desirable to select a wet season, when the earth is very moist, and will cling to the tender fibers of the roots, or else to do the work at nightfall, and water the earth thoroughly, soaking it well before you insert the trowel or spade, which will lift the plant with its roots as little undisturbed as is possible; and the pots should be filled half full of the richest compost you can procure, made friable or light with a handful of sharp grit or sand. Then trim off all superfluous branches, and all buds and blossoms, cutting back the shoots of tea-roses vigorously, also of heliotropes and geraniums; and the plants will be far more likely to survive with this rough usage than if they were left to carry all their branches, buds, and flowers when transplanted to so much smaller quarters. Thus treated, they will also be far more likely to blossom luxuriantly in winter, and afford us the luxury of a gay window-garden or conservatory.

The largest bedding-out plants, such as salvias, heliotropes, geraniums, etc., can be left out until the frost has killed their branches, and can then be lifted and planted either in boxes or pots, and stored in the cellar, first cutting off all their withered and succulent branches, and trimming them severely. Many of the English gardeners winter their tender plants by burying them in trenches below the reach of the frost. Roses are frequently wintered in this manner by our gardeners, but with them they keep heliotropes, sweet verbenas, fuchsias, lantanas, bouvardias, geraniums, etc., with complete success. The trench should be dug in as dry a place as the garden affords, and straw laid in the bottom of it to keep the plants from coming in contact with the soil. It is also well to cover them with straw and place boards over the straw, finishing off the trench with a high ridge of earth to keep the rains from settling in it.

Dahlias should remain in the ground after they are killed down to the roots, until just before the ground freezes, as they gather strength. When taken up, shake off the soil, let them dry in the sun for two or three hours, and then stow them away in dry sand in a dark cellar, frost-proof. Gladioli should also remain in the ground as late as possible, as the beauty of their blossoms for another season will depend upon the vigor of the bulbs.

Consumption of Forests.—This startling array of figures was published not long since in the New York *World*. Our "Order of Foresters" has not been organized at all too soon:

"It is said that nearly one-half of the surplus hard woods of the country are to be found in Western Virginia. How long these will last is a doubtful question. Taking the one item of railroad ties, and we find that the country requires for its annual supply 94,530,000 cubic feet, equal to 738,515 cords of solid timber, to secure which at least 2,000,000 cords of standing timber have to be cut down. The average product per acre of the forests of Virginia is given by M. F. Maury at from 40 to 50 cords per acre; so that taking the maximum yield, our railroad ties alone destroy annually 40,000 acres of woodland. The annual consumption of the country for fuel is estimated at over 50,000,000 cords of wood, of which three-fifths may be assumed to be good standing timber cut expressly for fuel. This gives an annual clearing of 600,000 acres. The iron foundries consumed in 1870 635,000 tons of charcoal; and a furnace

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that makes six or seven tons of iron a day will use up 200 acres of woodland in a year. The annual product of charcoal iron is now about 200,000 tons, using up 5,000 acres a year. The pine lands of Michigan, the best in the country, yield 10,000 feet to the acre, board measure. The annual consumption of the country in manufactured lumber is 20,000,000,000 feet, representing an annual clearing of 2,000,000 acres. The fencing of the country required 25,000,000 acres to be cleared in order to make it, and the annual repairs to fencing destroy 2,500,000 acres of forest. Our shipping tonage represents 80,000 acres of oak forest destroyed, and demands for repairs 4,000 acres a year. The hard and turned wood manufacturers of the country use up an annual average of 300,000 acres of timber. Taking all these items together, we have an aggregate annual consumption of 5,500,000 acres of forest. As our total forest-lands amount to 380,000,000, they will last at this rate only seventy years. A certain percentage of forest destroyed is allowed to renew itself, and, as in seventy years a pine woods can be cut over twice, this renewal amounts to a very considerable figure, but it is scarcely sufficient to offset the increasing demand for timber for every purpose to keep pace with increasing population and exigent industries in the same period. In other words, with our present system of husbandry, and our present growth of population, seventy years marks the maximum period that our forests may be expected to last.

Keep the Boys on the Farm.—Much has been said by wayside moralists with reference to the attractions of city pursuits and manners, rendering farmers' sons uneasy and discontented with the quiet, healthful life of the country, but we are of opinion that the major part of that discontent is produced by unwise management, for which the farmers are responsible. A writer in the Concord *Statesman* gets at what is the truth in far too many instances when he says:

I know of many farmers who say their sons do not like the farm, and have gone into the cities. Any one who passes through the country can say this is true. I think, in nine cases out of ten, the fault is with the farmers themselves. There are many men who own large farms, and have money at interest, who live in a very inferior style. Too many farmers' homes are large and cheerless inside, and the outside is ditto. Now, when a farmer's son goes out into the world, and has a chance to look around for himself, and into the extreme difference in the appearance, manners, and customs prevalent in our large cities and towns, the contrast is so great that he imbibes a dislike for the old, cheerless home, and hard, close life led upon it. When a farmer owns a farm and has it paid for, and has money at interest, then I contend he should pay some attention to the inside comfort and adornment of his home. He should see to it that the social instincts of his family are cultivated by music, family reading, and discussions upon the general topics of the day. I think if such measures should be carried out, the majority of farmers' sons would not be in such a hurry to leave home. Treat your sons kindly; remember that you were boys yourselves, and that you wanted a day for recreation, fishing, gunning, etc. They will work hard enough to make up for it. Above all, don't, Mr. Farmer, deter your sons from reading; supply them with books and papers, and strive to have them spend their evenings at home. Make the old home so attractive that they will prefer it to lounging around in stores, hotels, and drinking-saloons. With the farmer lies the responsibility of making the habits of his sons, deny it who may.

Butter One Dollar a Pound, and how Made.—There are at least two dairymen and butter-makers in the neighborhood of Philadelphia who always sell their butter at one dollar a pound, and can not supply all who desire to be their customers. One of these attributes his success to three points—good food for his cows, uniform temperature of 58 degrees in the milk-room, and neatness, cleanliness, and dainty nicety at every step from the moment the milk is obtained until the dollar is paid for the pound of butter. He feeds his cows often, and not much at a time, on white clover and early-mown meadow hay, which he cuts fine, moistens and mixes with corn-meal and wheaten shorts. Pastures and meadows are kept quite free from weeds. The milk-room is kept at a temperature of 58 degrees by flowing spring-water. "As good butter can be made without water as with, but the milk and cream must be kept at all times a little below 60 degrees." The other important point—cleanliness—he secures by keeping the milk-house free from all unpleasant surroundings, allowing no milk to sour upon the floor of the room, or to decompose in the crevices of the milk-pans, churns, or other utensils. The above is descriptive of the care with which the costliest Philadelphia butter is made, but the ordinary article sold in our markets at half the price, is not much inferior in quality, thanks to the tidy habits of the housewives in Chester, Delaware, and Montgomery counties.—*Philadelphia Ledger.*

A Cheap Paint.—Coal ashes, sifted very finely, thoroughly ground, and mixed with oil, are said to make a good, cheap paint. Any coloring matter may be added.

Wooden Floors for Horse Stalls.—After twelve months' trial, a London cab-proprietor has come to the conclusion that to stable his horses on a wooden grating is far preferable to leaving them to stand on brick or stone. He has fitted two stalls with a grating of wood, two inches thick by three inches broad, with a space one-fourth of an inch between each two planks, the whole bolted together by three iron rods and three cross-pieces. He says the horses lie high and dry, and he saves by that means in straw 20 per cent. The frame can be removed and the bottom washed down, and thus there is a gain in comfort and cleanliness.

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Our Mentorial Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH *that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply inclose the return postage—stamps being preferred. Anonymous letters will not be considered.*

QUESTIONS OF "GENERAL INTEREST" ONLY *will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.*

IF AN INQUIRY FAIL TO RECEIVE ATTENTION *within two months, the correspondent should repeat it; if not then published, the inquirer may conclude that an answer is withheld, for good reasons, by the editor.*

MIND, SOUL, IDIOT.—Is there any difference between the mind and the soul, and has an idiot any soul?

Ans. To the first, Yes. To the second, Yes.

EMPHYSEMA.—A Mr. Fisher, thirty-seven years ago, was working until he was all covered with perspiration, then starting for home was caught in a hail-storm and thoroughly chilled. For three days he was unable to speak above a whisper, and since then has had emphysema of the lungs. Please to inform a reader whether emphysema can be cured.

Ans. Our first impression of the case satisfied us that it is of long standing, and that a cure would be practically impossible. Emphysema is of rare occurrence, and is deemed exceedingly difficult to treat. The treatment, of course, will depend upon the variety of the emphysema, and no physician would attempt to suggest remedies without an opportunity to examine the patient personally.

PHOSPHORUS IN FOOD. — Of the grains, barley is most abundant in phosphatic matter, southern corn next, oats next, and wheat next. Sweet potatoes are rich in it. Beans and peas contain more than wheat-meal. Fishes are largely endowed with phosphorus, particularly lobster, trout, turbot. Probably among foods oatmeal has the best average of blood-making elements, although the wheat grain contains all that is essential to bodily growth.

POTATO STARCH.—Is there any book which gives explicit information regarding the manufacture of potato starch? Or, through what source can I obtain information in regard to this subject?

Ans. A reference to one of the better cyclopedias of the day will probably give you the information you seek in a nut-shell. Among the more extended works on manufactures, Ure's will give you pretty full information. In Europe starch is very extensively produced from potatoes, and there are many factories in this country. First the potatoes are grated or rasped, and the pulp placed upon a fine sieve where it is washed with water, which, flowing through the sieve, carries the particles of starch in suspension, while the glutenous matter remains behind in a sticky mass. In drying, potato starch does not assume the columnar form peculiar to that derived from grain. It is largely used in the preparation of so-called farinaceous foods, sold by druggists under high-sounding names, for the use of invalids. The gluten residuum is generally used in making maccaroni and similar pastes.

TRAINING FOR THE PRIZE RING.—The Rev. R. F. D. asks: Do you publish anything which gives an idea of the course of training pursued by prize fighters? I am anxious to know how they accomplish the remarkable feat of putting on or taking off flesh with so much precision?

Ans. We have published two or three articles in the PHRENOLOGICAL on the training of bruisers, and have mentioned some of the processes of preparing the men to meet their foes in the ring. Briefly, we may say that the treatment consists in a moderate diet of concentrated food, very little butter, grease, or other carbonaceous matter being used. If the champion be much above the standard weight, he takes long walks, goes through protracted exercises, and so wears off his excess of fatty tissue. If the candidate for honors pugilistic be below the standard weight, his trainer gives him not only the food for muscle, but a moderate quantum of carbonaceous food and drink to increase his weight, and also adapts his exercise to the desired end.

HEAVINESS IN THE HEAD. — Would you please tell me through your JOURNAL what occasions a slight pain, weight, and a watery-like sensation on the crown of the head. I have such at times, sometimes one and sometimes the other, though not of long duration. I smoke two or three cigars daily. THOUGHTFUL.

Ans. Your trouble is occasioned, probably, by derangement of the digestive organs, perhaps a tendency to dyspepsia. If there be any irregularity in your dietetic or other habits, correct it. Especially stop your smoking, which is impairing the integrity of your nervous system, and so weakening the vital functions generally.

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SHAKSPEARE.—In the January number of the PHRENOLOGICAL JOURNAL for 1873, we published a long sketch of the great poet, with a running commentary on some of the principal characters in his works. The sketch, etc., was illustrated with a portrait and upward of forty designs. We have but a few copies of this number on hand, and will sell them at 50 cents each.

What They Say.

LET THE TRUTH BE KNOWN.—It is not only the right, but the duty of every lover of his race to give a hearty "Amen!" to every word spoken for the elevation of humanity, and to all efforts made to give health to the human body, soundness to the mind, and a complete and full development to all the faculties of our being. To *know* what is good, to *be* what is good, and to *do* what is good, is the sacred duty of every person, and certainly none the less of him who is called by his profession to proclaim the perfect and everlasting laws of righteousness and peace. Whatever improves the physical condition of men and women, and conduces to their bodily health, must necessarily place them under more favorable conditions for the growth and perfection of their moral and religious natures. The tone of morals in any community depends to a great extent upon the physical condition and habits of the people who compose that community. This truth of a sound mind in a sound body was long ago perceived, just as we sometimes in the dark perceive a single beam of light, but was never effectually taught and emphasized until the discovery of the science of Phrenology. The laws of life and health were known, but never taught to the masses so much or so well as they have been taught by such expounders of phrenological science as George and Andrew Combe, Spurzheim, and others. Why it should be so is not so easily explained, but tens of thousands must testify, in this country and in Europe, that they were first taught the laws of health and how to preserve it, as well as the true science of self-knowledge and human nature, by hearing the lectures and reading the publications of the disciples and teachers of Phrenology. This has given the world the knowledge which *is*, as compared with what *was* before its discovery, what the warm sunshine is as compared to a cold, cheerless ray of light. I repeat it, practical information upon the sciences of physiology and hygiene was never before so generally diffused among the people as it has been done by the believers and expounders of Phrenology. When the writer sees men or women creditably performing their work in this noble calling, he feels it his duty, as well as his pleasure, to extend to them the right hand of fellowship, and bid them a loving good will and a hearty God-speed in their work. The world sadly needs more of such teachers. I am glad that you continue to prepare classes for this work. Let us have more of them. May God bless your labors as He has heretofore, is the prayer of one whose first dollar was spent for the AMERICAN PHRENOLOGICAL JOURNAL. J. L. DOUTHIT.

EARLY IMPRESSIONS.—There is nothing else so utterly ineffaceable upon the works of art and nature, and upon the mind, as are the first impressions stamped thereon. Many a sketch which otherwise would be beautiful is spoiled by tracery too intense; and a pebble lying upon the acorn's bed "will warp the giant oak forever." And, alas, in mortal life how often do we notice the sad results arising from the effects of early impressions! A bright, intelligent child soon learns to lisp its father's name, and runs to meet him upon the vine-wreathed porch. Sometimes he is received with all the tenderness and pride that well within a father's breast, but oftener he is put aside with a bit of candy or a childish toy to gratify the yearnings of his little life; while the one whose influence is to mold a soul immortal often staggers to a couch and strives to forget in sleep and troubled dreams the fever-thirst of his parched lips and the racking headache caused by the past night's dissipation. Finding no rest, he pours from a costly decanter at his side a sparkling draught, and drinks largely, feeling that this only can still his throbbing pulse and quiet his bewildered brain.

From an opposite corner of the room the child watches with eagerness, and when papa is still he steals up carefully and presses to his untried lips the glass containing a few drops of the intoxicating beverage. He likes its taste, and "papa drinks," why shouldn't he? When a little older, he sees larger boys do the same, and watches them with wistful eyes, and soon—ah, how soon!—the early impressions begin to make decided changes in his yielding will. Year after year rolls away, and the child who might have been a bright star in the intellectual world, an honor to society, and the joy of those who loved him despite his downward tendencies, becomes a ruin, all from the poisonous influences of early impressions.

Father, mother, teacher, you who toil in the vineyard of tender hearts, *beware!* Remember that the garments which clothe your lives will fall upon those who follow closely in your footsteps; the expressions which you wear, whether of love or hatred, will become fixed upon the countenances of those around you, and the tones which are born within the innermost recesses of your souls, and are sent forth by your lips, be they harsh or gentle, will be echoed by hearts that shall throb long after the silence of death shall have hushed your own forever, and the dust of the tomb shall have gathered upon your marble brows.

What, then, should be the examples set for

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those whose characters are yet to be formed by the silent influences ever at work upon the plastic hearts of childhood? Conscience answers: Let every deed be noble, every act honorable, every expression elevated and refined, that, in after years, the wrecks of lives which otherwise might have been beautiful, may not reproach us for having done that which we should not have done, and having neglected to do that which would have been the salvation of thousands of our fellow-beings FRANCES L. KEELER.

BENEFITS OF PHRENOLOGICAL EXAMINATIONS.—Though some persons may come to us for examination merely to gratify an idle curiosity, the greater part come earnestly desiring permanent benefit, and in one way or another really receive it—not always, perhaps in the way they look for it. We have received a note from one of our customers who was examined some months since. He says:

I called at your office last April, and was examined. My manner of living had been to eat anything that was put upon the table, and I supposed that everything I ate that was palatable would do me good. I was weighing at that time 127 pounds. Dr. Sizer gave me an examination, and an analysis of my character, and, among other things, directed me how to live, the number of hours of sleep I should take, and the kind of food I should eat. He said, "Avoid taking in too much carbonaceous matter. Your system does not require so much, and you must take in only as much carbon as you can burn. It makes you feverish and bilious. Your skin looks sallow, and you must get rid of this carbon that is pervading the system as effete matter. I changed my diet, and adopted the one that he had advised, and I have been gaining ever since, even through the heated term. I suffered very much last year from impaired health, being obliged to give up my studies, and also teaching. Since changing my mode of living I have been enabled to work harder in the school-room, to study more out of it, and have accomplished more work than I ever did before in any similar length of time. This gave me the key to my health, and its value to me already is inestimable. E. R. S.

CONNUBIAL LOVE.—Of all the creations of God, woman is to man the dearest and the best. To win and enjoy the society of the one who has captivated his heart, is the highest and the hollest ambition of the man; and that day in which she places her hand in his, to be thenceforth his devoted and loving wife, is the happiest of his earthly existence. How noble are the acts of youthful love! How forgetful of self is he who exerts his every nerve to give pleasure to the object of his affections! How sweet the hour when the first kiss of confiding love from ruby lips is placed by the beautiful girl upon the cheek of him who is to be her stay in life—her comfort and hope of earthly happiness! about whose heart the tendrils of her sweetest affections shall twine, as the "clinging ivy grasps the sturdy oak!"

To the devoted lover the day of marriage is the happiest of his earthly existence, for there is opened to him the gates of connubial bliss, and that joy which is the greatest of earth—the joy of a life of wedded love—has its hallowed commencement. To attain to this there is no hardship he will not encounter, no care he will not bear, no toil he will not endure, no tempest he will not brave, no thorny path of life he will not tread, no ocean but he will plow, no land but he will traverse, no mountain he will not climb; for over and through and by these he is to reap the reward of sweet smiles and gentle, loving words, and kind attentions and endearing sympathies from the one adored object of his heart. When enjoyed in its purity and holiness, this connubial love—this joy of wedded life—is at once the greatest happiness of man, and the greatest possible of all stimulants to ambition and exertion. But there be many who enjoy it not, and many more to whom it does not come in the fullness of fruition. And why? What is it that often tears asunder the loving hearts of man and woman? that invades the peace of happy families? that stings with the venom of the serpent the hearts of the fondest? that snatches from life that cup of connubial joy, in which, as it were, is a forest of the delights of heaven?

Prostitution, and its concomitant evils, if it remain unchecked, and continue to spread blighting influences over the land, what will become of the sweet happiness of wedded life? what of the health of our people? The marriage bed will become desolate in dishonor, and the once pure blood of the whole human family be filled with the germs of disease and premature decay! Shall an evil of this kind continue unrebuked? Shall sin sap the foundations of life and virtue? Shall lust triumph over wedded love, and the desire of the devil prevail? All men know of the existence of this evil; they may be apprised of its magnitude, they may behold its blighting effects upon health and upon religion. "Be they divines, or physicians, or laymen, their eyes can not be closed against the hideousness of the sin that stalks in our midst at noonday, and revels untrammeled at midnight." And yet how few lift a hand or voice against the evil thereof. Most of our medical men have apparently gone to sleep upon the gain brought them by the prevalence of sickness and disease, so much due to the ignorance of those whom they should have warned against evil.

And what will be the punishment of those parents who rear their children in ignorance, and warn them not of this evil because of foolish delicacy or indifference. Against the spread of this monster vice, and to the furtherance of health and happiness of man and woman, the grand prescription is rational, intelligent indulgence of the richest gift of God to man in marriage. To this should parents and teachers give countenance, that the evils of libertinism and prostitution may be driven from our land, and health and happiness be the reward of all. J. D. [illegible]

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In this department we give short reviews of such NEW BOOKS *as publishers see fit to send us. In these reviews we seek to treat author and publisher satisfactorily and justly, and also to furnish our readers with such information as shall enable them to form an opinion of the desirability of any particular volume for personal use. It is our wish to notice the better class of books issuing from the press, and we invite publishers to favor us with their recent publications, especially those related in any way to mental or physiological science.*

FROM JEST TO EARNEST. By Rev. E. P. Roe, author of "Barriers Burned Away," "What Can She Do?" "Opening a Chestnut Burr," etc. One vol., 12mo; pp. 548; muslin. Price, $1.75. New York: Dodd & Mead.

Our author, though a preacher, feels justified in writing a novel. It has just enough of love in it to make it interesting, and give it a frame around which to wind and weave good, sound sense, and inculcate high and healthy moral doctrine. In the preface he takes occasion to defend himself against some criticism passed upon the fact—as asserted by the critic—of his having left off preaching and gone to writing novels, and says, "In fact, I have preached to more people since resigning my pastorate than during the same time before." "Did it ever occur to the Christian editor that, perhaps, the Master knows what kind of work each one can do best? and that, if we will only follow His leading, we will at last find our own little niche, and the work we can best perform?" This book is a sermon, and a careful reader will find good lessons well expressed, and in a manner to make a lasting impression. The plot of the story is simple, and the actors but few when compared with the work they have to do; but they are all full of life, and that of a human nature kind. He is successful, not only in depicting character, but also shows ability in making word-pictures of scenery. The hero is a theological student from the West, and intending to become a Home Missionary on the wilds of Western America. The heroine is a Fifth Avenue belle. They meet as strangers at the house of an aunt, who lives in a mansion on the Hudson, to spend the holidays; and the belle being quite an actor, agrees with the other young people in the party that she "will shock your pious and proper cousin till he is ready to write a book on total depravity. It will be good sport till I am tired of it." In this spirit she began the "jest;" but his strong common sense, which was expressed through a large and awkward body, is more than a match for her wiles, and having been one of a sleigh-riding party who were saved by his strength and courage, his nerve and wisdom, she began to perceive and appreciate his true character as far above that of the admirers and flatterers by whom she had been surrounded; and the result was that before the close of their Christmas visit the "jest" came "to earnest," and her feelings were as much interested as she had made believe they were at the beginning. Emergencies arose under various circumstances that brought into bold relief the undercurrent of true mettle with them both, till appreciation grew to love, marriage, and a home as missionaries in the Far West.

So much for the bare outline of the story, but for the intricate and beautiful shades of character presented, one needs to read for himself, as no common pen can give their expression. Suffice it to say that lessons will be learned that will be of more value than many times the cost of the book. Mr. Roe truly says that Christ taught in parables, and we are in favor of having good sermons preached to large audiences; therefore, if a book can carry a sermon to a larger audience than can be convened in a church, we vote for the book, even in the form of parables.

OUR WASTED RESOURCES; or, The Missing Link in the Temperance Reform. By Wm. Hargreaves, M.D. Cloth, 12mo; pp. 201. Price, $1.25. New York: National Temperance and Publishing Society.

This volume is one of the most important and valuable works ever written upon the Temperance question, and gives some of the most startling facts and figures ever presented. It furnishes, from official sources, statistics showing the resources of our national wealth in agriculture, manufactures, trade, and commerce, in railways, mines, fisheries, etc.; also the number of persons employed in the different departments of industry, wages paid, etc.

It also presents, in strong contrast, the well-authenticated statistics of the liquor traffic, showing the quantity of intoxicating drinks made up by the American people, and their value in the market; the number of persons employed in the manufacture and sale of liquors, and the expenditures for crime and pauperism caused by the drink traffic. It thus presents a substantial basis for its discussion of the material benefit which would accrue to the laboring classes, to the cause of education and to religion, and the ease with which our national debt could be paid if the waste of time, money, health, and loss of happiness occasioned by alcoholism were stopped.

It agitates "the labor problem," and shows conclusively, that the drink traffic causes bad trade, makes the laborer a "slave to capital," wastes food, and destroys the industries of the nation.

It is, indeed, a book of profound interest and importance, not only to all friends of Temperance, but to the intelligent public generally, and should be in the hands of every voter, of all legislators, journalists, clergymen, and Temperance speakers, and given a place in every public library.

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DAILY THOUGHTS. By Rev. T. De Witt Talmage. Edited by Rev. J. V. D. Shurts. 12mo; cloth: pp. 496. Price, $2. New York: Dodd & Mead.

This somewhat bulky volume is a sort of compendium of the sayings of the distinguished preacher and editor whose eloquence has drawn such large audiences during his occupancy of the Tabernacle pulpit in Brooklyn. The reverend editor who indicates his great admiration for Dr. Talmage has certainly collected a variety of thought and sentiment.

Dr. Talmage's style is peculiar in some respects, and the peculiarity is pleasing to a great many church-going people. Although he would be understood as belonging emphatically to the orthodox class, he does not preach after any straight-jacketed methods. In fact, the original utterances of his fancy or reason are often striking because of their novelty and, we can add, practicality. As a volume of daily thoughts for religious people this affords something quite out of the usual run of such books, and will, doubtless, prove successful as a literary venture. Its influence will prove healthful to the spirituality of all who may read it.

ALL FOR MONEY. By Mary Dwinell Chellis, author of "The Temperance Doctor," "Out of the Fire," etc. 16mo: cloth; pp. 362. Price, $1.25. New York: National Temperance Soc. and Pub. House.

Another interesting, life-portraiture by a well-known author. This time she has combined a really charming love-story with a powerful discussion of the liquor question. This discussion, too, is by no means so *ex parte* that the traffic in alcohol has not a hearing; on the contrary, it seems to us that great pains have been taken to give it a fair hearing, and what of value could be urged in its behalf has been presented. First, we have the picture of a young man who has failed in business in a panicky time offered an opportunity by a wealthy relation to retrieve his fortunes by engaging in the liquor trade. The offer is at first declined, its nature arousing opposition in the young man's feelings and principles, which have always been in the direction of "touch not, taste not, handle not." But a young and beautiful woman appears before him at the hour when he is anxiously reflecting upon his future course, and the thought that to gain her affections and hand, and to move in the circle to which she belongs he must have wealth, decides him. Of course, a man who at heart detests the business he is conducting, does not fail to have numerous awakening glimpses of the harrowing side of it; but continued familiarity after a while demoralizes his sensitiveness, and enables him to face it firmly and shrewdly. One thing, however, in his case was exceedingly anomalous, and that is he did not drink of the liquors he sold. He makes good progress toward fortune, and marries the young woman alluded to above, and keeps a well-appointed house. Unfortunately, his young wife's mother, who visits him, more consistent than he, does drink of the liquor sold by her son-in-law, and takes too much—in fact, she gets drunk, and her daughter, astonished and mortified, has her eyes opened to some of the horrors of her husband's business. Other influences, Christian and social, are brought to bear, and the result is the liquor merchant withdraws from his barrels and measures to a line of trade which he can feel safe in declaring honorable.

ELSIE'S WOMANHOOD; A Sequel to "Elsie's Girlhood." By Martha Finley (Farquharson), auther of "Elsie Dinsmore," "Elsie's Holidays," etc. One vol., 12mo; pp. 406; muslin. Price, $1.50. New York: Dodd & Mead.

This is called a "Sequel to Elsie's Girlhood," which followed "Elsie's Holidays," and "Elsie Dinsmore." Elsie is the heroine of them all, and possessed excellent characteristics, worthy to be used as a model by girls, whether as a child, young lady, wife, or mother.

MAGAZINES AND PERIODICALS RECEIVED.

SEVENTH ANNUAL REPORT OF THE NEW YORK ORTHOPÆDIC DISPENSARY AND HOSPITAL, located at 126 East Fifty-ninth Street, New York. A good showing for a year's work by a most valuable institution. Hundreds owe relief in cases of deformity and suffering to the benevolence of those who conduct it.

THE SEMI-TROPICAL. A monthly journal, devoted to Southern agriculture and to immigration. Charles W. Blew, Publisher, Jacksonville, Fla. The first number of this new and well-named candidate for public consideration is certainly promising, and we trust that it will find that general acceptance which will lead to the permanent establishment of the *Semi-Tropical*.

THE UNION COLLEGE MAGAZINE, for June. Although late at hand, we welcome this excellent specimen of undergraduate literature. Verily, "we all by the laws of Minerva are brothers."

PROGRAMME OF GENERAL AND SPECIAL INSTRUCTION in Physiology, Zoology, Comparative Anatomy, and Economic Entomology, with Rules of Health. Cornell University, Ithaca, N. Y. This is, doubtless, Dr. Wilder's get up, and is creditable. He shows a laudable interest in the sanitary habits of his students.

THE ANNUAL REPORT of the Trustees of the Eastern Dispensary in New York City. The Forty-first Year. By which it appears that 22,676 patients have received gratuitous attention, a less number than were treated the year previous. This is an encouraging sign of an improved sanitary condition in the neighborhoods where the poor reside. Gentlemen of the faculty, you have our thanks for your practical philanthropy

THE PAINTERS' MAGAZINE. Published by W. O. Allison, New York, at $1.50 a year. Devoted to the interests of plain and fancy painting.

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